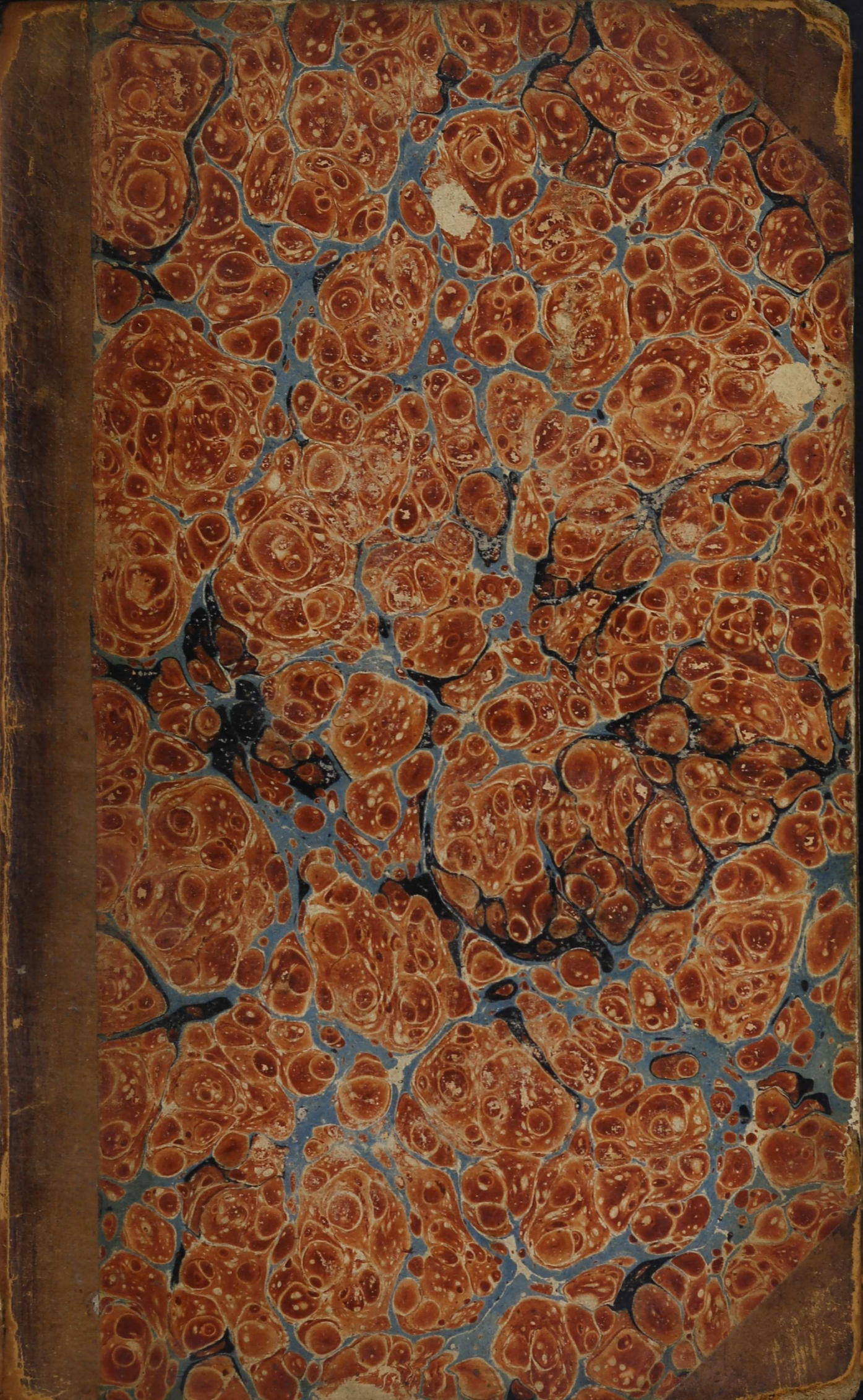


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THE

INVESTIGATOR;

OR,

Quarterly Magazine.

VOL. VII.

JULY AND OCTOBER, 1823.

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report."

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1823.

PREFACE.

THE Editors commit the seventh volume of their work to the public, with many thanks for their continued encouragement. The increased occupation of their time in other, and unavoidable engagements, compels them, however, to make an alteration in their plan, which, whilst it will materially relieve them, (the final editor especially,) will prove, they hope, not unacceptable to the majority of their readers. Considering the variety of channels for communicating religious, philanthropic, and literary intelligence, in the present day, they have determined to omit, as the least essential part of their work, the miscellaneous matter which has hitherto followed the poetry and American intelligence, supplying the place of their quarterly list of deaths, with short obituaries of eminent characters, and an annual necrological retrospect; and giving occasional summaries instead of stated notices of missionary and philanthropic intelligence. With these omissions, they purpose to commence a *New Series* of their Work at half its present price, so as to form one volume instead of two in the year; and they earnestly but respectfully entreat for it, in its new form, a continuance of the support it has hitherto enjoyed, whilst they venture to express a hope, that it will also speedily obtain even an increased circulation.

London, September 25, 1823.

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THE INVESTIGATOR.

JULY, 1823.

Necrological Retrospect of the Year 1821 *concluded.*

THE Church of England did not, during the year 1821, lose any of her bishops, and few of her dignitaries, by death, but she had to lament the removal of several of her ministers, distinguished by their zeal, their learning, or the exemplary manner in which they discharged the duties of their most holy calling; though in their doctrinal views they differed widely from each other, and some of them from what we consider to be the testimony of scripture on certain long-controverted points of faith. Of these, Archdeacon Outram was a distinguished scholar, a laborious divine, and a pastor whose private character was so benevolent and urbane, that his body was attended to the grave by many of the ministers and members of the various sects of dissenters, several of whom his writings had attacked. There are many others worthy to be particularized, but we select as the principal, the Rev. Henry Kiplin, vicar of Plumstead, in Kent, with the chapel of East Wickham annexed, to the ministers and churchwardens of which he bequeathed £1000 towards the support of their Sunday-schools; the Rev. Frederic Thurston, M. A., officiating minister at Bayswater chapel, but formerly minister of the English churches in Switzerland, an eloquent preacher and laborious pastor, who, at the early age of thirty-three, was taken from the labours of the work to which he was earnestly and conscientiously devoted, after having faithfully discharged its duties, and given to the world a proof of his mental vigour, in a work upon Prophecy; the Rev. Thomas Moses Lyster, rector of Newton, Billingsley, and Oldbury, in Shropshire; the Rev. Henry Morland, rector of Horsonden, Kent; the Rev. Benjamin Wynberley Salmon, 40 years rector of Caister, Norfolk; the Rev. F. Gisborne, the venerable and exemplary rector of Staveley, Derbyshire, whose charities in life, and at his death, were most extensive; the Rev. Dr. George Cope, one of the canons residentiary of Hereford cathedral, and vicar of Bromyard and Madley, a man who, by the munificence of his bequests, testified his attachment to the

church, of which, in his life-time, he was not an useless member. A similar testimony was afforded by the Rev. Charles Francis, M.A., rector of Minal and Collingbourne Ducis, Wilts, and one of the prebendaries of the cathedral church of Salisbury. To him we add the Rev. Wm. Jameson, rector of Clapham, and vicar of Horsham, in Sussex; the Rev. J. G. Hannington, D.D., one of the prebendaries of Hereford, and for many years rector of Hampton, one of the most valuable livings in that diocese; the Rev. W. Williams, the pious and laborious curate of Denton and Long Crendon, Bucks; the Rev. Richard Hill, of Hawkestone, a member of a family long dear to the friends of the gospel, as of late years it has given an honourable name to the military heroes of our country.

From our very limited knowledge of the character of the ministers of the Church of Scotland, we can only name amongst her losses of the last year, the Rev. James Innes, of Yester, in East Lothian; Dr. John Findlay, upwards of 40 years minister of the High Church at Paisley; the Rev. Kenneth Bayne, minister of the Gaelic chapel at Greenock; and the Rev. Alexander Macleod, of that at Cromarty. With these we appropriately connect Dr. Nicol, for 25 years the able, laborious, and exemplary pastor of the Scotch Presbyterian church in Swallow-street, London. Those of the various classes of Dissenters were not numerous, consisting chiefly, among the Independents, of the Rev. Henry Field, of Blandford; Thomas Northcote Toller, of Kettering, (of whom a regular obituary has been given); George Ford, of Stepney; Peter Jenkins of Brychgoed; the venerable Noah Blackburne, of Delph, called suddenly, though in a good old age, from his useful labours to his great reward; and the Rev. John Griffin, jun., of Exeter, summoned to that reward at his very entrance on what promised to be a most useful, and even a very brilliant course. Upon *his* father, as well as upon the excellent parent of our favourite Durant, this melancholy event devolved the task of becoming the biographer of a son, from whom he might rather have expected the performance of that most painful, yet interesting duty. The principal Baptist ministers removed, were the Rev. Wm. Britton, 40 years pastor of the church in Dean-street, in the Borough; W. Freeman, of Cardington, Cotton End, the place where the philanthropic Howard used when at home frequently to attend; C. Hunter, of Richmond, and John Sharp, of Bradford, Yorkshire; and G. Smith, formerly pastor of the church in Eagle-street, but lately of Shrews-

bury. Of the Rev. Joseph Benson, one of the oldest, most learned, and most laborious of the preachers in the Wesleyan Methodist connection, we should say more here, than that he was one of the best examples of what a minister of the gospel should be that we ever met with, but that we hope ere long, in a review of the life which has been published of him, to do justice to a man, whom we knew and loved. The connection also lost in the same year, the Rev. Theophilus Lessey, who terminated at Manchester a very useful ministry of four and thirty years. Within a very few days of each other, two of their missionaries were also removed from the work which seemed prospering in their hands at Jamaica, the Rev. James Underhill, and the Rev. George Johnstone, both of them dying at Morant's Bay, in that island. The death of the Rev. James Lindsay, D.D., pastor of the Presbyterian church in Monkwell-street, was awfully sudden; and though diametrically opposed to the theological sentiments which he held as orthodox, upon points of vital importance, we readily embrace this opportunity of renewing our cheerful testimony to the extent of his learning, the liberality of his conduct, and the excellence of his private character. He was neither a narrow bigot, nor a fiery controversialist, but conciliatory in his spirit, and gentlemanly in his manners. His death appears to have accelerated that of his most intimate friend, the Rev. Thos. Morgan, LL.D., for many years librarian to the institution within whose walls Dr. Lindsay was struck with death. They were of the same religious sentiments, and maintained them with the like liberality towards those who differed from them. Dr. Morgan was never very celebrated as a preacher, though the discourses which he published are by no means discreditable to his talents, which found however a more congenial and appropriate soil for their display in the critical department of the New Annual Register, and "the General Biography," first begun by Dr. Enfield, and continued by Dr. Aikin. But it was as librarian to the library of the Dissenters that his loss will be more immediately felt; for we can testify, from long personal experience, that no man could fulfil the duties of that office with more care, urbanity, gentlemanly attention, and liberality towards all men, whatever their sentiments, political or religious, than he did; though we are grieved to add, that since his death a very different course has been pursued. It has, however, been remonstrated against by those who will not suffer their remonstrances, when well founded,

to be slighted, and will, we hope ere long, be changed. *Verb. sap. sat.* we would say to the trustees of an institution, of which no body of Dissenters, be they heterodox or orthodox, can be suffered to have any thing like an exclusive, or even a favoured, use.

The same character of liberality applies to Dr. Everard, the late Roman Catholic archbishop of Cashel; and from such, good men of every persuasion may agree to differ. This also was the case with the Rev. Peter Gandolphy, a very eloquent and powerful preacher of the same faith in London, where he was so anxious to remove the stigma of encouraging ignorance, which has been long and but too deservedly fixed upon his church, that, having translated her prayers into English, he applied to Bishop Poynter for a license to permit the use of them amongst the people of his charge; and on his refusal, repaired to Rome to try the effects of a similar application to the Pope, with whom, however, we believe, that he was equally unsuccessful.

The churches and philanthropic institutions of America had one of their lights taken from the midst of them in the Rev. Dr. Worcester, one of the secretaries to the American Board of Missions, and, whilst life and health permitted, a valuable correspondent of the Investigator; nor will they soon forget the early removal from his labours to his rest of the Rev. Samuel Newell, one of their Missionaries at Bombay, a labourer in his Master's vineyard, well known throughout the Christian world as one of the joint authors of that most interesting tract, "The Conversion of the World." In reverting to America, it would be unpardonable not to add a name that would do honour to any country, that of the Hon. Elias Boudinot, LL.D., the venerable founder of the American Bible Society, and the liberal patron of every philanthropic institution with which his country is abundantly supplied. Of him, however, we shall take an early opportunity of presenting our readers with an extended obituary.

We close our necrological review with two of our own countrymen, who, though not falling within either of our divisions of this article, applied too much mechanical genius to the useful purposes of life, to permit their omission here. Of these, Rennie, the celebrated engineer, is a man who must stand by himself. To name him in England, a country which possesses so many monuments of his skill, is sufficient, as it now indeed would also be abroad, where his talents have been so highly estimated, that his death

was announced in Paris by an eulogium delivered in the French institute. Mr. Robert Salmon, of Woburn, conferred also too many benefits upon the public, by his various mechanical inventions, to admit of his passing unnoticed to his grave.

But before we take our leave of our readers for the present, we would wish to supply a few deficiencies in our retrospect for the preceding year, arising principally from deaths happening towards its close, or in foreign parts.

Whilst we were recording the removal of our own venerable sovereign, we were not aware that some months after him, Kea Tsing paid the debt of nature, or, to avail ourselves of the flowery language of his court gazette, or rather that of his successor, "departed on the 25th of the 7th "moon, to wander among the immortals." He was the monarch of one of the most populous, most ancient, and most extraordinary kingdoms of the earth, and therefore he is mentioned here; but as we know no good of him, and are not aware of any advantage that could result from exposing his vices and his faults, we merely say, that he was a bigot and a despot, and so we pass him by. Another monarch had also been called to his account, without our being aware of it (as indeed we could not be) at the time we wrote. Perhaps we shall excite a smile as we name Pomare, king of Otaheite; but when we consider the changes wrought in his character, and the character, comforts, and institutions of his people, a moment's reflection should suffice to prove that he is as worthy of a place in the records of history, as half the names which occur in the early annals of our own, and of most European people. He was the first Christian king of a savage race, upon whom for eighteen hundred years the light of the gospel had never shone. He was the first half-civilized monarch of a people who had lived more like beasts than men, from a period too remote even for the wildest traditions to throw their glimmering light upon the cloud that involves it in obscurity. He will be the Numa of a people, who already seem to be diffusing around them the blessings of which they are themselves but beginning to reap the fruit.

In Christophe, the black emperor of Hayti, another extraordinary character remains also to be noticed; for though legitimate royalty may spurn such associations, he also was a king by the choice or assent of his people,—the foundation of all monarchy and government throughout the world. Born a slave at St. Kitt's, and sold as a slave to

another island, he exercised the vocation of a cook at the Cape, and passing, or rather being passed, like other goods, chattels, wares, and merchandise, into St. Domingo, a restless spirit and an active mind found fitter scope for its exertions, in the noble though sanguine struggle of his oppressed and degraded race, for freedom. At first, however, he took the side of the French, and, holding a military command under Le Clerc, betrayed him; when passing—for he now could pass at his own free will and pleasure—to the patriot side, he distinguished himself in the cause of liberty, and on the death of Dessalines proclaimed himself King of Hayti, and, as a military despot, became the Buonaparte of the new empire of his own foundation. It is needless, however, to add, that his usurped authority was resisted by the republican portion of the black population, which, waging a perpetual war against him, was eventually so successful, that, to prevent falling into their hands, his imperial majesty dispatched himself by his own. Another prince, though not a reigning one, should have been included in our list,—Duke Augustus, of Brunswick, the last surviving son of the late gallant head of that illustrious, but unfortunate family, nearly related, as is well known, to the royal house of Great Britain.

In our list of peers we omitted Viscount Kirkwall, though in doing so we but left out a name, added here to show, by this augmentation of its amount, how great have latterly been the ravages of death amongst the noble and the rich. Truly indeed of this mighty leveller, did the heathen poet sing,

———— "æquo pulsat pede,
Pauperum tabernas regumque turres."

Amongst our legislators, the name of William Parnell should not have been passed by, for, from his unwearied exertions and statesman-like views for the relief of his unhappy country, it was not unworthy of being inserted in the same page with that of Grattan. However much our readers may differ from him in their sentiments upon the great question of Catholic emancipation, we are satisfied that none of those who have read his spirited tracts on "the Causes of the Popular Discontents of Ireland," and "the Apology for the Catholics," without having been powerfully struck by the nervous and simple elegance of their style, the vivid and genuine patriotism which they breathe in every sentence, and the broad and liberal view taken in each of them, of the evils complained of, and the remedies proposed. In the

death of Grattan and Parnell in the same year, and on the eve of such events as are now unfolding themselves, Ireland sustained a loss not easily to be repaired. To his, we add a name worthy of being recorded not only with the benefactors of his country, but of the human race, in that of Sir George Onesiphorus Paul, bart., well known to the world by the zeal with which he promoted the general reform of prisons, by his writings and his personal exertions, and the success which attended his efforts.

To medicine, we should have added the name of Dr. Joseph Hopkins, formerly of Queen-square, whose practice as an accoucheur was more extensive perhaps than that of any other man in London. Beside his, we do not recollect any name omitted, but that of Professor Young, of Glasgow, a man who, to profound knowledge of the learning of this world, especially of the classics, added those well-founded hopes of participating in the enjoyments of another and a better, of which the wisest and most enlightened of the philosophers and poets, in whose works he was deeply read, formed the most unsatisfactory conjectures, and but now and then could catch a glimpse,

"Like angel-visits, few and far between."

On the Literature of what is termed the "English Augustan Age," *as compared with that of the Reigns of Elizabeth and the first James.*

"We conquer'd France, but felt our captive's charms,
Her arts victorious, triumph'd o'er our arms;
Britain, to soft refinements less a foe,
Wit grew polite, and numbers learnt to flow;
Tho' still some traces of our rustic vein,
And splay-foot verse, remained, and will remain.
Late, very late, correctness grew our care,
When the tir'd nation breath'd from civil war;
Exact Racine, and Corneille's noble fire,
Shew'd us that France had something to admire."

Imitation of Horace, epistle 1st. book 2d.

Such is the judgment of one of the most elegant of English poets; and in passing it, he only echoed the general voice of his contemporaries, the wits and critics of the "Augustan age of English literature," and added the sanction of his name to opinions, which consigned to contempt and oblivion the productions of the "first school of English

literature." In the present day, among the various subjects of inquiry that have engaged the attention of the public, the long-forgotten writers of the reign of Elizabeth and the first James have been brought into notice, and their various productions, taken from the cobwebb'd recesses, where they had reposed in undisturbed security for more than a century, to compete the palm with their more polished rivals—the writers of Queen Anne's days.

To the merits of various writers, and to the claims of separate productions of our early literature, the public attention has of late been frequently called; but a *general* comparison of the peculiarities and merits of the writers of these respective schools seems still wanting. Let us, therefore, take a short view of the circumstances which preceded the rise of the second school, and comparing that in its general characteristics, with the first, endeavour to ascertain how far the adoption of the rules of French criticism, and the exercise of "the greatest art, the art to blot," rendered the latter superior to the former, which, unacquainted with the formal rules of criticism, and unblest with lordly critics, were

> "Free as mountain air;"

and would,

> "For no man's pleasure,
> Alter syllable or measure."

and 2dly, inquire to what cause we must attribute the marked distinction which appears in the literature of their respective periods.

> "In days of ease, when now the weary sword
> Was sheath'd, and luxury with Charles restor'd,"

this revolution in our national literature first commenced. It was not surprising, that a monarch who had found in France an asylum so well suited to his love of pleasure, and in the French a servility and tameness which so favourably contrasted with the haughty independence of the people of England, should be anxious to banish, at least from his court, if he could not from the minds of his subjects, poetry, which could not but recall scenes which he must have wished for ever to forget; and names, which must have awakened recollections the most painful to one who held the crown by "divine right." His profligate courtiers willingly assisted in consigning to contempt and oblivion, literature which but ill suited their foreign taste and vicious prin-

ciples; and it well became a reign, which burnt by the hands of the executioner, the works of some of her first writers, and sold the last continental memorial of English prowess to France,—to subject the aspiring genius of England to foreign sway, and to patronize the sing-song of French poetry, and the manner and rules of French criticism. But notwithstanding the efforts of the court, very slowly did the nation give up its long cherished favourites; there remained yet enough of spirit to welcome Marvel's elegant works, and to pay some degree of homage to Milton's splendid epic; but fashion eventually prevailed, and after Roscommon had made his powerful, though unavailing appeal for "the comprehensive English energy," and protested against the exchange of the "sterling English bullion" for "French wine," the triumph of the court party was complete. Whatever had formerly been admired, was now censured; the wild range of the imagination was prohibited, and the narrow scope of classical fable, and the severity of classical diction, were alone permitted. Had these critics merely pointed out the delicate beauties, and the curious felicity of expression, of the classics, as examples worthy a general imitation, our prose might have been improved in its style, and our poetry in its versification, without the loss of that strength and spirit, which is a chief character of English literature; but not content with general laws, they took all and every portion of the "poetic art," as poetry was now termed, under their especial superintendence. Every point which should have been left to that genius which is a "law unto itself," was decided authoritatively by the critic: he gave both the subject and the manner of treating it; and the measure of a verse, the propriety of an epithet, the correctness of a simile, were discussed and decided with the solemnity of a case of conscience. The wand of the critic unpeopled the regions of imagination, and sent the poet from his gorgeous day-dreams, and "bright imaginings," to sing the glories of great Cesar, or the virtues of his ministers. Labour, study, and an unquestioning submission to the canons of French criticism, were all that was requisite for the production of a great poet; and imagination, his very element, was said in lordly verse to be "but the feather of the pen."* Lest, too, this excursive faculty should wander too far in the choice of figures and epithets, a neat portable collection, a kind of modern "Gradus ad Parnassum," duly "set forth

* Buckingham.

by authority," was given to the poet; and such commonplace terms as "glorious sun," "silvery moon," "flowery mead," "shadowy grove," &c. took place of that "pomp and prodigality" of diction and illustration, which adorned the writings of an earlier period.

Dramatic poetry, from the reign of Elizabeth, was always the boast of England, and against our dramatists most emphatically were the anathemas of criticism directed. Every one who could write a sentence, or rhyme a couplet, deemed it incumbent on him to ridicule poetry he could scarcely understand, or censure works he might vainly have attempted to imitate. They were strenuous for the observance of

> "The unities of action, time, and place,
> Which, when observed, give plays so great a grace,"

as "the admirable Buckingham" has it; and historic truth was unsparingly violated by scenes and actions, which might well take a month performing, being jumbled into the short space of twenty-four hours. Nothing but classical allusion was permitted; and it is very edifying to find Saxons talking of "the bird of Jove," negroes invoking Mars, and the great Mogul himself displaying as much knowledge of Olympus, as if he had been professor in an English university. Admiring such productions, it is not surprising, that Shakspeare should have been considered as a beacon to warn a more intellectual age what faults they should avoid, rather than a model of all that is brilliant in fancy, or profound in feeling. It is amusing, indeed, to hear Mr. Rymer in his "Reflections on Shakspeare," deciding, "that in the neighing of a horse, or in the growling "of a mastiff, there is lively expression, and, I may say, more "humanity, than many times in the tragical flights of "Shakspeare;" and giving his oracular opinion, "that in "comedy and low humour, Shakspeare might do; but in "tragedy he appears quite out of his element; he raves and "rambles without any bounds being set to his frenzy." With less violence, though with similar feeling, did the more celebrated John Dennis criticize "the swan of Avon;" he confesses Shakspeare's poetry to be "utterly void of celestial fire," and though he admits his genius, shews how far superior he would have been, had he been favoured with a critic at his elbow; and inquires, "what would not Shak-"speare have been, if he had joined to so happy a genius, "learning, and the poetic art?" With these choice speci-

mens of criticism before us, we shall less wonder at a *prose* edition of Paradise Lost, for the benefit of those worthy people who dislike poetry, which was about this time published, and completed that climax of antipoetical feeling, which marked the close of the 17th century, and introduced that new school which gave itself the title of—the wits of the Augustan age.

From our childhood we have been accustomed to the praises of the literature of the reign of Queen Anne; and the modest title which the wits of this school gave themselves, has been continued by succeeding generations with but little inquiry as to its propriety. There was certainly something very dazzling to vulgar notice, when the rich and noble, the great and the powerful, stood forward both as the servants and patrons of literature; when, instead of the coarse attire and depressed mien of the writer for bread, the astonished public saw gentlemen strutting in all the bravery of embroidered waistcoats, lace cravats, and red stockings, giving laws to taste and to fashion, and making the "little senate" at Button's, the supreme literary tribunal. The wits of Queen Anne's days discovered that union was strength, and they formed an alliance, offensive and defensive, among themselves; they sung each others praises, ridiculed each others enemies, censured old English literature, were fervent in their laudations of the new; gave the laws by which *themselves* were to be judged; were the candid critics of their *own* performances, and reigned with absolute sway, by their united efforts, over a willing and astonished people. That "little senate" provided a sufficient variety for the varied taste of their readers; they cannot be considered merely as poets, for they attempted something in every department of literature. Those who might not admire Mr. Addison's "Cato," bowed to the arguments of his "Whig Examiner;" those who could not appreciate the forcible eloquence of the "Drapier's Letters," were amused by "Gulliver's Travels;" and those who might not perceive the beauties of the "Essay on Man," read with avidity and delight the "Essay on Criticism," and "Windsor Forest." Thus sufficient entertainment was afforded for those who had some taste for literature; and for the general mass of readers, who always admire whatever is fashionable, there were pastorals abounding in every charm except nature, and songs deficient in nothing but meaning; while the public at large, unable to appreciate the merit of works, except by external appearances, thought, if secretaries of state,

lords of the treasury, and dignitaries of the church, condescended to write, the least they could do was to read and be thankful; the elevated station of the author was a sanction for the excellence of his verses, and the essayist who had plenty of money, could not be suspected of a deficiency of wit.

In proceeding to take a general view of the productions of this school, and in comparing them with the works of a preceding age, it will be unnecessary to advert to more than the names of Pope, Swift, Prior, Gay, Addison, Rowe, and Parnell, as they are authors whose works are so well known, that a more extended notice would be altogether unnecessary, and are the principal ornaments of this school. As to their inferior contemporaries, Garth, Budgell, Eusden, Broome, the lordly Halifax and Buckingham, and others, although their names are embalmed to posterity in the "Lives of the Poets," their *works* are fast sailing down that stream of oblivion from whence the present day has no wish to recall them; and the judgment which Swift, in one of his letters to Stella, has pronounced respecting one of their number, may be well applied to them all: "He is a very "pretty gentleman, and hath a pretty knack of writing "verses."

The poets of this school founded their claims to superiority in the "poetic art" on their wit, and the exquisite polish of their versification; and the justice of their pretensions must be allowed by all. Although we cannot confess, that until French criticism appeared, our diction was destitute of sweetness, or our verse of harmony, with the sweet numbers of Withers and Herrick before us, yet in the heroic verse, great improvement is perceptible. It may however be doubted whether that exquisite polish, which at this period was the highest aim of the poet, altogether compensated for the strength and variety which characterized the earlier writers. From the prevalent use of the heroic couplet, a general sameness pervades the productions of these poets, and the peculiarities of the writers are scarcely perceivable. Addison's Letter from Italy might well pass for one of the earlier productions of Pope; Gay's rural Georgics bear a strong resemblance to Windsor Forest; and the poems of Parnell, Phillips ,and Tickell, are rather to be assigned to their respective authors by the names affixed to them, than by any intrinsic difference. In every subject requiring the exercise of wit, they were eminently successful; and on this account their lighter compositions

are unrivalled in the neat adaptation of common-place ideas to new and unthought-of subjects. In every species of delicate flattery, playful raillery, or elegant trifling, the poetry of this school stands unrivalled. In fable and allegory, they have surpassed the earlier school. Allegorical personages may please in a poem of fifty lines, but when they are made to appear, as in Drayton, Buckhurst, and even in Spenser, from canto to canto, and from book to book, they become insufferably tedious; and notwithstanding the felicity of the imagery, the spirit and force of the personifications, we gladly endeavour, in the general beauty of the poem, to forget what was the poet's principal aim,—the concealed moral. This the writers of Queen Anne's reign seem to have been aware of, and their allegorical pieces are short and lively. Thus the fables of Gay will continue to be read, while Drayton's are rarely opened; and Parnell's humorous "Allegory on Man" excites more interest than Phineas Fletcher's long poem on the same subject, "The Purple Island." It is probably to the exercise of that wit, which has been mentioned as the prevailing characteristic of all these writers, that their success in satire is to be attributed. A tendency to this dangerous, though sometimes important art, is discoverable in nearly all the productions of this school; from the light and gay humour of Addison, the playful ridicule of Gay and Phillips, to the caustic severity of Swift, and the combination of all in the first genius of the age—Pope. It is surprising to hear Pope eulogized as a descriptive, didactic, or elegiac poet, when it is to his satirical genius that he owes all his power. What are his most admired compositions, his "Rape of the Lock," his "Epistles," his "Dunciad," and "Imitations of Horace," but satire, differing in kind indeed as well as degree, according to the subject; but still satire.

Of the first mentioned poem, who that has ever watched Belinda, from the moment when she

> "Opes those eyes which must eclipse the day,"

until the dread catastrophe, when

> "The meeting points, the sacred hairs dissever
> From the fair head, for ever and for ever!"

but must pay his tribute of admiration to the poet, who, from such slender materials, and from so common-place a subject, could form a poem of such unequalled elegance and humour; and who could throw, by his playful wit and

neat and elegant satire, a grace and charm over the most ordinary occurrences of life. In his other pieces, his delineations of all those fleeting and almost indescribable peculiarities which give so much truth to character, Pope is unequalled: in his epistles and satires, we seem as though walking in a gallery of highly-finished portraits. Who can ever forget Atticus,

> "Willing to wound, and yet afraid to strike;
> Just hint a doubt, and hesitate dislike:
> Like Cato, give his little senate laws,
> And sit attentive to his own applause;
> While wits and templars ev'ry sentence raise,
> And wonder with a foolish face of praise:"

or,

> "Full-blown Bufo, puffed by every quill,
> Fed with soft dedication all day long,
> Horace and he went hand in hand in song;"

and who

> "Receiv'd of wits an undistinguish'd race,
> Who first his judgment ask'd, and then a place:"

or Narcissa,

> ——————"tolerably mild,
> "Who once was known to grant a widow's prayer,
> And paid a tradesman once, to make him stare;"

the critic,

> "Who but scans and spells;"

the wordcatcher, who lives on syllables; or the poet,

> "Who now to sense and now to nonsense leaning,
> Means not, but blunders round about a meaning."

The examples of similarly neat discrimination of character, and unrivalled felicity of expression, which meet us in every page of Pope's works, well justify the high commendations which all the critics of the last century agreed to bestow upon them, and make us regret, that with unquestionable merit of his own, he should have so sedulously laboured to decry poetry and writers occupying a different station in the republic of letters, requiring therefore to be judged by different rules, and whose fall or rise in the popular estimation, consequently, could neither add brightness to his well-deserved fame, nor throw it into obscurity.

The principal merit of the poetry of Queen Anne's days, may be stated in one word "*wit;*" and its principal defect,

that which is almost incompatible with the constant exercise of wit, *feeling:* whilst, as in the former the poets of the earlier school were greatly deficient, so in the latter they had emphatically the advantage. This destitution of feeling, observable in nearly all the productions of this second school, may be traced in their insensibility to the beauty and grandeur of natural scenery, in their want of pathos, and in their unenthusiastic and sceptical spirit. Nature is the source whence the true poet drinks inspiration; he turns from the world, and its pleasures and vexations, to those scenes of majesty and loveliness, which the illimitable ocean or the bright and varied landscape presents, and, surrounded by all that can elevate and inspire, forms to himself those images of unearthly beauty, and uncreated grandeur, which are the pledge and foretaste of a higher state of being. And thus the poets of the earlier school looked abroad into the world of nature, and pronounced every thing good, and they revelled in all the loveliness, and grandeur, and glory, of the material creation with intoxicated delight. They did not write hymns to nature, but they felt and described her glories; they made no formal compliments to the "mighty mother," but they sung of "her in her works," in "the moonlight sleeping on the bank," in the "brave o'erhanging firmament, studded with golden fires," in the "jocund day" that "stood tiptoe on the misty mountain's top," and in the

"gray-headed even,"

which

"Like a sad votarist clad in amice gray,
Rose from the hindmost wheels of Phœbus' wain."

Nor were the lesser works of nature unsung—every plant, from "the cedar of Lebanon, to the hyssop that springeth out of the wall,"

"Every herb that sips the dew,"

every flower "that opes her sweet breast to the sun," was in turn the object of their passionate addresses.

Far different were the feelings of the gentlemen poets of Queen Anne's days. Themes which called forth the sweetest numbers and most glowing descriptions of Marlowe, Herrick, Lily, and the despised Crashaw,—scenes on which the mighty minds of Shakspeare and Milton could dwell with intensest delight,—were passed over with indifference by poets who were inspired with the blaze of wax

candles, and the splendour of Turkey carpets; who ruralized in St. James's and Spring-gardens, and who had the smiles of court ladies and the plaudits of ministers to encourage and reward their labours.

But it would be unjust to pass over their only efforts at rural description, when, inspired by the "mighty mother," not the inspirer of the older poets, but

> ——————"she who brings
> The Smithfield muses to the ear of kings,"

they poured forth their tender souls in pastoral. If the essence of poetry be (as some have said) the describing of "things as they are not," their pastorals were pre-eminently poetry. Arcadia was transported to 52½ degrees N. L. and her shivering swains were required, in the changeable climate and foggy atmosphere of England, to sing of cloudless skies and fields, blushing with native roses.

> "Oh skilled in nature, see the hearts of swains,
> Their artless passions, and their tender pains,"

sang one capable of far higher efforts; and he exhibits his Berkshire Arcadian promising white bulls to Phœbus, that he may be inspired

> "With Waller's strains, and Granville's moving lays;"

and pathetically entreating his mistress to "rival Orpheus' strain," by setting Windsor Forest dancing. This may be sufficiently "artless;" but the gentle Arcadians of Queen Anne's times could scarcely lay claim to merely "tender pains," since they are remarkably fond of "king Cambyses' vein:"

> "Fade every blossom, wither every tree,"
> "Die every flower, and perish *all* but she,"

is but a moderate specimen of their violence. One threatens the world with an endless night, another with a second deluge, while nothing less than chaos can satisfy the furious disposition of the third; and their tender swains seem determined, that although the world may not sympathize in their sorrows, it shall at least partake their sufferings. What taste for rural beauty, what feeling for the charms of nature, could possibly exist, when such unnatural trash was sought after and eulogized,—when gentlemen copied them out, and ladies learnt them by heart, and all the principal wits of that day praised in "melodious voice," or well-sounded periods, productions, which, with a noble

contempt of nature, gave to ploughboys and milkmaids the language and manners of Greece, and set the sober church-going peasantry of England to pour libations to Jupiter, and sing hymns to Diana. It is true that the earlier English poets occasionally wrote pastorals, but they never introduced "the harmless villager" in the dress of Arcadia. Milton's "Lycidas" has been censured on this account, but with some injustice. That the piece is allegorical, is evident from the personages introduced; and the describing a young man intended for the church under the figure of a shepherd can scarcely appear incongruous, when we consider that it is by this very term that ministers are described by inspiration itself.

Intimately connected with this insensibility to the beauty and grandeur of the "visible world," was their want of pathos. Those before whose sight the glories of nature had passed unregarded, were not likely to infuse much of natural feeling into their numbers; they refused to drink of the "living waters" of nature, and she denied to them the "golden key,"

"Which oped the sacred source of sympathetic tears."

In the poems of Addison, Swift, Pope, or Prior, this defect is less perceivable, as, though aware of their inability to excite strong or tender feeling, they adopted gay or humorous subjects; and the wit in which they were so abundant had fairer scope for display, in describing "London streets during a shower," the do-nothing life of

"Sauntering Jack, and idle Joan,"

or the rage of Belinda for her "ravished hair," than in painting the widowed desolation of Constance, the heart-broken though silent sorrows of Calantha, or the unprotected loneliness of Una, before whose gentle beauty the lion forgets his savage nature.

It is in the dramatists, Hughes, Phillips, Rowe, that the want of pathos is most apparent: there cant is substituted for passion, and cold conceits for feeling; the frigid declamations of the French tragedy are undeviatingly imitated, and the writers seem to have imagined that a plentiful supply of interjections, and notes of admiration in abundance, would amply compensate for that want of nature, and affectation of feeling, which disgusts us in the tragedies of the "golden age of literature." It well became these tragedy writers to affect a contempt of the popular opinion, and to censure and ridicule, in verse and prose, "the many-headed monster of

the pit," the "senseless, worthless, and unhonor'd crowd," whose only blame was, that they preferred the nature and pathos of Shakspeare, and the older dramatists, to the maudlin sorrows of Jane Shore, or the cant of Orestes. We can feel no surprise that

"Quin's high plume, and Oldfield's petticoat,"

received that applause, which their laboured declamations so little merited, and entirely sympathize with the "universal peal," that

"Shook the stage, and made the people stare,"

at

"Cato's long wig, flower'd gown, and lacker'd chair."

The same general want of feeling, which characterized the poets of this school, may be observed in their comparatively low estimate of poetry; it is an "art," and to be attained like other arts, by practice, and by following given rules; thus we never find in their works, those passionate invocations to the muse, which abound in the poems of our earlier writers. The poets of Queen Anne's days seem sometimes to have doubted whether a poetic genius were a blessing or a curse; not so our earlier writers.

"Poesy, thou sweet content,
That e'er heav'n to mortals lent;
Tho' some as a trifle leave thee,
Whose dull thoughts cannot conceive thee;
Tho' thou art to them a scorn,
That to nought but earth are born;
Let my life no longer be,
Than I am in love with thee,"

sung George Withers, unfriended and in prison; and greater than he, Shakspeare could body forth with enthusiasm,

"The poet's eye, in a fine frenzy rolling;"

and Milton could tell us, it was the object of his most ardent wishes to be author of some work "that the world might not willingly let die." They felt that genius was the gift of heaven, and they exulted in its possession. This enthusiastic devotion to the muse, and noble consciousness of their powers, gives an air of independence to their poetry, which we may vainly attempt to find in the compositions of the poets of Queen Anne's days; patronized, or unpatronized, they felt that *they* conferred honour, and they never invoked a lordly patron to inspire, though he might reward their labours. They never petitioned the great and the

powerful to confer immortality—for they possessed that gift in themselves.

> "O, while along the stream of time thy name
> Expanded flies, and gathers all its fame:
> Say, shall my little bark attendant sail,
> Pursue the triumph, and partake the gale?"

sung the poet of Queen Anne's day, in sweetest numbers, to a secretary of state.—

> "He can requite thee, for he knows the charms
> That call fame on such gentle acts as these,
> And *he* can spread thy name o'er lands and seas,
> Whatever clime the sun's bright circlet warm,"

sung the poet of an unpatronizing age.* The same general want of feeling rendered most of these poets willing disciples of that system of cold and heathenish scepticism, then so generally fashionable, and most probably influenced their adoption of that celebrated principle, "ridicule the test of truth." To men possessing so much wit, and (generally speaking,) so little reverence for solemn things,† this principle was admirably adapted; and they placed the most mean and the most lofty, the most touching and the most ridiculous, the most elevating and the most degrading subjects, in ludicrous contrast. Every thing was a subject of sport; and to this habit of associating things the most discordant, and placing the highest and noblest feelings of humanity in ludicrous points of view, may be attributed the very accommodating spirit of their morality, and that irreverence for religion, which is the most striking defect of this school.

The poet who considered,

> "All that the muse and all the priest has taught,"

as deserving of equal respect; and who condescendingly "stooped to truth," could not be suspected of much respect for religion; nor could the club of wits, with the Dean at their head, who discovered that the "Beggar's Opera" would subserve the interests of morality, be charged with being "righteous overmuch;" nor could he, who left for his epitaph,

> "Life's a jest, and all things shew it,"

have considered it as a state of probation, or had much sense of its importance. But they were men of wit, men of

* Milton. † Addison must be excepted.

fashion; and if they thought "virtue but a name," and were nobly careless about an hereafter, they trod but in the steps of their patrons—*they* were

"The masters of the poet and the song,"

and to them, (judging from their poems,) was subordinated every lofty and independent sentiment; and it well became those who ridiculed the great men of the commonwealth, and satirized the first of English monarchs, in noble defiance of historic truth, to eulogize the liberal principles of Oxford, and praise the stern virtues and unbending patriotism of Bolingbroke.

In all these last-mentioned points, the earlier poets may be most favourably contrasted. In none of their productions do we find religion treated with irreverence, or human nature with contempt. They seem to have delighted in viewing man as the heir of immortality—noble, though in ruins—and great, from the loftiness of his destiny. In the works even of the older dramatists we continually find allusions to religious subjects; and the only epic our language possesses, was composed "to vindicate the ways of God to man." Nor are their lighter compositions less marked with solemn feeling; in their range through the fields of nature, every object presents a moral. If the rose fade, it is "that she may see"

"How short a space of time they share,
That are so wondrous sweet and fair." *Waller.*

If the lily, "the flower, and plant of light," wither, it is to teach us

"In small proportions, we just beauty see,"
And in short measure, life may perfect be." *Jonson.*

A sweet and gentle morality breathes through most of these lighter productions; and from the fading blossom or the falling tree, from the rose in her summer beauty, or the wild flower that blooms unregarded, he gives his lesson of wisdom, and excites

"Thoughts that lie too deep for tears."

To return, however, to the wits of Queen Anne's days, we must not forget that nearly all of them were essayists, as well as poets, and as much known by their prose compositions as by their poetry. This reign was abundant in authors on all subjects; but those alone who constituted the "little senate" of wits, can now come under our consideration. The strictness of criticism, which chased from our

poetry all that rich imagery, and all that force of expression, which characterized the earlier poets, was on the whole beneficial to prose composition. That discursive range of fancy, that chase after various and often far-fetched images, in which our earlier prose writers delighted, was now proscribed, and a regular arrangement of the subject, and the utmost perspicacity of expression, was substituted for the unconnected style and affected play upon words, which formerly prevailed. In didactic works this general superiority is apparent; the subject is kept in sight throughout; and though we miss with some reluctance the rich glow of feeling and the brilliant imagery which charms us in the pages of Jeremy Taylor, or those powerful bursts of eloquence which distinguish Milton's prose works, yet the even elegance of the style, and the sustained vigour of thought, leave little to be desired. But it is in light essays, playful allegories, and humorous tales, that the talents of these writers are most successful, in that species of literature of which they were the founders, and which gave rise to the Tatler, the Guardian, and the Spectator. In these admired works, we do not find those philosophic views of human nature, those profound moral disquisitions, nor those wild and imaginative tales, which interest us so much in the Rambler, and other collections of the same kind; but we find subjects which interested the "great vulgar and the small," the wit of the coffee-houses, the scandal of the tea-table, the gossip of the mall, and the politics of stocks-market, collected into an amusing whole. The Spectator "walks his narrow round," from the Exchange to St. James's, and gives laws to poets and tailors, eulogizes Marlborough the hero, and Charles Lilly the performer, discusses the merits of the last new head-dress, and the last new poem, with the same degree of importance. In these essays, man is never represented in those general views and feelings which belong to him alike on the shores of the Danube and the banks of the Thames: but it is the Englishman of the days of Queen Anne;—the thrifty citizen, who smokes his pipe at the club, and reads the "Daily Courant;" the antiquated beau, lamenting the "golden days" of Charles II.; the fine lady spending her mornings at the conjuror's, and her evenings at the basset-table; or the careful housewife, spelling out receipts for cordial waters, and "working the whole bible in tapestry," that is here described: and it is this minute delineation of the opinions, superstitions, prejudices, and social habits of the English at the beginning of

last century, that makes the Spectator so interesting. Trifles become dignified in the lapse of an hundred years: we follow with interest the conquests of that beauty whose charms were irresistible generations since, and sympathize in the anxieties of that heart above which the grass has waved through a century. These minute pictures of times long gone by would give interest to a work, though ungraced by those felicities of conception and execution which are so justly the claim of the Spectator.

In the truth and spirit of his portraits, in the brilliancy of his wit, and in his resistless humour, Addison bears a strong resemblance to Pope: he brings us into company with his characters, and we feel towards them as though they were old acquaintances. We go to the club with Sir Andrew Freeport, and hear his vindication of commerce from the aspersions of his aristocratical friends; or listen to Will Honeycomb's solemn decision on the merits of cherry-coloured heads: we admire the accomplishments of Miss Liddy, "who can dance a jig, raise a paste, keep an account, and give a reasonable answer;" but, above all, we turn to the inimitable Sir Roger, with an interest, and almost an affection, which can never grow old. In this admirable character Addison has caught all those delicate and fleeting points which seem to elude the attempt to delineate them, and has combined with so much skill the apparent contrarieties of character; his shrewd simplicity, cautious boldness, unquestioning belief of all he learnt in childhood, sturdy scepticism with regard to every new opinion, and his pride of ancestry, so well attempered by his benevolent feelings, that we feel we might as soon doubt that Anne reigned, and Marlborough conquered, as of the actual existence of Sir Roger de Coverley. In the allegorical papers, both in the Tatler and Spectator, a similar superiority to those of earlier times is apparent; the dissection of the Belle's heart, the Beau's head, and the Vision of Life, will occur to every one. In the papers devoted to criticism, we perceive some attempts (though but feeble) to throw off the yoke of French authority: the Spectator was the first fashionable work that recommended Milton to public notice, and dared to introduce quotations from that "child of fancy," Spenser: still the lovers of Italian poetry can never forget that the Spectator first gave currency to that celebrated line of Boileau, "Le clinquant de Tasso," and thus, by an unlucky epithet, consigned to contempt one of the first poets of modern Europe.

It has been customary to speak of the moral tendency of this work in terms of the highest eulogy; (compared with the poetry of that age, it well deserves it;) but the morality is too accommodating; there is a timid deference to rank, a hesitating politeness, an anxiety to soften the stern requisitions of principle. The Spectator, instead of taking his stand on the precepts of Christianity, and reasoning "on temperance, righteousness," and, what gives emphasis to all, "a judgment to come," gives a lecture on envy, from the distressing circumstance of a lady dying with vexation, because her friend had the handsomest brocade; and enforces the duty of sobriety, by the important consideration, that a man of temperate habits will look younger at sixty than a bon vivant of forty. Considering morality and religion as a part of the laws of the land, he addresses his readers as citizens rather than as Christians, and seems more anxious for the well-being of the state, than for the advancement of that kingdom which is not of this world.

In closing this view of the general characteristics of these widely dissimilar schools, the question arises, To what is the difference to be attributed? Writers flourishing within less than a century and half of each other, natives of the same land, educated (generally speaking) in similar principles, and subjects of the same political institutions, are yet as opposed in the character of their literature, as the natives of widely distant regions and far removed ages. But on looking more attentively at the *general* situation of these respective periods, we shall perceive that to this may be attributed *all* the differences we perceive. The reigns of Elizabeth and the first James were characterized by an assemblage of romantic circumstances, singularly calculated to give genius its fullest development. The mind was just aroused to exertion after the slumber of ages, and unexampled discoveries and unparalleled improvements followed in such rapid succession, that the intellectual courtiers of the reign of Elizabeth looked back with wonder and disgust on the barbarism which characterized the reign of her father, and could scarcely believe that but half a century had intervened. A spirit of inquiry was awakened; the founders of the first school of English literature stood on the ruins of systems hallowed by ages, on the wreck of establishments which superstition had fondly pronounced indestructible; barriers which had been raised for centuries were falling around them, and a new heaven and a new earth burst on their sight. Witnessing in so short a period

such incredible advances in science and literature, no subject seemed too vast for their genius, nothing impracticable to their daring, and they launched their "slight pinnace" on the wide and turbulent ocean, with a spirit of enterprise unknown to more modern times. An imaginative character pervaded every department of literature and science: the sun of philosophy had indeed arisen on the earth, but the shadows of night yet lingered, and the phantom of darkness still floated in dim and indistinct outline before his early beams; the fictions of ancient romance were still believed by the people, and the influence of time hallowed superstitions, which, though weakened, were not destroyed. The witch still muttered her charm, and the night-spell was still religiously said; the evil eye yet terrified, and the eclipse was yet viewed with dismay. The belief in fairies pervaded all classes, from the high-born damsel to the "fair and happy milkmaid;" and there was scarcely a field or grove unmarked by the mystic ring, which bore witness to the gay revels of Queen Mab, or the mischievous frolics of Robin Goodfellow. In the pursuits of science at this period, there was much to excite the wild and ardent imagination: the dream of the visionary took its place beside the deductions of philosophy, and the quaint and fanciful hypothesis challenged equal deference with the cautious and laborious experiment. The golden visions of alchymy played round the head of the young aspirant, and the "stars in their courses" were the arbiters of his destiny; the elixir of life might reward his exertions, or the mighty dead arise and come at his bidding. We smile at these "follies of science," as a later age has termed them; but yet to their influence, probably much of the lofty and daring character of the times may be attributed. The man felt himself connected by mysterious ties with the world of nature, and the world of spirits. Influences from above, and counter-influences from beneath, were at work on his actions, and the glorious lights of heaven performed their mighty revolutions but for him.

The principal events of a reign, the most glorious perhaps of any in our annals, were also well calculated to add to the romantic spirit that prevailed. The destruction of the armada, the circumnavigation of Drake, the embassies received from nations with whose very existence the common people were before unacquainted, and, above all, the numerous discoveries which distinguished the reign of the maiden queen, gave to plain facts the wildest garb of fiction. Fro-

bisher returned with wild and wondrous tales of the northern ocean, and its plains of eternal ice; Raleigh and Somers led the willing imagination to spice-breathing islands, rejoicing in cloudless skies, and blest with a year-long summer; while Sir Anthony Shirley, and the East India adventurers, more than realized the fables of romance, in their descriptions of the gorgeous magnificence of Shah Abbas, and Acbar, and the unrivalled scenery of the "land of sunshine and roses." The most indolent was aroused to exertion, the most unimaginative to thought, and in the very spring-tide of English literature, a harvest was reaped, which in richness and abundance has not since been surpassed. The glories of Elizabeth's reign shed a splendour over the reign of her unworthy succcessor, and the flame which was kindled at the revival of letters continued burning with fitful radiance until the Restoration. The causes which led to the introduction of French criticism have already been stated, and it only remains to compare the general situation of the nation in the reign of Queen Anne, with that period when Spenser peopled the bowers of fairyland, Shakspeare wantoned in the wide regions of invention, and Bacon reared the proudest monument of English glory.

The seventeenth century, after witnessing conflicts in which the crown of England was the prize of the victor, saw at its close the nation enjoying, through the victories and enlightened policy of "great Nassau," a higher degree of prosperity and liberty than had ever before been her lot: but as, in the natural world, a stormy day is mostly succeeded by a tranquil night, and the violent agitation of the sea, by an unruffled calm; so the public, now that all was effected, sunk into apathy. The aged supporters of the commonwealth departed to their rest, and a new generation, cradled in security, and lapped in prosperity, reaping what they had not sown, and enjoying blessings purchased by the blood of their fathers, filled up their places. Riches and abundance filled the city, all classes found that "rest was pleasant," and that gain was more so.

> "The sober citizen would knock
> His servants up, and rise at five o'clock;
> Instruct his family in every rule,
> And send his wife to church, his son to school;
> To worship like his fathers was his care,
> And teach their frugal virtues to his heir;
> To prove that luxury could never hold,
> And place on good security his gold."*

The landholder smoked his pipe and drank his october in quiet; and while he thanked heaven that he enjoyed his paternal estate unvexed by demands of ship-money, and prosecution in the high-commission courts, felt no gratitude to the memory of those patriots, to whose disinterested exertions he owed his repose. Still the politics of former days were not altogether forgotten: "the good cause," or the "divine right," "liberty of conscience," or "mother church," were yet "familiar in the mouths" of their respective partisans, as "household words," but as unimpressive. The Whig gentlemen toasted the "glorious memory of King William;" and the Whig mob occasionally broke the windows of a Jacobite, or insulted a nonjuror: the Tory gentlemen drank to the health of Sorel,† and the Tory mob sometimes pelted a non-conforming minister, or burnt down a meeting-house: but that enthusiastic devotion to what they considered the cause of truth, which equally distinguished "the gay and gallant" cavalier, and the high-minded Puritan, was wholly unknown. The very exercise of strong feeling was indeed proscribed; the term "enthusiasm," was considered of such schismatical import, that its very use, except as a by-word and reproach, was prohibited, and romance was considered as including the seven deadly sins. The tales of the "olden time" had passed from the minds of the peasantry, without any better knowledge filling up the vacancy; and the brutalized populace bore no resemblance to the bold and daring yeomanry, who, during the middle ages, were the terror and admiration of Europe. In private life, the starch and whalebone of their dress seemed admirably suited to their manners, and the stiff bow and formal courtesy, the set compliment and ready-made answer, took place of the unconstrained intercourse of social life. But of what consequence was all this? wealth abounded, pleasures suited to each were within their call: there was mum, and tobacco, and the Daily Courant, for the sober citizen; Burgundy and French criticism, for the "pert Templar;" there was Brussels lace and Mechlin point for the young ladies, and citron waters and Bohea for the matrons;—what more could be wished? And what charms for these matter-of-fact persons, had the enchanted island of Prospero, the musk-rose bowers of Titania, the coral-paved cell of Sabrina, or the gorgeous and appalling

* "Imitations of Horace."——*Pope.*

† King William's horse, that caused his death.

splendours of Pandemonium? What feelings of sympathy or admiration had they, for the commanding loveliness of that "glorious mirror of celestial grace," Belphœbe, the delicate and impalpable beauty of "little dainty Ariel," for the high imaginations and forbidden daring of Faustus, or the towering grandeur of the fallen archangel? These were the bright and lofty abstractions of minds springing into existence in an earlier and more imaginative age, where, amid all that was exciting, arousing, and romantic, they lived, and moved, and had their being. But in this "Augustan age," when the wild play of a vigorous and brilliant imagination was unknown, and the public mind sunk into comparative apathy, if the poet, by a short tale, or a lively essay, amused an idle hour, or beguiled a tedious evening, it was sufficient. Unused to wander, the mind preferred dwelling on accustomed scenes, and well-known characters, to ranging among ideal beings, too fair or too lofty to be the inhabitants of this world; and light essays, humorous fables, satires which gratified party feeling, and heroic poems which administered to national vanity, were the more congenial literature of a gay and prosperous, but an unimaginative age. Very strongly is the character of these widely dissimilar periods marked in the productions of their respective schools. Whoever is charmed with wit, in all its varied modifications, from the gay and buoyant humour of Addison to the caustic satire of Swift,—whoever delights in viewing common scenes and ordinary occurrences, adorned with every fascination of style and felicity of expression,—will find them in the literature of the days of Queen Anne:—whoever would call up the master spirits of long past ages, sail to enchanted islands, wander into the wild regions of romance, revel in the bowers of fairyland, dive into the mysteries of the invisible world, or soar into the heaven of heavens, must turn to the golden literature of the age of Elizabeth. Both ages have passed away, but from each the writers of succeeding ones have derived many lessons of wisdom, and none more so than that in which we live; for in its literature we may trace a happy intermixture of the strength, the fancy, and the feeling of the former school, with the wit, the humour, the elegance, and harmony of the latter.

E. H.

PART VI.

Bulls—Cows—Oxen—Calves—Wild Ox—Milk—Butter—Cheese—Horses—Unicorn—Asses—Wild Asses—Mules—Camels—Dromedaries—Camel's Hair.

THERE is some little difficulty in fixing upon a single word to describe those animals with us distinguished by the names of *bull, ox,* and *cow;* as the first properly belongs only to the male, the second to the male when deprived of the characteristic of his sex, and the third belongs to the female only, as does the plural term of *kine.* Of the second, however, as was before observed, in speaking of the sheep, (No. x. Vol. v. p. 271.) the Israelites had none, their *oxen,* whether used for draught or tillage, being, strictly speaking, *bulls.* Goldsmith uses the term *cow kind,* and Bingley, *ox-tribe.* We might use the word *bull,* as we do *man,* the male, the principal, or head, to include both; but, as our translators, in Deut. xiv. 5. and other places, have used the word *ox,* it seems altogether the most advisable to adopt that, especially in an essay on the agriculture of the Israelites collected from scripture. The term *neat cattle,* indeed, does not seem liable to objection, as it includes all the three descriptions, and has been used in our language :

> ——"Would I were
> A *neat-herd's* daughter, and my Leonatus,
> Our neighbour shepherd's son,"
>
> *Cymbeline,* act 1.

and the author of "The Complete Grazier" uses it; but, for the above reason, the word *ox* shall be preferred. It will be necessary, however, occasionally to use these terms in their limited senses; and it seems desirable to begin this article with some observations on the use of *bulls* in agriculture.

The author of "The Complete Grazier," and of a "Treatise on Live Stock," says, "The bull, as well as the cow and ox, generally lives about fourteen years; but the progress of decay is usually perceptible after he has attained the age of ten years. His temper is naturally fierce and ungovernable, which is not a little increased by his being permitted to live quietly in the best pastures, without being applied to any useful purpose, but that of propagating his species. Hence this animal, naturally vicious, often becomes

so mischievous, as to endanger many valuable lives; an evil which, we conceive, might be remedied by training him to labour, for, being the only beast of his size which is thus indulged in idleness, and as he possesses equal strength with the ox, we doubt not, but, if he were moderately worked, and allowed to indulge his desires during the breeding season, he would, by being inured to labour, and attended by mankind, become gradually tame and harmless as the horse, or any other often naturally vicious animal. We understand, indeed, that several experiments have been made for this purpose; and from their successful result, we think the practice of working bulls might be advantageously adopted; especially as these animals are not only broken in with little difficulty, and work well, but also because they recover from fatigue much sooner than any ox, and may generally be procured at easy prices in those places where, oxen being scarce, a young farmer cannot purchase, without involving himself in great expense." (Comp. Grazier, p. 34. Treatise on Live Stock, p. 22.) The author of "The Experienced Butcher," after quoting this passage, adds in a note, "The writer of this volume has heard of a bull, kept by Mr. Ingle, farmer, of Potton, in Bedfordshire, for purposes of agriculture, that would draw five loads of wheat." p. 116.

It has been before noticed, in speaking of the sheep, that our naturalists suppose our tame breeds to be descended from wild originals; Mr. Bingley says, (Brit. Quad. p. 391.) "There is, I believe, no doubt that the ox is a descendant of the bison, a large and powerful animal, which inhabits the marshy forests and vales of Poland and Lithuania. In the lapse of many centuries, however, its general appearance, as well as its temperament and disposition, have undergone a radical change. The enormous strength of body, great depth of chest and shoulders, the shagginess and length of hair which covers the head, neck, and other foreparts of the bison, as well as his savage and gloomy disposition, are in the present animal so altered, that the mere variety would almost seem to constitute a distinct species." But I have there stated my reasons why I conclude our present race of domestic animals to be derived from domestic originals; and if the present domestic ox, and the bison, and urus, are not distinct species, but merely varieties, I should rather conclude that the bison had, like a prodigal, run away from his kind protector, and "stuffed his shoulders" with his "bunch,"* than that the bison had been brought from

* See Cowper's Task, B. vi. l. 674.

the forest of northern Asia or Lithuania, to the pastures of Canaan, or our enclosures, and the hump had disappeared. Mr. B. indeed, himself says, only three pages further on, "The ox has been trained to agricultural labour from the earliest ages of the world. In the sacred writings, and in the works of most of the ancient eastern authors, this animal is invariably mentioned as the only one that was employed in the plough. The same is also observable in all the accounts respecting the agriculture of ancient Greece and Rome. In some part of India, bullocks are, at this day, almost exclusively employed for the purpose of carrying weighty commodities." He proceeds: "'Deprived of the aid of these useful animals, (says the elegant French naturalist, M. de Buffon, in his eulogy on the ox,) the poor and the rich would alike have great difficulty to subsist. The earth (in France,) would remain uncultivated; the fields, and even the gardens, would be dry and sterile. It is on the ox, that all the work of the country falls; he is the most useful domestic that the farmer possesses; and he performs all the labour of agriculture. In former ages he constituted the only riches of mankind;'—(no: sheep, camels, and asses. were a part of them likewise;)—'and still he is the basis of the riches of those nations which only flourish and are supported by the cultivation of lands, and the number of their cattle. It is in these that all real wealth consists: every other kind, even silver and gold, are only arbitrary representatives, which have no value but that which is conferred upon them by the productions of the earth.'"

Goldsmith, too, professing likewise to quote Buffon, says, "It appears that naturalists have given various names to animals in reality the same, and only differing in some few accidental circumstances. The wild cow and the tame, the animal belonging to Europe, and that of Asia, Africa, and America, the bonassus and the urus, the bison and the zebu, are all one and the same, propagate among each other, and, in the course of a few generations, the hump wears away, and scarce any vestiges of savage fierceness are found to remain. Of all animals, therefore, except man alone, the cow seems most extensively propagated. Its nature seems equally capable of the rigours of heat and cold. It is an inhabitant as well of the frozen fields of Iceland, as the burning deserts of Libya. It seems an ancient inmate in every climate; domestic and tame in those countries which have been civilized, savage and wild in the countries which are less peopled, but capable of being made useful in all:

able to defend itself in a state of nature against the most powerful enemy of the forest, and only subordinate to man, whose force it has experienced, and whose aid it at last seems to require. However wild the calves are, which are taken from the dam in a savage state, either in Africa or Asia, they soon become humble, patient, and familiar; and man may be considered, in those countries, as almost helpless without their assistance." (Vol. ii. p. 49.)

Of the peculiar advantages of the cow in agriculture, Goldsmith says, "Our pastures supply them with abundance, and they in return enrich the pasture; for, of all animals, the cow seems to give back more than it takes from the soil. The horse and the sheep are known, in the course of years, to impoverish the ground. The land where they have fed becomes weedy, and the vegetables coarse and unpalatable; on the contrary, the pasture where the cow has been bred, acquires a finer, softer surface, and becomes every year more beautiful and even. The reason is, that the horse being furnished with fore-teeth in the upper jaw, nips the grass closely, and therefore only chooses that which is the most delicate and tender; the sheep also, though with respect to its teeth formed like a cow, only bites the most succulent parts of the herbage; these animals, therefore, leave all the high weeds standing, and while they cut the finer grass too closely, suffer the ranker herbage to vegetate and overrun the pasture. But it is otherwise with the cow: as its teeth cannot come so close to the ground as those of the horse, nor so readily as those of the sheep, which are less, it is obliged to feed upon the tallest vegetables that offer; thus it eats them all down, and in time levels the surface of the pasture." (Ibid. p. 42.)

"Oxen," says Mr. Bingley, "attain maturity at the age of about eighteen months, or two years. From this age till they are nine years old, they are in their greatest vigour; and the duration of their lives seldom exceeds fourteen or fifteen years. The period of gestation in the females is forty-one weeks, and they usually produce only a single calf at a birth." (Brit. Quad. p. 396.) On this subject, my farming man, mentioned before, (No. x. Vol. v. p. 270.) says that the period of gestation is about forty weeks; but that a cow with a cow-calf sometimes goes a few days or a week less, and, with a bull-calf, a week, or ten days or a fortnight longer. Another curious particular in respect to the gestation of cows which he mentions, is, that if a person has several cows with calf, and one slips, all the rest of the

cows in the same yard that have *cow-calves* will slip also. This certainly was, in one instance, the case with us. We had three cows in-calf, one slipped; the next, which had a bull-calf, did not slip; but the third, which had a cow-calf, did slip. In the present which Jacob made to Esau, there were "forty kine and ten bulls," (Gen. xxxii. 15.) or one bull to four cows. (See before, No. x. Vol. v. p. 271.) It was expressly promised the Israelites, that, if they would be obedient to God, he would bless "the increase of their kine," "there shall not be male or female barren among you, or among your cattle." (Deut. vii. 13, 14.) "There shall nothing cast their young, nor be barren, in thy land." (Exod. xxiii. 26.)

As oxen or *bulls* were so generally kept by the Israelites, and which, as they grow up, get very fierce and mischievous, unless properly restrained, the law of the Israelites was very particular in respect to them. "If an ox gore a man or a woman, that they die; then the ox shall be surely stoned, and his flesh shall not be eaten, but the owner of the ox shall be quit. But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death. If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him. Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him. If the ox shall push a man-servant or maid-servant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned. And if a man shall open a pit," in the highway or unenclosed grounds, "or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein; the owner of the pit shall make it good, and give money unto the owner of them; and the dead beast shall be his. And if one man's ox hurt another's, that he die, then they shall sell the live ox, and divide the money of it; and the dead ox also they shall divide. Or, if it be known that the ox hath used to push in time past, and his owner hath not kept him in, he shall surely pay ox for ox, and the dead shall be his own. If a man shall steal an ox, or a sheep, and kill it or sell it; he shall restore five oxen for an ox, and four sheep for a sheep. If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep, he shall restore double." (Exod. xxi. 28—36. xxii. 1, 4.)

Of the numbers or herds of oxen, something has already been said under the article of sheep. (No. x. vol. v. p. 268.) Abraham and Jacob had both their herds of oxen; and the present which Jacob selected from his herd for Esau, consisted of forty kine and ten bulls, (Gen. xxxii. 15.) Job had his 500 yoke of oxen in his first prosperity, (i. 3.) which was doubled after his "captivity," (xlii. 12.) "Solomon's provision for one day, was" "ten fat oxen" from the stall, "and twenty oxen out of the pastures;" (1 Kings iv. 22, 23.) or 14,600 in a year: and at the dedication of the temple, 22,000 oxen were offered at once, (1 Kings viii. 63.) On Asa's success over the Ethiopians, he, with his people, "offered unto the Lord the same time, of the spoil which they had brought, seven hundred oxen," (2 Chron. xv. 11.) that is, as in most cases of sacrifice, by burning part, and giving the rest to the priests and people to be eaten.*

Of the vast numbers of cattle in the Holy Land at this day, Dr. Clarke, in his Travels, says, between Acre and Nazareth, "shepherds appeared in the plain, with numerous droves of cattle, consisting of oxen, sheep, and goats." (Vol. ii. 4to. p. 326.) Again, "In the battle of July the 5th," 1801, with the Arabs, "after a skirmish, wherein forty Arabs were killed, and many wounded, Djezzar's troops succeeded in driving to the mountains an army of ten thousand, as they related, (probably not half that number,) who left behind them 68,000 bullocks, camels, goats, and asses," (Ibid. p. 490.) In a very interesting "Account of a Subterranean Glacier at Fondeurle," in the Edinburgh Philosophical

* In the appendix of Sir Frederick Eden's work on "The State of the Poor," (p. lxxxvii.) is an account of the cattle, &c. sold in Smithfield in each year from 1732 to 1794. In this last year the numbers were 109,064 cattle, and 717,990 sheep. He adds, "that the size and weight, both of cattle and sheep, have probably increased at least one-fourth since 1732; according to which rate, the consumption of meat, with respect to the number of pounds, has augmented much more than it has with respect to the number of cattle and sheep." He says, that in 1732, probably the weight of a net carcase of black cattle was about 370 lbs. and of a sheep 28 lbs. Bullocks now, (1794) killed in London, weigh, at an average, 800 lbs.; calves, 148 lbs.; sheep, 80 lbs.; and lambs, about 50 lbs. each. He says, further, "that considerable numbers, both of cattle and sheep, are made use of in the metropolis, which never appear in London; and I have little doubt, but that the number of the sheep consumed in London, in 1794, exceeded 770,000; and of cattle, 120,000." How much must they have increased, both in size and number, since that time, a period of nearly thirty years, in which agriculture and the art of feeding cattle have made such advances, in which London has been so much increased in size, and luxury has extended its demands!

Journal, No. iii., mention is made of "The Fair of Fondeurle,", which it states, is the name given to a very extensive meadow, about twelve miles to the north of Die, in the department of the Drome, in the great calcareous subalpine range in the south of France. This meadow is situated above the limit of the wood, which here terminates at the height of 5147 feet above the level of the sea, and is bounded on the north and east by a high calcareous crest, while in the south it joins the Col de Quint at Fondeurle. In the month of June, the fair of Fondeurle is held upon this plain, and all the cattle-dealers in the neighbouring mountains, in spite of the difficulty of access, bring hither their flocks, which have sometimes amounted to 1000 mules, 4000 cows and oxen, from 15,000 to 20,000 sheep, and from a 1000 to 1200 goats," (p. 80.) I have been informed, that in Siberia, a single nobleman will possess perhaps 10,000 head of oxen.

The herds in Canaan were taken care of by *herdmen*, over whom there was a chief; as we find that the herds of Saul were superintended by Doeg, an Edomite, who was "the chiefest of the herdmen." (1 Sam. xxi. 7.) The names of David's herdmen are mentioned, (1 Chron. xxvii. 29.) "And over the herds that fed in Sharon was Shitrai the Sharonite; and over the herds that were in the valleys was Shaphat the son of Adlai."

The prophet Amos, too, "was among the herdmen of Tekoa," (Amos i. 1.) and was called from thence by God, to warn his people to repentance. Burder, in his "Oriental Customs," (vol. ii. p. 110.) illustrating 1 Samuel ix. 13. says, "The following extract, compared with the circumstances recorded in this chapter respecting the business upon which Saul was sent, will greatly illustrate them. 'Each proprietor has his own mark, which is burnt into the thighs of horses, oxen, and dromedaries, and painted with colours on the wool of sheep. The latter are kept near the owner's habitation; but the other species unite in herds, and are towards the spring driven to the plains, where they are left at large till the winter. At the approach of this season, they seek and drive them to their sheds. What is most singular in their search is, that the Tartar employed in it has always an extent of plain, which, from one valley to another, is ten or twelve leagues wide, and more than thirty long, yet does not know which way to direct his search, nor troubles himself about it. He puts up in a bag, six pounds of the flour of roasted millet, which is sufficient to last him

thirty days. This provision made, he mounts his horse, stops not till the sun goes down, then clogs the animal, leaves him to graze, sups on his flour, goes to sleep, wakes, and continues his route. He neglects not, however, to observe, as he rides, the mark of the herds he happens to see. These discoveries he communicates to the different noquais he meets, who have the same pursuits; and in his turn, receives such indications as help to put an end to his journey." BARON DU TOTT, vol. i. part 3. p. 4.*

Burder, again, on Genesis xxx. 32. (I will pass through

* The summer pasturing of cattle in distant glens, and on their enclosing mountains, is practised at this day in the Highlands of Scotland. Mrs. Grant, in her "Letters from the Mountains," (2d edition, 1807, vol. ii. l. xxiv. p. 123.) speaking of the Highlanders, gives an account of this "summer flitting," in her usual animated style: "changing their residence so often as they did in summer, from one bothy," booth, "or glen, to another, gave a romantic peculiarity to their turn of thought and language. Their manner of life, in fact, wanted nothing but the shades of palm, the olives, the vines, and the fervid sun of the East, to resemble the patriarchal one. Yet, as they must carry their beds, food, and utensils, the housewife, who furnishes and divides these matters, has enough to do when her shepherd is in one glen, and her dairymaid in another with her milk-cattle. Not to mention some of the children, who are marched off to the glen as a discipline, to inure them early to hardiness and simplicity of life." * * * * "I find myself in the humour of journalizing and particularizing; I shall, between fancy and memory, sketch out the diary of one July Monday. I mention Monday, being the day that all dwellers in glens come down for the supplies. Item, at four o'clock Donald arrives with a horse loaded with butter, cheese, and milk. The former I must weigh instantly. He only asks an additional blanket for the children, a covering for himself; two milk-tubs, a cog, and another spoon, because little Peter threw one of the set into the burn; two stone of meal, a quart of salt; two pounds of flax for the spinners, for the grass continues so good that they will stay a week longer. He brings the intelligence of the old sow's being the joyful mother of a dozen pigs, and requests something to feed her with. All this must be ready in an hour: before the conclusion of which comes Ronald from the high hills, where our sheep and young horses are all summer, and only desires meal, salt, and women with shears, to clip the lambs, and tar to smear them. He informs me that the black mare has a foal, a very fine one; but she is very low, and I must instantly send one to bring her to the meadows, before he departs. The tenants who do us services come; they are going to stay two days in the oak wood, cutting timber for our new byre, and must have a competent provision of bread, cheese, and ale, for the time they stay." See also Mrs. Grant's Poem of "The Highlanders," in her volume of poems, 1803, part iii. of which, according to the "Argument," commences with "the removal to the mountain shealings, when the true pastoral life commences, and a scene of vacant leisure, diversified by music, poetry, and rural sports, is opened to the people. Return from the shealings."

all thy flock to-day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats; and of such shall be my hire;) says the following extract from the *Gentoo Laws*, p. 150, is remarkable for its coincidence with the situation and conduct of Jacob, and demonstrates that he acted with propriety, if the regulations here mentioned existed in his time, and of their very great antiquity there is no doubt. "If a person, without receiving wages, or subsistence, or clothes, attends ten milch cows, he shall select, for his own use, the milk of that cow which produces most; if he attends more cows, he shall take milk after the same rate, in lieu of wages. If a person attend one hundred cows for the space of one year, without any appointment of wages, he shall take to himself one heifer of three years old; and also, of all those cows that produce milk, whatever the quantity may be, after every eight days, he shall take to himself the milk, the entire product of one day. Cattle shall be delivered over to the cowherd in the morning; the cowherd shall tend them the whole day with grass and water, and in the evening shall re-deliver them to the master, in the same manner as they were intrusted to him: if, by the fault of the cowherd, any of the cattle be lost, or stolen, that cowherd shall make it good. When a cowherd hath led cattle to any distant place to feed, if any die of some distemper, notwithstanding the cowherd applied the proper remedy, the cowherd shall carry the head, the tail, the forefoot, or some such convincing proof taken from that animal's body, to the owner of the cattle; having done this, he shall be no farther answerable; if he neglects to act thus, he shall make good the loss." Probably this last circumstance is alluded to in Amos iii. 12. In Gen. xxxiii. 17. it is said, that Jacob "made *booths* for his cattle," and which were of such extent or consequence as to give the name to the place; for the sacred historian adds, "therefore the name of the place is called *Succoth*," that is, *booths*.

The chief food of oxen was *grass*, but they were fed likewise upon *straw*, or *hay*. (See Isaiah xi. 7.) To what has been said before on the subject of *hay*, (No. i. vol. i. p. 65.) I have to add, that an officer, who has been in Egypt, Sicily, and Spain, informs me, that in those countries they have *hay*, but that it is not made as our hay is, cut green and then dried in the sun; but that it grows very long, withers on the ground, and is then cut and tied up in bundles, and laid by

in barns; that straw likewise is very different in those countries to what it is with us, that it has a rich and fragrant smell, and is much more sweet and nourishing; that, from having been trodden by oxen in the threshing, it becomes a kind of *chaff*, and in fact, from being laid up, undergoes a saccharine fermentation which chaff does with us, in some degree, when laid up in any quantity in a chaff-house. It was promised to the Israelites, too, by Isaiah, (xxx. 24.) in the days of Hezekiah, that if they would turn from their sins, there should be such plenty, that "the oxen likewise, and the young asses that ear," or till, "the ground, shall eat clean provender, which hath been winnowed with the shovel and with the fan." Whether this was to be wheat or barley may be a question, probably the latter, see 1 Kings iv. 28. Oxen too were fattened, sometimes in pasture and sometimes in the stall, see 1 Kings iv. 23. (quoted before, p. 33.) Prov. xv. 17. and Matt. xxii. 4. In this latter case they were fed probably on hay, or straw, and *corn*, and this perhaps *ground*. The calf too seems sometimes to have run at large, and sometimes to have been kept in the stall for higher fattening. When Abraham was visited by his illustrious guests, he "ran unto the herd, and fetched a calf, tender and good, and gave it unto a young man; and he hasted to dress it." (Gen. xviii. 7. See also 1 Sam. vi. 7.) When the witch of Endor, too, entertained Saul and his servants, she "had a fat calf in the house, and she hasted and killed it,"—"and she brought it before" them, (1 Sam. xxviii. 24.) "The fatted calf" likewise killed on the return of the prodigal, (Luke xv. 23.) is too well known to need further notice. (See also Amos vi. 4. and Matt. xxii. 4.)

Oxen were not only used for the plow, but likewise to carry burdens, 1 Chron. xii. 40. as they are at this day at Tripoly, in Syria. See Burder, vol. ii. p. 167. Mention is made, Deut. xiv. 5. and Isaiah ii. 20. of the wild ox, or bull. But Bochart and others will have the THAU, or THO, to mean "a *wild goat*."

Of the produce of the *cow*, or *the dairy* of the Israelites, we are not able to collect much that is satisfactory. The land of promise was to be a land flowing with milk, (Josh. v. 6.) Job says of the prosperous man, (xxi. 24.) "his breasts are full of milk." But Bishop Hall, in his explication of hard texts, (Works by Pratt, vol. iii. p. 153.) considers that the word may be translated *pails* as well as *breasts*, and explains it by "the udders of his cattle, and his

pails are full of milk." And if we consider the powerful and delicious nourishment that there is in *milk*, and all the modifications of it, in cream, butter, and cheese, an abundance of this may be considered, perhaps, as the next blessing to a never-failing supply of *water*.

It appears, from Judges iv. 19. that milk was kept in *bottles;* and Burder, on Joshua ix. 4. (vol. i. p. 53.) says, that "CHARDIN informs us that the Arabs, and all those that lead a wandering life, keep their water, milk, and other liquors, in leathern bottles." They keep in them more fresh than otherwise they would do. These leathern bottles are made of goat-skins." For an account of the leathern bottle, see before, No. iv. vol. ii. p. 308. Burder, on Judges v. 25, (vol. i. p. 61.) says "D'ARVIEUX informs us, (*Voy. dans la Pal.* p. 200.) that the Arabs make butter by churning in a leathern bottle. Hence Jael is said to have opened a *bottle of milk* for Sisera, *Judges* iv. 19. Mr. HARMER (vol. i. p. 281.) supposes that she had just been churning, and, pouring out the contents of her bottle into one of the best bowls or dishes she had, presented this buttermilk to him to quench his thirst. "He asked water, and she gave him milk; she brought forth butter in a lordly dish." On Prov. xxx. 33. ("the churning of milk bringeth for butter,") Burder says, (vol. i. p. 137.) "The ancient way of making butter in Arabia and Palestine, was probably nearly the same as is still practised by the Bedoween Arabs and Moors in Barbary, and which is thus described by Dr. SHAW. 'Their method of making butter is by putting the milk or cream into a goat's skin turned inside out, which they suspend from one side of the tent to the other, and then pressing it to and fro in one uniform direction, they quickly occasion the separation of the unctuous and wheyey parts.' (*Trav.* p. 168.) So 'the butter of the Moors, in the empire of Morocco, which is bad, is made of all the milk (comp. *Prov.* xxx. 33. above,) as it comes from the cow, by putting it into a skin, and shaking it till the butter separates from it." (STEWART'S *Journey to Mequinez.*) And what is more to the purpose, as relating to what is still practised in Palestine, *Hasselquist,* speaking of an encampment of the Arabs, which he found not far from Tiberias, at the foot of the mountain or hill where Christ preached the sermon, says, "They make butter in a leathern bag hung on three poles, erected for the purpose, in the form of a cone, and drawn to and fro by two women." (*Trav.* p. 159.) Again, on Job xxix. 6. (I washed my steps with butter,) Burder says (vol. i.

p. 108.) "*Chandler*, in his Travels, particularly observes that it was usual for men to *tread on skins of cream*, in order to separate the butter from its more watery parts. This article was sometimes made in very large quantities; on which account, such a method might be preferred for expedition. This circumstance Mr. *Harmer* considers (vol. iii. p. 173.) as a very natural explanation of the phrase, *I washed my steps with butter*." Patrick, however, in his Commentary, only understands by this verse, "my lands were so fertile, and were blessed with such plenty, as if the rivers had flowed with butter and oil;" and Orton, "he blessed me with such prosperity, that I had butter and oil as plentiful as water."

On Job xx. 17. (He shall not see the rivers, the floods, the brooks of honey and butter,) Burder says, (vol. i. p. 104.) "In these cool countries we have no idea of butter so liquid as described in these words; it appears among us in a more solid form. But as the plentiful flowing of honey, when pressed from the comb, may be compared to a little river, as it runs into the vessels in which it is to be kept; so, as they manage matters, butter is equally fluid; and may be described in the same way. "A great quantity of butter is made in Barbary, which, after it is *boiled* with salt, they put into jars, and preserve for use." (*Shaw*, p. 169.) Streams of butter then, poured, when clarified, into jars, to be preserved, might as naturally be compared to rivers, as streams of honey flowing upon pressure into other jars in which it was kept." HARMER, vol. iii. p. 176. On this it may be observed, that though butter in Judea might often be in a *liquid* state in *summer*, if the Israelites had no means, by air, or water, or ice, to keep it cool and hard, yet they had a *winter*, in which, probably, it was always of a very good consistence.*

* It is by no means improbable that the Israelites did use ice and snow for cooling liquors, &c. Burder on Prov. xxv. 13. (as the cold of snow in the time of harvest, so is a faithful messenger to them that send him; for he refresheth the soul of his masters,) says, (vol. i. p. 134.) "As the mixing of snow with wine in the sultry time of harvest is pleasing and refreshing, so a successful messenger revived the spirit of his master who sent him, and who was ready to faint from an apprehension of his failure. The custom of cooling wines with snow was usual among the eastern nations. It was derived from the Asiatics and Greeks to the Romans. *Plutarch* describes the manner in which they preserved it, (*Sympos.* lib. vi. 2, 6.) by covering it with straw and coarse cloths unshorn. *Xenophon* says, it was necessary to procure snow to cool the wines in summer, which otherwise could not be drunk with any pleasure. The orientals more early used it for this purpose, and *Athenæus* mentions it as an ancient custom, and

And, in respect to our not knowing in *this* country what *soft* and even liquid butter is, our *markets* in summer often witness it dealt out with a spoon. The writer of this has seen a machine, intended as a *butter cooler*, to keep butter in at home, or to carry it to market, and keep it cool there. It consisted of one tin box, or vessel within another, with a space of an inch between, to hold cold water, which could be drawn off when it began to acquire too great a degree of warmth, and could be renewed. It was contrived by a gentleman of the university of Cambridge, for the use of the market people of that neighbourhood; but whether it has been at all brought into use, he has not had an opportunity of learning. Some description of such a machine was given in the Farmer's Journal for July 15, 1822.

On Isaiah, vii. 15. (Butter and honey shall he eat,) Burder says, (vol. ii. p. 238.) "*D'Arvieux (Voy. dans la Pal.* p. 24.) being in the camp of the grand emir, who lived in much splendour, and treated him with great regard, was entertained on the first morning with little loaves, honey, new-churned butter, and loaves of cream, more delicate than any he ever saw, together with coffee. Agreeably to this, he assures us in another place, (p. 197.) that one of the principal things with which the Arabs regale themselves at breakfast is cream, or new butter mingled with honey."

In some "Illustrations of Scripture from Buchardt's Syria," in the Christian Observer for Oct. 1822, (vol. xxii. p. 617,) the traveller says, "It is considered at Kereth, an unpardonable meanness to sell butter, or to exchange it for any necessary or convenience of life; so that, as the property of the people consists chiefly in cattle, and every family posesses large flocks of goats and sheep, which produce great quantities of butter, they supply this article very

that they used oak branches for the same purpose. Various instances among the eastern nations, of this custom of cooling their wines, may be produced, and particularly among the Jews. In some hot countries it was often difficult to obtain it, and they were obliged to search into the hollow clifts to collect it. Mount Hebron, which was always covered with snow, plentifully supplied the inhabitants of that country, from whence it was often carried to Tyre. (BARRY'S *Observations on the Wines of the Ancients*, p. 169.)" To this it may be added, that in Judea there was "*frost* by night," (Genesis xxxi. 40.) even in the midst of summer, and means might be found to preserve the fruits of this during the day: and it will not be thought, perhaps, a very extravagant conjecture, that Solomon and the kings of Israel, with their delicates, their cooks, and their confectionaries, (see 1 Sam. viii. 13.) might be familiar with the luxury of *ice-cream*.

liberally to their guests. Besides other modes of consuming butter in their cookery, the most common dish at breakfast or dinner is Fetyte, a sort of pudding, made with sour milk and a large quantity of butter. There are families who thus consume, in the course of a year, upwards of ten quintals of butter. If a man is known to have sold or exchanged this article, his daughters or sisters remain unmarried; for no one would dare to connect himself with the family of a baya el samin, or seller of butter, the most insulting epithet that can be applied to a man of Kereth." (Ibid. p. 385.) See Gen. xviii. 8.; Judges v. 25.; 2 Sam. xvii. 29.; Job xx. 17.; xxix. 6. To these texts, I add, especially, Isaiah lv. 1.

Brown, in his Dictionary, says, that "CHEESE, among the Orientals, was little else than pressed curds, formed, it would seem, in the shape of a small sugar-loaf, and yet is reckoned a delicate dish, 2 Sam. xvii. 29. Job x. 10. 1 Sam. xvii. 18. In Barbary, they press it in rush baskets or vats." That some of the cheeses of the Israelites were what we call soft cheeses, or what D'Arvieux, as just quoted, calls "loaves of cream," is, I think, very probable. But when we consider the occasion upon which those were given, mentioned 1 Sam. xvii. 18. and 2 Sam xvii. 29. I cannot but think that they must have been something larger and more solid.

Sandys, in his Travels, speaking of the city and plain of Jericho, "beautifull in her palmes," adds, "but chiefly proud of her *balsamum*. A plant then onely thought particular unto *Turz*, which grew most plentifully in this valley, and on the sides of the westerne mountaines which confine it: being about two cubits high, growing upright, and yearely pruned of her superfluous branches. In the summer they lanced the rine with a stone, (not to be touched with steele,) but not deeper than the inward filme, for otherwise it forthwith perished; from whence those fragrant and precious tears did distil, which now are onely brought us from *India;* but they far worse, and generally sophisticated. The bole of this shrub is of least esteeme, the rine of greater, the seed exceeding that, but the liquor of greatest; knowne to be right in the curdling of milk." (p. 197.) In Twamley's Essays on the Dairy, speaking of *rennet*, he says, "In cases of necessity, or where no good rennet can be produced, recourse may be had to artificial means for coagulating the milk. Thus, a small quantity of the muriatic or marine acid, (spirit of sea salt,) may be used by careful dairy-men, as is practised in Holland; it is the use

of this article, which gives to Dutch cheese that pungent relish, which induces so many persons to prefer it. Milk also may be coagulated, by putting in a certain quantity, which can only be ascertained by experience, of a decoction of the yellow flowers of the *cheese-rennet*, or yellow ladies' bedstraw, an indigenous plant, which blossoms in the months of July and August. With this decoction we understand that the Jews coagulate the milk for their cheese; the Mosaic law prohibiting them to mingle meat with milk, which term they apply to the making of cheese with rennet." (p. 119.)

The consideration of THE HORSE may appear at first to be no proper subject for an Essay on *The Agriculture of the Israelites*, as horses were, not only *not* used by them in agriculture, but they were forbidden to multiply, or have many of them, (Deut. xvii 16.) There were, however, horses among the Israelites, and "Solomon having married the daughter of Pharaoh, procured a fine breed of horses from Egypt, some of them at the rate of 600 shekels of silver, which, according to Prideaux, is 90 sterling, and according to Arbuthnot, whom we follow, £68. 9s. 1 Kings x. 26. He first of the Hebrews began to multiply horses, and had 4000 stables, 40,000 stalls, and 12,000 horsemen, 1 Kings, iv. 26. 2 Chron. ix. 25." (Brown's Dict.) Probably some were bred in the country, and they certainly consumed the grass, the hay, the straw, and the corn, (1 Kings iv. 28. xviii. 5.) which were produced on Israelitish land. It will not, however, be an uninteresting inquiry how it came to pass that an animal, created, no doubt, originally for useful purposes, at once so noble and so docile, so useful, and now become so necessary to *us* in agriculture and commerce, should have been prohibited to God's peculiar people. The horse, no doubt, was originally intended for the service of man, but *the fall* occasioned so great a difference, both in man, and in the creatures over which he was to exercise dominion, that it is impossible to say what was the Creator's prime intention in respect to them. Had man continued in obedience to God, probably even lions and tigers would have been subject to him; probably there will yet come a time when they will *literally* be so, (Isaiah xi. 6—9.) It seems frequently to have happened that the *abuse* of any thing frustrated its intended *use*. Thus the brazen serpent in the wilderness, intended for the benefit of the Israelites, and as a type of the redemption wrought by Jesus on the cross, was abused as an object of

idolatry, till at length it became necessary that it should be destroyed, that it might no longer be a snare to them. Thus the horse, for whatever good and useful purposes it might have been intended, had become the great instrument of war and bloodshed, of stateliness and pride. He was abused, too, to purposes of *idolatry*. The nations who worshipped the sun, imagined that he rode along the sky in a chariot drawn with fleet horses, to communicate his light and warmth to mankind, and the finest steeds or chariots were consecrated to him; with these they either rode to the eastern gates of their cities as the sun rose, or they held them so sacred, that none might ride on them. Josiah removed from the temple at Jerusalem, the horses, or images of horses, which his father or grandfather had consecrated to the sun, 2 Kings xxiii. 11. See Brown's Dict. art. *Horse*.) It is said of Nimrod, that he was "a mighty hunter before the Lord," (Gen. x. 9.) and it is doubted whether by that expression is meant that he persecuted beasts or men, or both. For either purpose, for hunting or for war, he probably used the horse as his instrument. And if, as Mr. Bryant supposes, (Analysis of Ancient Mythology, vol. iii. p. 45, and Holwell's Mythological Dictionary, article *Babel*,) the tower of Babel was a temple of worship to *the sun*, then he too was, perhaps the first who prostituted the horse to purposes of idolatry. (See on this subject also Jones's Zoologia Ethica, s. xviii., Works in 12 Vols. vol. iii. p. 44, and 115.)

But be this as it may, we find Abraham, the father of the faithful, using his asses, (Gen. xxii. 3.) and his camels, (Gen. xii. 16. xxiv. 19.) and the first mention of *horses* in scripture is Gen. xlvii. 17, where Joseph is represented, in the famine in Egypt, buying up the horses of the people, and giving them bread in exchange. There is, however, in Zechariah xiv. 20. a passage which deserves our consideration. The prophet is speaking of the blessed time of the Messiah, and says, "In that day there shall be upon *the bells of the horses*, HOLINESS UNTO THE LORD." Bishop Hall has two sermons upon the whole of this verse as a text, (Edition by Pratt, vol. v. sermons iii. and iv.) and in explaining this part of it, he says, "We must take these horses, then, either as continuing themselves, or as altered. If the first, the very wars under the gospel shall be holy; and God shall much glorify himself by him. He saith not, There shall be no horses, or those horses shall have no bells, or those bells no inscription; but those horses, and their use, which is war, and

their ornaments, which are bells, shall have a title of holiness," (p. 56.) After expatiating upon this head, he goes on, "But take these horses and bells altered, as fits better, by this writing, from themselves," "*They shall break their swords into mattocks, and their spears into scythes,* (Micah iv. 3.) Mattocks and scythes, the instruments of profit, one for the commodities above the earth, the other for those under it; which, as I take it, would not be so strictly restrained to the very time of Christ's coming, when there was a universal peace on earth, and the temple of Janus was shut, as Cyril, Chrysostom, Eusebius, Jerome, understand it; rather it is a prophecy of that outward and during peace under the gospel, which all the true professors of it should maintain with themselves," (p. 58.) In addition to this, Burder has got three quotations in illustration of the passage. "Among the heathens of the East, the sun was called Baal or Bel, from his supposed dominion over all things, whence the word came at last to denote a lord or master in general. He was considered as the author of vibratory motion, the source of musical sound; and such instruments as emit a sound of percussion were called bells, from *bell,* or *bel,* the name by which the sun was denoted among the druids. For the above reason, a bell seems in very early times to have been made a sign or symbol of victory or dominion. Thus, as horses were employed in war, and are celebrated in earliest antiquity for their strength, stately port, and undaunted courage, bells became a part of their martial furniture. This custom obtained in Greece, as is evident from *Aristophanes,* who calls the artificers that joined the bells to the furniture of the war-horses κωδωγοφα αροπωλον. Hence also, to bear the bell, still signifies victory or dominion over others. PIRIE's *Works,* Vol. iii. p. 202." "The finest breed of Arabian horses is in this country, and has furnished us with those we make use of for the turf. They are here chiefly articles of luxury, used only in war, or for parade. The governor has a large stud opposite the house where I live, which affords me much pleasure, as I pay them frequent visits. They are small, but finely shaped, and extremely active. Of this I had an opportunity of judging yesterday, when the cavalry had a field-day in the great square, which, from the mode of exercise, called to my mind the idea of our ancient tilts and tournaments. The horses were sumptuously caparisoned, being adorned with gold and silver trappings, bells hung round their necks and rich housings. The riders were in

handsome Turkish dresses, with white turbans, and the whole formed to me a new and pleasing spectacle." ROOKE's *Travels to the Coast of Arabia Felix*, p. 82."

Chardin informs us, that something like this is seen in several places of the East. In Persia, in Turkey, the reins are of silk, of the thickness of a finger, on which is wrought the name of God, or other inscriptions. HARMER, vol. i. p. 470.

Considering these passages, then I should interpret the text rather differently to Bishop Hall, and suppose the prophet as saying, "Whereas, now, the horse is used solely for the purposes of war and pomp, and is adorned with rich trappings and bells, under the Messiah, when men 'shall beat their swords into ploughshares, and their spears into pruning-hooks,' when 'nation shall not lift up sword against nation, neither shall they learn war any more,' (Isaiah ii. 4. see also Micah iv. 3. before quoted,) then shall the horse also be used only for the purposes of agriculture and commerce and the arts of peace, and the fashion and purpose of his *bells* shall be changed, and upon them shall be written HOLINESS TO THE LORD, their employment shall be SANCTIFIED."

A question then naturally arises, Is this the case now? Is the use of horses sanctified generally in the world? and, particularly, is it so in *this nation?* To this I have no hesitation in answering, Certainly not. Horses are indeed used innocently, and to useful purposes, in agriculture, commerce, travelling, and healthful exercise. But we have still horses trained to war, to the turf, and to the chase, and an excessive *multiplication* of them generally. The *treatment* of them too is shameful; it has become a proverb and a reproach: *England* is called *the* HELL *of horses;** to the praise of *Germany*, that is called *the* PARADISE *of horses.*† "I have no hesita-

* In the year 1818, Thomas Ingram, Esq of Ticknall, in Worcestershire, left by his will £600, the interest of which is directed to be applied to the payment of a clergyman who shall annually preach in Birmingham, a sermon to encourage and enforce humane treatment towards all dumb animals, particularly to horses. I have not heard, however, that any thing has been *published* in consequence.—MR. MARTIN'S *Act* of last year, it is to be hoped, will operate in some measure to the securing better treatment to horses.

† Horses are well used too in Arabia. "As the Arabians," says Goldsmith, "have no other house but a tent to live in, this also serves them for a stable; so that the mare, the foal, the husband, the wife, and the children, all lie together indiscriminately; the little children are often seen upon the body or the neck of the mare, while these continue inoffensive and harmless, permitting them thus to

tion," says Mr. Plumptre, in his Three Discourses on the Duties of Man to the Animal Creation, "in saying, that I conceive the treatment of *horses* in this country to be a NATIONAL SIN. I say a *national sin*, because it is of such *extent*, so well *known*, and *sanctioned* by the ruling powers of the nation, *contrary* to the *existing laws*. The labouring cattle in the country, it is to be hoped, for the most part enjoy the *rest* of the sabbath; but what is to be said of those poor animals who run upon our roads, travelling, in mail-coaches, in stages, in waggons, and in the carriages of travellers? A *show* of respect to the law of God is indeed made in the metropolis, by *no letters* coming in, and none going out, upon that day. But the carriages and *horses* still *run*, and neither drivers, travellers, nor horses, observe and enjoy the holy rest of the sabbath. Surely such a conduct is *trifling* with God," (p. 55.)

Another reason, perhaps, why the horse was not used in agriculture by the Israelites, was that he was an unclean animal, he neither divided the hoof, nor chewed the cud, (Levit. xi. 3.) and consequently could not be offered in sacrifice, nor eaten by them. Amongst other advantages of using oxen in agriculture, is, that they will live harder and do more more work than horses, which require for their support, that land which would maintain man; and the horse, when he has done his work, is not used as food for man, whereas the ox, worked to a certain point, is the better for it, and then affords strengthening food for man. (See The Domestic Encyclopædia, vol. ii. p. 483, and The Experienced Butcher, p. 116.) Many persons, however, have wished that the horse should be adopted as an article of food. "In Ukraine," says Bingley, (Animal Biog. vol. ii. p.99.) "where wild horses are often found, from the impracticability of taming them, they are made no otherwise serviceable to man than as food; the flesh both of the young and old animals is very commonly exposed for sale in the markets. The latter is said to eat much like beef, while that of the foal is as white and more tender than veal.' Beauplan's Description of Ukraine. Churchill's Coll. i. p. 601." Dr. Anderson also has recommended it in his Essays relating to Agriculture, p. 548. See Bingley's British Quadrupeds, p. 436.

play with and caress them without any injury. The Arabians never beat their horses: they treat them gently; they speak to them, and seem to hold a discourse; they use them as friends; they never attempt to increase their speed by the whip, nor spur them but in cases of necessity." Animated Nature, vol. ii. p. 11.

Our translation of the Bible makes mention of the UNICORN, and heraldry, under that title, presents us with a fierce horse, with a long horn growing from the middle of his forehead. But the word which we translate unicorn, is, in the Hebrew, REEM, and it is the Greek which gives us *monoceros*. "It is much disputed among the learned," says Cruden, "whether there be, or ever was, such a creature as we call the *unicorn*, or whether this *reem* be the rhinoceros, as some would have it, or a certain kind of wild-goat called *onyx*, which is very large and strong, and untractable; or one of that kind of wild oxen or bulls called *Uri;* which some think the most probable opinion, as best agreeing with the scripture account of it." To this opinion of it, I rather incline, from the mention of it in Job xxxix. 9—12. "Will the unicorn be willing to serve thee, or abide by thy crib? canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee? wilt thou trust him because his strength is great? or wilt thou leave thy labour to him? wilt thou believe him, that he will bring home thy seed, and gather it into thy barn?" This seems to imply a comparison of a *wild ox* with a *tame* one used in agriculture. In Isaiah xxxiv. 6, 7. unicorns too are mentioned along with lambs, goats, rams, bullocks, and bulls, all clean animals used in sacrifice.

In the Investigator, however, for October 1821, (No. vi. vol. iii. p. 406.) in the Philosophical and Literary Intelligence, is an article called "*the Unicorn discovered,*" to which the reader is referred. It may be advisable nevertheless to state, for the benefit of those who may not have the number at hand, that the account says, that "it actually exists at this moment in the interior of Thibet, where it is well known to the inhabitants." "It bears some resemblance to a horse, but has cloven hoofs, a long curved horn growing out of the forehead, and a boar-shaped tail, like that of the *fera monoceros*, described by Pliny."

Those who form an opinion of the ASS amongst the Israelites, from the neglected and persecuted animals amongst us, will form a very inadequate idea of them. "The eastern asses are bigger and more beautiful than ours, and on them did even great men, as Abraham, Moses, Abdon's and David's family, ride; and on them did the princes of Israel, under PEKAH, generously send back the Jewish captives that were unfit for travel. Nor had the captives, in their return from Babylon, almost any beasts of burden, besides 6720 asses. Gen. xxii. 3. Exod. iv. 20.

Num. xvi. 15. Judg. xii. 14. 1 Sam. xii. 3. 2 Sam. xvi. 2. 2 Chron. xxviii. 16. Neh. vii. 69." (Brown's Dict.)

In Judges v. 10. we read, according to our translation, of *white* asses, but in a note in Fleury's Manners of the Israelites, (p. 63.) it is said that "*tsachar* signifies not only *white,* but *sleek* or *shining; nitentes,* as the Vulgate has it; and probably the asses here mentioned might be both:" the author's words are *ânes polis et luisans.* "The word occurs but twice in the Hebrew bible, viz. in the above text, and Ezek. xxvii. 18. E. F." Brown says, that "however honourable asses might be among the Jews before the days of David, or in more modern times among the lawyers of Persia, yet in Christ's time they were not in much more respect than among us at present; therefore his riding upon one, in his triumphant entry to Jerusalem, marked him as the *debased* king of Israel, Zech. ix. 9. Deut. xvii. 16." But Bishop Sherlock, in his *Fourth Dissertation,* annexed to the last edition of his *Discourse on Prophecy,* has endeavoured to shew that the ass was held in high esteem among the Jews. But, though it might be a finer animal, and not held in the same *contempt* as with us, yet if it had not in some measure fallen from its former esteem, I do not see how Christ s riding upon it could be a token that he was "meek and lowly," Zech. ix. 9. Mat. xxi. 5. Harvey, in his Theron and Aspasio, Letter IV. (Works by Rivingtons, 1797, vol. iii. p. 77.) has a note upon this subject well worth the reader's perusal.

The Israelites were commanded, (Deut. xxii. 10.) "Thou shalt not plough with an ox and an ass together." That is, they were not *unequally* to *yoke* them. See 2 Cor. vi. 14. But this implies a permission to use them separately: and Isaiah xxxii. 20. it is said, "Blessed are ye that sow beside all waters, and send forth thither the feet of the ox and the ass;" that is, not yoked together, but a yoke of asses before a yoke of oxen, or more probably, in different teams. Job, we are told, had, in his first estate, five hundred she-asses, (i. 3.) and after his captivity, he had one thousand, (xlii. 12.) and Solomon, amongst his immense wealth, had asses, over which Jehdeiah, the Meronothite, was placed. Burder, on Job i. 3. (quoting from BRYANT'S *Observations,* p. 61.) says, "It is remarkable that in this passage female asses only are enumerated: the reason is, because in them great part of their wealth consisted; the males being few, and not held in equal estimation. We find that the former were chosen for riding by the natives of these parts: and

the ass of Balaam is distinguished as a female. They were probably led to this choice from convenience; for where the country was so little fertile, no other animal could subsist so easily as this; and there was another superior advantage in the female; that whoever traversed these wilds upon a she-ass, if he could but find for it sufficient browze and water, was sure to be rewarded with a more pleasing and nutritious beverage." Burder, vol. ii. p. 187. On this it may be observed, that the milk of the she-ass depends upon the foal, as she gives milk no longer than the foal is with her.

Goldsmith is very interesting and feeling upon the subject of the ass. What he says is well worthy the attention of the reader, but is too long to be transcribed here; one paragraph shall suffice: "Very little care has been taken to improve the breed, it is suffered to degenerate; and it is probable, that of all other animals this alone is rendered feebler and more diminutive, by being in a state of domestic servitude.* The horse, the cow, and the sheep are rendered larger by the assiduity of man; the ass is suffered to dwindle every generation, and particularly in England, where it is probable that, but for the medicinal qualities of its milk, the whole species would have ere now been extinguished. Nevertheless, we have good reason to believe, that, were the same care bestowed on the ass that is spent upon the horse, were the same industry used in crossing the breed and improving it, we should see the ass become from his very mean state a very portly and serviceable animal; we should find him rival the horse in some of his perfections, and exceed him in others. The ass, bulk for bulk, is stronger than the horse; is more sure-footed; and, though more slow in his motions, he is much less apt to start out of the way." Animated Nature, vol. ii. p. 28.

But there were *wild* asses in Judea as well as tame. (Psalm civ. 11. Isaiah xxxii. 14. Jerem. ii. 24. xiv. 6.)* "The wild ass," says Goldsmith, "has, by some writers, been confounded with the zebra, but very improperly, for they are of a very different species. The wild ass is not streaked like the zebra, nor is his shape so beautiful: his figure is pretty much the same as that of the common ass, except that he is of a bright colour, and has a white list running from his head to his tail. This animal is found wild in many islands of the Archipelago, particularly in that of Carigo.

* This is very different to the idea of Mr. Lawrence and other naturalists, quoted before, No. x. vol. v. p. 263, that domestication has deteriorated the animal creation.

There are many wild asses in the deserts of Libya and Numidia, that run with such amazing swiftness that scarce even the coursers of the country can overtake them. When they see a man, they set up a horrid braying, and stop short all together, till he approaches near them; they then, as if by common consent, fly off with great speed; and it is upon such occasions that they generally fall into the traps which are previously prepared to catch them. The natives take them chiefly upon account of their flesh, which they esteem as delicious eating, and for their skins, of which that kind of leather is made which is called *shagreen*." An. Nature, vol. ii. p. 24. "The Persians," says Bingley, "catch them and break them for the draught. They make pits, which they fill about half up with plants; into these the asses fall without bruising themselves, and are taken thence alive. When completely domesticated, they are very valuable, and sell at a high price, being at all times celebrated for their amazing swiftness. The food of the wild asses is the saltest plants of the deserts, such as the atriplex, kali, and chenopodium; and also the better milky tribes of herbs. They also prefer salt water to fresh. This is exactly conformable to the history given of this animal in the book of Job, for the words "barren land," expressive of his dwelling, ought, according to the learned Bochart, to be rendered *salt places*. The hunters generally lie in wait for the asses near the ponds of brackish water, to which they resort to drink. Penn. Quad. 3d edit. i. 12." Animal Biography, vol. ii. p. 110.

But the Israelites had not only horses and asses, but likewise MULES. The mule, properly so called, is bred by the he-ass and the mare, when between the horse and the she-ass it is called a hinney. See Bingley's British Quad. p. 444. "Neither mules, nor any other mongrel animals," says Brown, "are capable of procreation, God having wisely so ordered, to prevent the filling of the world with monsters. The Jewish law expressly prohibited every attempt to confound the species of animals." Levit. xix. 19. "Some have pretended, that ANAH, the Horite," (Genesis xxxvi. 24.) "was inventor of the unnatural manner of gendering mules; but we have supposed the text to have another meaning. It is certain there were plenty of mules in the time of David. He and his sons rode on mules, 2 Sam. xiii. 29. xviii. 9. Solomon rode upon one at his coronation, and procured a considerable number of them, 1 Kings i. 33, 38. x. 25. Ahab had vast numbers of them,

1 Kings xviii. 5. Naaman had several of them in his train, 2 Kings v. 17. The people of Togarmah sold numbers of them to the Tyrians, Ezek. xxvii. 14. The Jews had 245 of them to bear their furniture from Babylon, Ezra ii. 66." "The Persians used them for their posts to ride on, Esth. viii. 10. They are still much used in several countries, where the ways are hard and rocky. Great numbers of them are kept about the Alps, on the north of Italy, and the Pyrenean mountains, between France and Spain. These mules are generally black, well limbed, and mostly bred of Spanish mares. Some of them are 15 or 16 hands high. They are much stronger, hardier, and surer footed than a horse, and will live and work the double of their age: they are light, and fit for riding, but gallop rough."

The CAMEL and the DROMEDARY were both in use among the Israelites. Abraham and Jacob both had camels, (Gen. xii. 16. xxiv. 19, 44. xxx. 43. xxxi. 34.) Job had 3000 in his first prosperity, and 6000 in his second; and the Reubenites took from the Hagarites 50,000; and it appears, from 1 Kings iv. 28, that Solomon had *dromedaries*. Authors, however, seem to be divided in the distinction between them. Brown says, "There are four kinds of camels: (1) The camel with two hairy bunches on its back, which is principally produced about the east of Persia, and will bear 1300 weight. Of this kind the king of Persia, in 1676, had 7000; of which the Tartars carried off 3000. This is by some falsely called the dromedary." (2) "The camel with one bunch, which is chiefly used in Arabia and the north of Africa. The most handsome of this kind is the dromedary, which is of rounder shape, and has a lesser bunch than the others, is able to carry a far less burden, but is of prodigious swiftness, said, by the Arabs, to run as far in one day as their best horses will do in nine, and so chiefly used for riding, 1 Kings iv. 28. Esther viii. 10. (3) The Peruvian camel, whose back is even, and its breast bunchy. (4) The Pacos, which has no bunch at all." Cruden, however, reverses them, and calls that the *camel* which has but *one bunch*, and that the *dromedary* which has *two*. Under the word DROMEDARY, he says it "is a sort of camel; it is called *dromedary* from the Greek *dremo*, I run, by reason of its running very swiftly. *Dromedaries* are smaller than common camels, slenderer, and more nimble. Upon their backs they have a kind of natural saddle, which is composed of a great deal of hair, that stands up, and forms as it were a large bunch. In eastern countries, when persons would go any where with speed,

they generally make use of *dromedaries*. It is said, that they can go an hundred miles in a day with them, nay, it is affirmed, that there are some which will travel an hundred and fifty miles in a day. There are two sorts of *dromedaries*, one of a larger kind, with two bunches upon its back; the other lesser, with only one. Both are very common in the western parts of *Asia*, such as *Syria* and *Arabia*. That which hath but one bunch upon its back, is commonly called *camel*, the other is named *dromedary*. They are both capable of very great fatigues; their hair is soft and shorn, but about the middle of their backs, camels have a little eminence covered with hair a foot high upon their bunch, and *dromedaries* have two bunches, and two eminences of hair, which however are very small; and if it be rightly considered, *dromedaries* and *camels* are no more bunch-backed than other animals." Goldsmith again, under "The Camel and the Dromedary," says, "These names do not make two distinct kinds, but are only given to a variety of the same animal, which has, however, subsisted time immemorial. The principal, and perhaps the only sensible difference, by which these two races are distinguished, consists in this, that the camel has two bunches upon his back, whereas the dromedary has but one; the latter, also, is neither so large nor so strong as the camel. These two races, however, produce with each other, and the mixed breed formed between them is considered the best, the most patient, and the most indefatigable of all the kind. Of the two varieties, the dromedary is by far the most numerous; the camel being scarcely found, except in Turkey, and the countries of the Levant; while the other is found spread over all the deserts of Arabia, the southern parts of Africa, Persia, Tartary, and a great part of the eastern Indies." (Animated Nature, vol. iii. p. 5.) In the *plates*, however, to my edition of Goldsmith, which is that printed at York in 1804, the animal with *two* bunches is called the *dromedary*, and that with *one* the camel. Bewick, both in his cuts and in his text, reverses these; and Mr. Bingley, whom I should in general consider as the later and better authority, under "The Camel Tribe," says, "The number of species hitherto described is seven, of which only two are found on the old continent, in Asia and Africa, the rest being confined to the alpine countries of Chili and Peru. In a wild state they are supposed to be gregarious, and to associate together in vast herds. The females have each two teats, and seldom produce more than one young one at a birth. The hair of these animals is of a soft and

silky texture, and their flesh forms a very palatable food." He afterwards dwells upon "The Arabian Camel," the *synonyms*, of which are "Camelus Dromedarius, *Linn.*—Dromedaire, *Buff.*—Dromedary, *Smellie.*—Arabian or one-bunched camel, *Penn.*—*Shaw's Gen. Zool.* ii. tab. 166. *Bew. Quad. p.* 140, and says, "This species is chiefly found in a wild state in the deserts of Arabia and Africa, and in the temperate parts of Asia. It is that with a single bunch on its back, which we so frequently see exhibited in the streets in this country." An. Biog. vol. ii. p. 1, 2. Amid this contrariety of opinion, it may be remarked, in respect to the camel and the dromedary of scripture, that, as the animal with *one* bunch seems to be the *swift* animal, that must be the *dromedary*, Esther viii. 10. Jerem. ii. 23. or *Arabian* camel; and the other, probably with the two bunches, the strong and steady, but slow traveller, was the camel of Abraham, Jacob, and the Ishmaelitish merchants, Gen. xxxvii. 25.

Though the camel chews the cud, yet, as the division of the feet was not complete, it was marked out by the law as unclean. It may be said in general to be about the size of a horse. The neck and legs are long and slender. When it lifts up its head, it is very high. The ears are short, and the feet broad and very sure. The tail is about a foot long. Some of them, notwithstanding they are of great heat of constitution, can live without water four or five days, and some say nine, or even twelve days. They feed in old ruins, and in dry and barren places, on nettles, thorns, thistles, and heath, and remain abroad all winter, except when they shelter themselves amidst old ruins, Ezek. xxv. 5., and are not so much afraid of any thing as mires, into which they are apt to plunge, and hardly recover themselves. They travel little more than two miles in an hour. See Brown. The dry food of dromedaries among the Israelites, and most probably of the camels likewise, was straw and barley, 1 Kings iv. 28.

Goldsmith says, "This animal alone seems to comprise within itself a variety of qualities, any one of which serves to render other quadrupeds absolutely necessary for the welfare of man; like the elephant, it is manageable and tame; like the horse, it gives the rider security; it carries greater burdens than the ox or the mule; and its milk is furnished in as great abundance as that of the cow; the flesh of the young ones is supposed to be as delicate as veal; their hair is more beautiful, and more in request than wool;

while even of its very excrements, no part is useless."—"Of the urine, sal ammoniac is made; of the dung, litter for the horses, and fire for the purpose of dressing their victuals," (p. 10.) and from which ammonia is likewise obtained. "Camel's milk is nourishing, and mixed with water makes a principal part of the beverage of the Arabians." "The humps upon the back grow large in proportion as the animal is well fed, and, if examined, they will be found composed of a substance not unlike the udder of a cow." Dr. Clarke, speaking of the *Wahabees*, one of the tribes of the Arabs, says, "The Wahabees were, for the greater part, mounted upon she-camels, whose milk afforded, in the desert, subsistence to themselves and to the few horses that accompanied them. Their strength was between six and seven thousand." Vol. ii. 4to. p. 493.

Dr. Campbell, in a note, in his translation of the Gospels, on John's raiment of camel's hair," (Mat. iii. 4.) says, "His raiment was not made of the fine hair of that animal, whereof an elegant kind of cloth is made, which is thence called camlet, (in imitation of which, though made of wool, is the English camlet,) but of the long and shaggy hair of camels, which is in the East manufactured into a coarse stuff, anciently worn by monks and anchorites. It is only when understood in this way, that the word suits the description here given of John's manner of life. Burder, vol. ii. p. 293.

P.

Address delivered by James Montgomery, Esq. at a Public Meeting for the Purpose of Establishing a Literary and Philosophical Society in Sheffield.

"Mr. Chairman and Gentlemen,—I move that, in conformity with the views expressed in the antecedent resolution, an association be now formed, for the promotion of Polite Literature and Science, under the title of the "Sheffield Literary and Philosophical Society." Though I am not a native of Sheffield, I have been longer an inhabitant of the town than the majority of those who were born in it. Having lived here the full average of human life, and having spent the greatest, and what ought to have been the best, part of mine in this neighbourhood, I should be guilty of the deepest ingratitude, if I felt not as much affection towards her who

has so long fostered me, as I should have owed to her if she had born me. Sheffield has not been a *step-mother* to me in the invidious sense of the term, and having now been for upwards of thirty years a member of her numerous family, I can this day remember nothing but kindness received from herself and her children; and if ever, in times past, I have experienced any thing else, may I as utterly forget as I freely forgive it! I am, therefore, not an intruder in this meeting, nor have I acted presumptuously in accepting the honour which the Committee for managing the preparatory business conferred upon me—to propose to my fellow-townsmen and neighbours the establishment of a Literary and Philosophical Society, to be begun this day, but to be perpetuated, I trust, while the mountains shall endure, and the rivers continue to flow through the valleys of this beautiful and populous district. I feel it indeed an honour which I may not have deserved, but which I will diligently endeavour not to disgrace, thus, as it were, to lay the foundation-stone of a school of literature and science, in which ingenious youth now living among us, and generations yet unborn, may receive (if not the first impulse to awaken their talents) such nurture and instruction in elegant knowledge, with such facilities for improvement, and opportunities for exercising their minds, as their fathers, through a hundred successions of ages, never enjoyed before them, nor could have anticipated in this place before the present era, when useful education is extended to all classes of our community. It is at that decisive period of life especially, when,—having finished his school studies, and entered upon business or a profession,—the new member of active society (who thenceforward becomes his own teacher, or ceases to be taught at all,) has need of every liberal encouragement and every effective auxiliary, to enable him happily to develop those powers above the brute, of which he feels himself possessed, yet knows not how to use with advantage, 'not having proved them.' The generous youth, thus struggling by the native energy of his mind, to shape himself into the future man, and rise to the elevation for which he was born, may be compared to the incipient nautilus, at the bottom of the sea, swathed in the rudiments of a shell, which, by the motions and growth of its elastic substance, it gradually moulds into form, till both animal and vessel being perfected, in some moment of ecstatic instinct, it weighs itself up from the womb of the deep, and in the sunshine and air of heaven, sails gallantly along the expanse of waters.

"Mr. Chairman,—You have alluded to an epithet, sarcastically attached, by the greatest poet of the age, to this town. It was in connexion with myself that '*classic* Sheffield' was noticed by Lord Byron.* Her name and mine have received a passport to immortality, by being thus imbedded together in the imperishable amber of his verse. If Sheffield be not ashamed of the conjunction, I shall never be so. The passage indeed does little honour to either of us, but it does less to the poet,—the praise which he condescends to bestow upon my 'genius,' (to avail myself of his own word, not used ironically,) being inconsistent with the sneer at my 'lost works,' over which, with sardonic pathos, he exhorts 'classic Sheffield' to 'weep.'

"Now, Mr. Chairman, I will take up this term of contempt, and I will venture much further than you have done in the use which you have made of it. This may appear impertinently egotistical in me, but it is not so; for Lord Byron's scornful allusion to Sheffield bears directly on the question of this day, namely, the capability of Sheffield to establish and maintain, with credit to herself, and advantage to her population, a Literary and Philosophical Society. The term *classic* operates like a spell upon our imagination: without affixing *to* it any definite meaning, we associate *with* it all that is great and splendid, beautiful and excellent, in the surviving pages of ancient authors, as well as all that is venerable, sublime, and almost super-human, in the relics of Egyptian, Greek, and Roman architecture and sculpture, the severest and the most enduring of manual labours. In these, for the present at least, let the writers and builders

* The noble author of "English Bards and Scotch Reviewers," in allusion to the treatment of the author of "The Wanderer of Switzerland," &c. by the Edinburgh Reviewers, says—

> "With broken lyre, and cheek serenely pale,
> Lo, sad Alcæus wanders down the vale!
> Though fair they rose, and might have bloom'd at last,
> His hopes have perish'd by the northern blast;
> Nipt in the bud by Caledonian gales,
> His blossoms wither as the blast prevails:
> O'er his lost works let *classic* Sheffield weep;
> May no rude hand disturb their early sleep!
> Yet say, why should the bard at once resign
> His claim to favour from the sacred nine?" &c. &c.

To these lines is appended the following note:—"Poor Montgomery, though praised by every English Review, has been bitterly reviled by the Edinburgh. After all, the bard of Sheffield is a man of considerable genius, and his 'Wanderer of Switzerland' is worth a thousand 'Lyrical Ballads,' and at least fifty 'Degraded Epics.'"

stand alone and unrivalled. They were *the few;* but what was the condition of *the many,* in the renowned regions whence we have derived those treasures of literature, and in which we inherit (as common property to all who have minds to inherit them,) the wreck of those stupendous structures of human art? So far as the epithet *classic* is an accommodated word, employed by a kind of literary courtesy to designate superiority of intellect and knowledge, I am bold to affirm that Sheffield is as *classic* as Egypt was in the age of Sesostris, as Greece was in the days of Homer, and as Rome was at any period between her foundation and the close of the third Punic war. I speak of the relative intelligence of the whole body of the people in each of those countries, compared with the actual measure of information diffused among our own local population within the boundaries of Hallamshire, the manufacturing district of which Sheffield is the capital.

"In all the *classic* regions of antiquity, whether monarchies or republics, knowledge was a species of free-masonry; none but the initiated were the depositaries of its secrets, and these privileged persons were almost universally princes, nobles, priests, or men of high degree, including those who, from bent of genius, or other auspicious circumstances, were devoted by choice, or compelled by office, to the cultivation of letters and philosophy. The vulgar, the profane vulgar, the multitude, the million, were jealously and cruelly excluded from the benefits of learning, except in so far as these were necessarily and benignly reflected upon them in the kinder conduct and more affable manners of their masters and superiors; for long before Bacon uttered the immortal oracle, 'knowledge is power,' the ancients were aware of that mystery, unsuspected by the ignorant, whom they ruled by that very power, the power of knowledge, both in spiritual and temporal dominion, as their subjects and their slaves. Now and then, indeed, an Æsop, a Terence, or an Epictetus, by the irrepressible buoyancy of native genius, rose from the dust of servile degradation, to vindicate the honour of outraged humanity, and teach both kings and sages, that in the thickest shell of a slave there is the kernel of a man, which only grows not because it is not planted; or when planted, only flourishes not, because it is unworthily beaten down and trampled under foot by those who ought to have cherished, and pruned, and reared it to fertility. Oh! what a waste of mind and worth, what havock of talent and capacity, of every degree and of every kind, is

implied in that perpetuated thraldom of ignorance, wherein the bulk of mankind, through every age and nation under heaven, have been held, by tyrants as brutish as themselves, who knew nothing about knowledge, except that they feared it; or by the more flagrant injustice of those who possessed, but durst not, or would not, communicate it to the multitude! The aristocracy of learning has been the veriest despotism that was ever exercised on earth; for it was bondage both to soul and body in those who were its victims. Thousands and thousands of spirits, immortal spirits, have dwelt in human bodies, almost unconscious of their own existence, and utterly ignorant of their unawakened powers, which, had instruction been always as universal as it is at this day, and as it is in this town, might with Newton have unfolded the laws of the universe—with Bacon have detected the arcana of nature, by the talisman of experiment—or with Locke, have taught the mind, with introverted eye, to look at itself, and range at home through all the invisible world of thought. Had this been the case three thousand years ago, the abstrusest branches of natural philosophy, and metaphysics themselves, might now have been as intelligible, and as certain in their data and conclusions, as the mathematics and mechanics, or the abstract principles of jurisprudence.

"To return to the comparison which I have dared to challenge between our contemporaries in Hallamshire, and the majority of those who constituted the wisest, most refined, and greatest nations of antiquity,—I may ask, what were the people of Egypt, at the time when the learning of the Egyptians was the envy and wonder of the world, when even wise men from Greece resorted thither to accomplish their studies, and qualify themselves to be teachers at home? Methinks it is sufficiently evident, from the uniform character of immensity, stampt upon all the ruins of temples, palaces, and cities, as well as from the more perfect specimens of pyramids, obelisks, and statues, yet extant in the land of Nile, that a number comparatively small, of master-minds, supplied the ideas, which myriads of labourers were perpetually employed to imbody; and that the learning of Egypt was nearly, if not wholly, confined to the priesthood and the superior classes. Moses indeed was instructed in it, not because he was the son of a slave, but because he was the adopted son of Pharaoh's daughter. We have scripture authority, too, for the fact, that long before the Israelites became bondmen to the Egyptians, the Egyptians

had sold themselves and their lands to their king, for bread, during a seven years' famine. However intellectual then the rulers and hierarchy may have been, who planned those amazing monuments of ambition,—monuments too of the *folly* of ambition, the names of the founders, and the very purposes for which some of them were built, having perished from record,—the hands that executed such works must have been the hands of slaves. Men free and enlightened could never have been *made* what it is plain that these were—live tools, to hew rocks into squares and curves, and pile the masses one upon another by unimaginable dint of strength, and the consentaneous efforts of multitudes, whose bones and sinews, whose limbs and lives, were always in requisition to do or to suffer what their hierophants and their sovereigns projected. The marvellous relics of Memphian grandeur, of which new discoveries are made by every successive traveller into the desert or up the river, are melancholy proofs that the vaunted learning of Egypt, when it existed, was as much locked up from the comprehension of the vulgar, as it is at this day from the curiosity of the learned, in those undecipherable hieroglyphics, wherein it may be said to be embalmed. Had instruction been as general there as it is here, the key to those hieroglyphics could hardly have been lost to posterity.

"And what were the people of Greece in the age of Homer? Nay, we must first determine in what age Homer lived; whether he lived at all, and whether he was the author of his own poems. What, then, were the Athenians under the tyrant Pisastratus, who is said to have first collected the scattered songs of Homer, and united the loose links into that perfect and inimitable chain, in which they have been delivered to us? most resembling, it may be said, the 'golden everlasting chain,' celebrated in the Iliad, wherewith the Father of the gods bound the earth to his throne; for in like manner hath this Father of poets, from 'his highest heaven of invention' indissolubly bound the world to the sovereignty of his genius?—That the body of the Athenians then, and down even to the days of Pericles, (another tyrant and munificent patron of the fine arts,) were little skilled in reading and writing, is the almost inevitable conclusion to be drawn from the state of literature in reference to the means of diffusing it, in ancient times. Before the invention of printing, the slow production, the consequent scarcity, and the enormous value of books, when all were manuscripts, placed the possession of them beyond

the reach of the poor; and where libraries existed, few but the learned and the great could have access to them. The mode of publishing new works, independent of private communication, was by readings in the open market-place, the schools and walks of philosophy, or at the Olympic and other games, when all Greece was assembled to witness the corporal and intellectual prowess of her most distinguished progeny. How imperfect, as well as precarious, these means of circulating knowledge must have been, we may judge by trying the experiment in imagination at home. Suppose that all the theological works to which the people of this district could refer, were chained to desks, as the Bible, Common Prayer, and Homilies, used to be, in the chancel of yonder church; and all the books on general literature approachable by ordinary readers, were attached to the tables in George-street Library, and were never allowed to be taken out, nor even perused, except under the eye of a sentinel with a drawn sword in his hand, for the protection of property so rare and precious;—how many, or rather how few, of the thousands who are now readers and book-owners among us, would avail themselves of privileges so painfully to be enjoyed? Would not the bulk of the inhabitants satisfy themselves with what they could learn of religion on the sabbath? But the poor Greek had no sabbath, on which, resting from toil, he might repair to the Temple, the Grove, or the Portico, for such instruction as priests and sages might deign to afford him. And would any, except those to whom literature was the daily bread of their minds, indulge an appetite for its dainties, under the politic restraints of a public library so circumstanced? Morals and science, therefore, at Athens, were principally taught by word of mouth, and their lessons learned through the ear; the eyes of the vulgar had little to do towards the improvement of their minds, except as an habitual taste for painting and sculpture, of which the most exquisite specimens were familiar to them from infancy, tended to soften external rudeness, but added almost nothing to the stock of knowledge beyond the ideas of fine forms. Hence the Athenian artisan had scarcely a motive to learn to read, because, if he possessed the power, he could have little opportunity to practise it. Writing, indeed, was a profession, and the occupation of a scribe must have been a profitable one, but of course it was chiefly exercised in the service of the wealthy, the learned, and the great; those who could afford to purchase books, and those who could

not live without them. That the deficiency of instruction by means of lessons directed to the eye, was not compensated by those addressed to the ear, appears from an anecdote, familiar to every school-boy, but which may be repeated here, for the sake of the two-fold illustration of our argument which it affords. Aristides had incurred the enmity of his fellow-citizens on account of his pre-eminent virtues. A clown, ignorant even of his person, applied to him to write his own name for banishment, on the shell used in the ballot of ostracism. Having complied with this request, the philosopher inquired what Aristides had done to deserve such a punishment. 'I don't know,' replied the fellow, 'but it provokes me to think, that he, of all men, should strive to be called *The Just*.' This story confirms my assumption, that the common people of Greece in her glory were not generally taught to read and write, and that not only moral feeling, but intellectual discernment, was much lower among them than with us. For example, Mr. Chairman;—if the upright magistrate, whom we expected to have seen in your place at this meeting, had become so unpopular, I will say even for his good deeds, that it was determined to drive him from the neighbourhood; and if it were in the power of his enemies to do so by their votes,—some, no doubt, there might be who could not inscribe their names with their disgrace on the lists, but it is altogether incredible that *one* should be found, at once so stupid and so reprobate as to *confess*, that *he* thought Mr. Parker ought to be transported for his virtue! The people of Sheffield, therefore, in respect to elementary literature, moral feeling, and intellectual discernment, are as *classic* as were the people of Athens, when Athens was the city of Minerva, and Minerva was most honoured there by works of genius ascribed to her inspiration.

"The founder of Rome appears to have been as much of a savage as might be expected of one who was suckled by a wolf; it was the genius and sagacity of his successor which established by wisdom what he had begun in violence, and gave to the 'eternal city' the principle of duration. Romulus had formed a body; Numa Pompilius lent the soul; he made his own soul immortal in it; and his spirit swayed the counsels and led the enterprises of its senators and warriors in every stage of its progress to universal dominion. If but for Romulus, Rome had never been,—it may be affirmed that but for Numa, Rome had not continued to be, or had never risen above the level of the petty commonwealths that

surrounded and harassed it without cessation till they were all ingulfed in its vortex. This great prince, in a dark age, at the head of a horde of barbarian adventurers, by his transcendent policy and enlightening institutes, not only perpetuated the civil polity of the infant state on the basis of knowledge being power, but by virtue of the same all-conquering principle enabled the youthful republic, in the sequel, to extend her empire beyond the ditch over which Remus leapt and was slain in it by his brother,—from the Euphrates on the one hand to the Atlantic on the other; and from Ethiopia, within the precincts of the torid zone, to Britain, 'divided from the world.' But it was about the middle march of Rome,—between the destruction of Carthage and the civil wars of her dictators and triumvirs,—that I ventured to bring the men of Hallamshire into competition with her heroic progeny. The Romans laboured under the same disadvantages in acquiring and communicating knowledge as the Greeks, and they laboured under many more from the rough fierce manners of the plebeians, and the unquenchable thirst for martial glory that distinguished the patricians. Education of consequence was low among all classes, till after the reduction of Greece, when the polite arts of the vanquished brought the conquerors under the yoke of liberal instruction. How little, at that time, Rome merited the epithet of *classic*, we learn from the charge which Mummius, the spoiler of Corinth, gave to his soldiers, concerning the inestimable treasure of sculpture and painting which he carried thence,—'Remember, that whoever damages or destroys any of these things, shall make them good again.' The highest idea of worth which this proud conqueror attached to these master-pieces of mind and workmanship, was, that they would adorn the barbarous triumph which he contemplated on his return to Rome. If such were the notions of the consul and the commander, what must have been the ignorance of the rank-and-file of the legions, who at home formed the mass of the citizens? Yet about this era flourished Ennius and Plautus; and Rome thenceforward rose as rapidly in letters as in arms, so that within a generation or two, Lucretius, Catullus, and Cicero had advanced the intellectual glory of their country to the verge of its consummation. Even in the Augustan age that followed, when we consider the base means by which the Roman people were bribed into slavery, held in gorgeous fetters, and their ferocious passions glutted with cruel and and bloody spectacles to keep them from reflecting on their

degradation, and conspiring against the new tyranny,—I cannot hesitate to declare my conviction, that in morals and intelligence, Sheffield, at this hour, is as *classic* as pagan Rome was, in the proudest era of her splendid infamy.

"And now, Mr. Chairman, I might compare the attainments of our manufacturing community with the state of society in those commercial cities of Italy, at the revival of letters in the fifteenth century, to which you have directed our attention;—and I might assert without fear of contradiction, that Sheffield is as classic as was Florence, when, as you have told us, "her merchants were scholars," and when, as I may add, "her merchants were princes." Cosmo and Lorenzo di Medici are names that rank with the most illustrious benefactors of the Muses. And who was Leo X., of whose 'golden days' poetry has sung and eloquence declaimed so often and so rapturously? He was the son of one of those merchants who were scholars and princes, and to whose family literature owes more than to the hereditary possessors of any throne in Europe for ten centuries preceding.

"But I must come to the main inquiry,—What *is* the present character of Sheffield and the neighbourhood with regard to literature and the arts? This may be briefly answered. Thirty years ago, when I came hither, as a stranger, there were two Charity Schools for the education of a hundred and twenty poor boys and girls, and there was one Sunday-School Society, by whose means about a thousand children might be taught to read the Scriptures. I believe there was no other seminary for the refuge of those neglected little ones, whose parents could not or would not afford the expense of common learning. At that time, however, an extraordinary excitement pervaded the minds of all classes of the population, on subjects of great and perilous interest: the illiterate were not behind the best informed in political discussion; they thought, they read, they spoke, with an intensity of application, a clearness of understanding, and a power of words, which in the transporting effects on themselves, and the overwhelming influence exercised on others, I have often witnessed with wonder and admiration, however I might sometimes lament the ill-directed, though well-intended ebullitions of native talent, untamed and almost uncontrolled. It seemed as if the whole mental energy of a peculiar caste of human beings, repressed for ages, but collected and condensed in the living generation, were bursting forth too rapidly and indignantly to be ruled

by better reason and experience. The storm, however, passed away, and a season of peace ensued, which, with little interruption, has continued to this day. During that period, Sunday-Schools, belonging to the Established Church and the other denominations of Christians, have so multiplied, that in town and country, throughout the district of Hallamshire, I presume there are not less than ten thousand of the poorest children taught lessons of religion and duty, which are calculated to make those who obey them, better, wiser, and happier than if they had been born in the same station of life among the greatest tribes of antiquity. In addition to these, the National and Lancasterian Schools afford daily instruction to nearly two thousand more of both sexes, in such branches of useful learning as will fit them for self-improvement in after-years, to any height of excellence, to which inclination, capacity, and opportunity may lead them. The possession of the Bible alone—including treasures of history, jurisprudence, poetry, and ethics capable above all other books of informing, expanding, delighting, and exalting the mind, while the heart is purified, —the possession of the Bible alone, with the power of reading and understanding its wonderful and blessed contents, sets the humblest Christian among us above the most enlightened heathen philosopher in the true knowledge of the true God. If such, then, be the facilities of early intellectual culture, provided for the lowest of our artisans and labourers, by those who by experience know the worth of knowledge, there surely may be found among the latter class, a sufficient number of persons, qualified to commence and maintain with credit to themselves, and advantage to the town and neighbourhood, a *Literary and Philosophical Society in Sheffield.*

"Sir,—I have never pretended, nor could I be guilty of such sophistry and falsehood as to insinuate, that Sheffield can boast of poets, historians, and philosophers, to rival those of Greece and Rome; yet I am prepared to shew, that, within the present generation, this humble corner of the kingdom has given birth to four men, each of whom may be placed in the first rank of Britons in their respective professions, whether science, literature, or the fine arts,—the late Mr. JONATHAN SALT, in botany; Mr. CHAS. SYLVESTER, in experimental philosophy; the Rev. JOSEPH HUNTER, in antiquities;—and last and greatest of all, Mr. FRANCIS CHANTREY, in sculpture.

"Botany might be presumed to be the last walk of

science in which a Sheffield manufacturer would be found, yet within my remembrance there lived in the heart of this town ONE, who was attracted into that path by a peculiarly delicate sense of whatever is beautiful and curious in the lowliest productions of nature. The late JONATHAN SALT, —for he is now no more,—engaged in this interesting pursuit with such patient ardour and uncloyed delight, that he not only acquired a correct and comprehensive knowledge of plants, but was regarded by the first professors of his day as an ornament and a benefactor to the science, having by his elaborate researches and discoveries, even in this neighbourhood, added something to the stock of general information. A late friend of mine, highly gifted with genius, and accomplished in every branch of natural philosophy, was so charmed with the genuine intelligence of Mr. Salt on subjects with which few have more than a showy acquaintance, that he considered an hour in his company, when they could freely interchange thoughts, (giving and receiving fresh hints on their favourite topic,) as an hour of privileged enjoyment. With a pleasure which none but botanists can know,—for such congenial spirits do not encounter every day,—they were wont to welcome each other when my friend came to Sheffield. On such occasions, while I have watched their countenances and hearkened to their discourse, though from my ignorance I could enjoy but little of the latter, the expression of the former was perfectly intelligible, and highly exhilarating to a spectator who had any thing of human sympathy about him. I have known Mr. Salt mention a certain rare plant as growing in this neighbourhood, when my friend, for joy scarcely believing that there was no mistake, desired to be conducted immediately to the spot, and away they went into the depths of the Old Park wood, where the one had the triumph of shewing his discovery, and the other the joy of seeing for the first time (I believe) on British ground, the coy recluse, which was then in full flower.

"There must have been a native elegance in the mind of him, who could thus attach himself to a solitary study, in a range beyond his ordinary occupation; and there must have been an unconquerable love of the science in that man, who, in such circumstances, could make himself master of its terminology, (the engraftment of all manner of barbarian words on a classic stock,) and its technical phrases, borrowed from a language in which he was unskilled, except in its adaptation to botany. I cannot choose but envy the

pure transports of an enthusiast, who could quietly steal away from the bustle and care, the dirt and meanness, (if I may hazard such a term here,) of the warehouse and the workshops, and visit, according to the season of the year, one locality or another, within his pedestrian circuit, where he knew that he should meet with peculiar plants that flourished there and nowhere else. Conisbrough, the Woodlands, the High Moors, the Peak of Derbyshire, were so many rounds of amusing excursion to him. On every hill, and in every valley, he was welcomed and accompanied by *the Flora* of the scene, who shewed him her loveliest children, crowding in their path, or beautifully scattered throughout her little domain. He is gone, and the places that knew him, know him no more. Who among our youth will tread in his footsteps, and be the heirs of his innocent pleasures in the fields both of nature and of science? His humble name and praise deserve an apter eulogist than I am. Such as they are, however, these few flowers of speech are gratefully scattered upon his grave by one who at least knew how to respect his modesty and his worth.

Of another and a bolder cast of mind was Charles Sylvester. He resolutely broke through every obstruction of narrow circumstances and defective education, and, with an energy of thought which no difficulties could repel, forced his passage through all the intricacies of experimental philosophy, in search of truth; not merely that he might know what others knew, but that he might find what none had found before. Of him I may say, (accommodating the language of Dr. Johnson respecting Goldsmith,) that there was scarcely a subject of physical science which he did not touch, nor one that he touched which he did not adorn, by throwing some new light on an obscure part, or enriching an impoverished one with some valuable acquisition. Galvanism had begun to excite the curiosity of the learned throughout Europe, at the time when Mr. Sylvester was working his way to knowledge and distinction. He seized the novel wonder of the day, and by a series of rigorous tests, with apparatus of his own construction, and in a great measure of his own invention, he added largely to the small stock of facts already ascertained respecting its nature and phenomena. Zinc was a metal comparatively little known, and less esteemed, when he, in the course of his galvanic operations, was led to search into its properties. In a happy moment he discovered its ductility; and thus, by rendering this refractory substance malleable, our towns-

man has at least secured an immense reserve of metal, which may hereafter be substituted for copper in plating the bottoms of ships, and in the manufacture of various domestic utensils, should the supply of copper fall short, or the price from other causes become too expensive. Latterly he has been employed (as at Buxton, by the Duke of Devonshire,) in the architecture of baths for health or luxury, and in the application of air-stoves for diffusing heat through large buildings, on principles carried to perfection by himself. I have been told that it was Mr. Sylvester who fitted up with culinary and other warming apparatus, the vessels now on their voyage to discover a north-west passage, or to ascertain that it cannot be discovered. Our brave countrymen, at this hour, in some region of eternal ice, may be enjoying the comfort of an English dinner; for the means of preparing which, in a polar clime, they are indebted to the ingenuity of a native of Sheffield.

"The Rev. Joseph Hunter, now of Bath, has done honour to this neighbourhood by a different exhibition of talent. He indeed had the advantage of better early instruction than either of the two former worthies; to which a classical education was afterwards added. His late work, entitled "*Hallamshire,*" has not only most accurately illustrated the place that gave him birth, in a topographical view, and given him a name among the first antiquaries of the age; but the spirit and ability with which he has portrayed the men and recorded the events of ages gone by, raise him to the dignity of an historian, since on the annals of a small district his pen has conferred the dignity of history. There is a splendid and affecting prediction towards the close of the first Georgic of Virgil, in which the poet, alluding to the field of Philippi, yet reeking with slaughter, anticipates the time, when the husbandmen, ploughing the long-fallowed ground, shall turn up weapons of death corroded with rust, and stand in amazement to see, disinterred at his feet, the mighty bones of heroes that fell amid the conflict when Roman slew Roman in worse than civil wars.* After the lapse of many generations, Mr. Hunter has passed his antiquarian plough over his native soil, and if he has not dislodged rusty javelins, empty helmets, and giant-skeletons, he has done much more. While we range over the adjacent country, with his pages in recollection, we see Hallamshire as it was, not less than as it is. He has rebuilt the Castle

* Scilicet et tempus veniet, cum finibus illis
Agricola, incurvo terram molitus aratro,

at the bridge, and the Manor House on the hill; he has raised from the dust into life and activity again the Talbots and the Howards of the old time. In pomp and chivalry, and followed by long retinues of vassals, our imagination may behold them parading through their magnificent park, where the trees of centuries (long fallen before the desolating axe) are reinstated in their ancient grandeur, and stand thick over all the ground. Nay, within the very enclosure, hallowed by many a sad as well as proud remembrance, where Mary of Scotland, during her cruel captivity, was accustomed to wander and weep with her faithful adherents, we may follow her footsteps,—not only in the light which our learned topographer has thrown around them, but led by a minstrel of her own sex, now living (I believe *born*) where she was a prisoner, and who has sung her sorrows in numbers worthy of the theme, and alike honourable to herself and the poetical character of this vicinity.

And now I may mention a greater name than any of these. FRANCIS CHANTREY was not indeed a native of this town, but having been born at Norton, in Derbyshire, (four miles hence,) within the limits of this corporation, he belongs to us, and is one of us. Whatever previous circumstances very early in life may have taught his eye to look at forms as subjects for his thought, his pencil, or his hand, it was in Sheffield,—after he had been called hither from the honourable occupation of husbandry, which "kings and the awful fathers of mankind" of old did not disdain to follow,—it was in Sheffield that his genius first began to exercise its plastic powers, both in painting and in sculpture. It was in Sheffield that the glorious alternative was presented to him, either to be one among the greatest painters of the age, or to be one alone as the greatest of its sculptors. It was in Sheffield, likewise, after he had made the wiser choice, that he produced his first work in marble; and Sheffield possesses that work, and I trust will possess it till the hand of time, atom by atom, shall have crumbled it to dust.

> **Exesa inveniet scabra rubigine pila;**
> **Aut gravibus rastris galeas pulsabit inanes,**
> **Grandiaque effossis mirabitur ossa sepulcris.**
>
> *Georg.* i. 493-7.

> **The time will come, when in this dreadful field,**
> **The ploughman shall upturn the spear and shield,**
> **With rugged harrow strike, 'midst clotted dust,**
> **The hollow helmet, half consum'd with rust;**
> **Then stop, and gaze in silent wonder there**
> **On mighty bones of warrior-forms laid bare.**

"While Chantrey was yet a youth, and resident here, there came to the town a statuary of some talent, who taught him as much as he himself knew of the manual and technical arts of modelling and carving in stone. This gentleman executed the two small figures that stand in niches on either side or the doors of our Infirmary. Several years afterwards, when Mr. Chantrey, having improved himself by attendance at the Royal Academy, returned to Sheffield, he modelled four busts of well-known characters here, as large as life. These were such masterly performances, that when it was resolved to erect a monument to the memory of the late Rev. James Wilkinson, Mr. Chantrey, (though he had never yet lifted a chisel to marble,) had the courage to become a candidate for the commission,—it was readily intrusted to him by the Committee, at the head of whom was the late Dr. Browne, the liberal friend of genius, whether native or adopted, whenever he found it in Sheffield. This assuredly was the most interesting crisis of the artist's life—the turning point that should decide the bias of his future course. Having employed a marble-mason to rough-hew the whole, he commenced his task. With a hand trembling yet determined, an eye keenly looking after the effect of every stroke, and a mind flushed with anticipation, yet fluctuating often between hope and fear, doubt, agony, and rapture,—perplexities that always accompany *conscious* but *untried* power in the effort to do some great thing,—he pursued his solitary toil, day by day, and night after night, till the form being slowly developed, at length the countenance came out of the stone, and looked its parent in the face!—to know *his* joy, a man must have been *such* a parent. The throes and anguish, however, of that first birth of his genius in marble, enabled that genius thenceforward, with comparative ease, to give being and body to its mightiest conceptions.

"Were I a rich man, who could purchase the costly labours of such a master, I almost think that I could forego the pride of possessing the most successful effort of his later hand, for the noble pleasure of calling my own, the precious bust in yonder church. Works of genius and of taste are not to be valued solely according to their abstract excellence as such, but they may become inestimably more dear to the heart, as well as interesting to the eye, in proportion as they awaken thought, feeling, recollection, sympathy,—whether in alliance with the subject itself, the circumstances under which it was undertaken, or the conflict

and triumph of the artist in atchieving his design. In all these points, the plain but admirable monument before us transcends every other that has come or can come from the same hand, since the experienced and renowned proficient can never again be placed on a trial so severe, with an issue so momentous, as the youthful aspirant, unknown and unpractised, had to endure in this first essay of his skill on the block that might eternize his name, or crush his hopes for ever. This I believe is the true history of the outset of Mr. Chantrey, a native of this neighbourhood, who was destined thenceforward at his pleasure to give to marble all *but* life, for

——————— "What fine chisel
Could ever yet *cut breath?*"
Shakspeare's Winter's Tale.

I should not have done justice to my theme this day,—after contending that the bulk of the people of Sheffield might bear away the palm of general knowledge from the most enlightened nations of antiquity,—if I had not shewn, by these examples of our illustrious contemporaries, that Hallamshire is as capable of giving birth to men of genius, as were Egypt, Greece, and Rome, when literature and philosophy flourished most among their privileged orders. This neighbourhood, therefore, is well prepared to found and carry on, with credit and advantage, the institution now proposed.*"

The Effect of an Exhortation made in private unto two parties at their contracting before the witnesses by Mr. Hildersham.†

(Communicated by J. B. W.)

THEAR is no action of this life with more religious care to be undertaken than the action of knitting man and woman together in holy wedlock Because as God first instituted wedlock soe the covenant of marriage is called the covenant

* The speaker has been since informed, that to this list of illustrious names belonging to Hallamshire, he might have added that of Mr. Lindley, the inimitable performer on the violoncello, who was born at Attercliffe. His talents are of so splendid, and at the same time of so original a character, in his profession, that no more need be said in this place, than that, for the honour of the town and neighbourhood of Sheffield, Mr. Lindley may be worthily classed with the gentlemen above-named.

† The custom of contracting before marriage was formerly common. See Neale's History of the Puritans, v. 5. Appendix No. iv. p. 16.

of God Prov. 2. 17 and the parties who are joyned together in marriage are said to be joyned by God himself Matth. 19. 6 soe as they may not be severed noe not by mutuall consent of both partyes.

2. This estate is subject unto many crosses and troubles 1. Cor. 7. 28. and nothing maketh us able to bear al those troubles with patience and fruit so wel as when we know we have undertaken this estate and entered into it in the fear of God and according to his ordinance, in such sort as the parties to be joyned may saie that God hath sent them into it; as the Lord said to Gedeon in another case for his comfort and encouragement Judg. 6. 14. 16.

3. As marriage though it be lawful for others yet it is not good but onlie to them that know and beleeve the trueth 1. Tim. 4. 3. That estate (as al other things els) is sanctified and made good unto the married parties only by the word and prayer 1 Tim. 4. 5. And, therefore, if anie enter into this estate without beleeving harts, without being persuaded y^{t}. they enter according to the direction of God's holy trueth, and wthout seeking God's direction & blessing therin by prayer, they cannot be sure to fynd anie comfort in that estate, nor be able to bear the crosses which befall yt. Hereupon this will follow that though this dutie of contracting the parties together som space before the solemnizing and accomplishing of the marriage be a straunge thing at this daie in the world, and practised of very few, yet seeing wee have the direction of God's word for it, and the practice of the godlie commended to us in the scriptures, thearfore soe many as would marry according to the word should use it.

To prove the necessitie of contracting the parties som space before the solemnizing of the marriage we have not only the example of that holie couple Joseph and Mary Matth. 1. 18., but an order and direction also wee find given for it in the law of God Deut. 20. 7: yea this kind of contract is in the scripture judged to be of that force that the parties contracted and espoused are caled man and wife Deut. 22. 24., as wel as the married parties, as wear Joseph and Mary Matth. 1. 19, and the bond between the parties contracted is counted the same and as inviolable as between the parties—married. The same causes by God's law may separate between man and wife as between parties contracted: insomuch that a lawful contract can by no other means be lawfullie dissolved and broken, then wherby the bond of marriage may when consummate, therefore, the

same punishment is ordained by God's law for falsifying and breaking their faith in the contract, through abusing their bodies with other, that is appointed for breaking the bond of marriage that way; namely, as the falt is accounted adulterie: so the punishment is deth Deut. 22. 23. 24. And as thease testimonies prove the necessitie of contracts som good space before the marriage so is the same made further manifest by thease reasons following.

1. For avoyding manie inconveniences that might fal out in the church by suddain marriages wthout such contracts made by consent of parents, and published before.

2. For the modesty and shamefactness w^{ch} Christians should use in entering into this estate w^{ch} is much hindred when, like bruit beasts, for satisfying of filthy lust men and women doe sodeinly live together in th' use of marriage psently after they have fansyed ech other.

3. That the parties by this space and time between the contract and the marriage may be prepared to the great & weighty dueties of marriage; the which, as no other action or duetie, cannot be perfourmed wel without gret care, and preparation.

Thease things being thus considered we must now in the third place consyder of the things to be perfourmed in the contract-making which is instructing the parties touching their dueties.

The first thing, thearfore, which the parties to be contracted must consyder of is whether the Lord have fytted them to the dueties and works of marriage or no? for yf he have fitted them unto that estate then hath he called them unto the estate of mariage: and as he said unto Gedeon so wil he say to them—have not I sent thee? and so they shal be able to bear al the crosses and burdens of it with much comfort. The first work and end that marriage is ordained for (since the fal of man) is the auoyding uncleanness, fornication, and fylthiness, and the keeping our vessels in holiness and honor. The second end is that which the Lord also respected in man's innocencie, namelie, propagation and increase of children and so increasing of God's church: which, as it is a gret honor and dignitie, so can it not be doon but by mariage lawfullie, and holily. Thearfore the Lord ordained one man and one woman to be coupled together in marriage that he might have a godlie seed Malac. 2.

Thease being so necessarie ends of marriage the parties to be contracted must examin themselves yf they be fit and

willing unto thease dueties yt so they may know whether the Lord hath called them to the estate of marriage, or no. And, thearfore, such transgress against the ordinance of marriage which match wthout hope of having yssue by reason of the age of one of the parties the other being yong. Such also as enter into marriage being made unfit for mariage by som noysom and contagious disease as hyndereth the mutual societie of man and wyfe. But to com to that which more especialie concerneth you two parties presently to be contracted.

One principal end of mariage is that the parties might be helps one unto annother and that in the best and cheef things, namelie, in spiritual matters concerning the soul-health. Gen. 2. 18. Now touching your fitness to help ech other you must examine yorselves; for yf ye be not as wel fit and able, as willing to help one another in thease things ye profane God's ordinance of marriage. Now the help ye must minister one unto annother is—1. in the outward things of this life—2. in mutual joy and comfort by mutual societie—3. in the comforts of the soul and those things which concern the life to com. Now, therefore, the man and wife must first examin whether they be fyt and willing to help one annother in their outward estate for providing for their families, especiallie themselves mutuallie, and whether they be resolved to take pains herein (without which cas they shal be wors then infidels). The Apostle techeth this plainly 1. Corinh. 7. 33. 34. The husband must care even in outward things to giv contentment unto his wife; and so lykewise the wife must care to please her husband. Thus they must not onlie take care to mend the portion, and estate they fynde ech other in at their first coupling: but also yf the Lord shal exercise them both wth want, or ether of them wth anie cros and trial they must fynd this purpose, willingnes and resolution, as in God's sight, and also som abilitie and fitnes thearunto, by experience of former crosses, namelie, to help one annother to bear their common burden patientlie, and to bear part of ech others several crosses with them so to make them the more easie one to annother.

2. The second help they must yeeld one unto annother is to minister joy, and comfort not onlie in outward things, but even mutual societie and fellowship together: this the Lord expected in man's innocencie Genes. 2. 18. We have said that the comfort of societie is a gret blessing: and the contrary a curs, and outward judgement. Now among al

societies none is so comfortable & sweet as the societie and fellowship between man and wyfe. Now then the parties must examin yf they be able and willing to yeeld this help and comfort by loving societie ech to other. The which abilitie and readines they shal fynd by this—yf the Lord have fytted them ech to his own and proper place assigned him by the Lord in that societie. Now hear the Lord hath ordeined the man to be the head, the woman to be subject; Thear are som men fitter to be under, and to be governed, then to be heads and governours: And thear are some women that are, at least that think themselves fytter to be rulers than to be ruled; but that is a monstrous bodie whose head standeth at the heels, and whose feet are set at the top of the head. And, thearfore, ye two must examin yo^{r}selves if you that are the husband be fyt for the place of a head, fyt to govern, fyt and able to maintayn your authoritie over yo^{r} wfe, able to lyve wth yo^{r} wife as a man of knowledge 1. Pet. 3. Whether ye be able to bear wth her infirmities (which the woman by sex is more subject unto then mans sex is naturallie) able to honor her as the weaker vessel; finallie, whether in societie you can delight yourself in her, and rejoyce in her love above al women in the world els? otherwise God hath not called yo^{e} unto that estate.

Then you that are the wife must also examin yf yo^{e} be able in societie to minister help unto yo^{r} husband: whether you can reverence him as your head? yea though he wear base of birth, meaner of welth, and inferior in gifts unto yo^{r}self: whether you can obey him in al things in the Lord, as we must do our magistrates; Ephes. 5., that is, in al lawful things: and even when just cause is to disobey whether yo^{e} can yet disobey in unlawful things wth subjection stil.—whether yo^{e} be able and affected to lyve with him with a quiet and meek spirit, both towards him, and also towards the servants, and whol familie? the which meek spirit as it is much commended in the word as her cheef ornament, and fynest decking; so the want of it causeth manie more crosses in the familie then otherwise would be. And, therefore, in the Proverbs the unquietnes of the wife in the hous is set out by odious comparisons, as an evil that breaketh the verie hart of a strong man lyke as the continual dropping of the hous doth weere the hard stone.

But the cheef help which the parties must yeld ech to other is in the matters of the soul, and those duties that concern the lyfe to com, and comforts thearof. They must

see, thearfore, that they be careful together to seek the knowledge of the truth, and so the kingdom of God, and to further ech other thearunto, and that not in anie indifferent manner, nor wth anie mean care, but in the first and principal place, and most earnestlie; that they be helpers and furtherors one to annother to go on patientlie in the profession of the trueth even under the cros, and persecution for the trueth when God shal cal thearunto, wthout which helps and comforts al other comforts in outward things wil prove utterly unprofitable, and comfortles. And, thearfore, you that are the husband must examin if you be purposed and resolved to instruct your wife according to yo^{r} place, and be abled thearunto in som measure: yf yo^{e} be willing and purposed to be helpful to her in resolving her doubts. 1. Cor. 14. 35, or at least to seek and procure an answer and resolucion for hir as them that ought to instruct hir, and to draw hir forwards to zeal and pietie, and to put hir back from hir back-slyding. You that are the wife must examin yf yo be willing and resolved to be a furtherer of your husband in religion according to yo^{r} place, willing and readie to receiv instruction from him, being enabled thereunto in sume measure, or, by his means, from others. If this be yo^{r} purpose and resolution to further ech other in pietie, zeal, religion, and godlines, then may ye be sure God hath caled you unto this estate, and wil bles you in al things Psal. 128. Otherwise, yf yo^{r} mariage be a mean (as it is to manie, as we read in the gospel Luk. 14, and as we have fearful examples, and daily complaints of the world of manie whose religion and zeal hath been marred by their marriages) to cool and quench yo^{r} zeal in religion, and in godliness, then may ye be assured that yo^{r} marriage cannot be blessed, nor comfortable unto yo^{e}. for this is one principal end of marriage, by the ordinance of God, that ye should be mutuallie helps ech to other, to cal upo^{n} ech other, and further one annother in pietie, and zeal, and godlines, and to strengthen one annother that when affliction and trouble shal com for profession of the truth, and for keeping a good conscience, which is a thing to be looked for, yo^{e} may by your mutual help be better able to bear and endure the same, and go forwards zealously in the profession of the truth without faynting.*

* The above document is transcribed from an authentie MS., and is believed to have been delivered by the venerable Arthur Hildersham. See Brook's Lives of the Puritans, vol. ii. p. 376.

An Essay on the Oopas, or Poison Tree of Java, addressed to the Honourable Thomas Stamford Raffles, Lieutenant-Governor. By Thomas Horsfield, M.D.

(Communicated to the Batavian Society of Arts and Sciences by the Lieutenant Governor, as its President.)*

I HAVE proposed to myself in the following essay, to offer you a short account of the Oopas of Java. I feel some satisfaction in being able, at a time when every subject relating to this island has acquired a degree of interest, to furnish you with a faithful description of the tree, made by myself on the spot where it grows, and to relate its effects on the animal system by experiments personally, instituted and superintended; and I flatter myself that the practical information detailed in the following sheets, will refute the falsehoods that have been published concerning this subject, at the same time that it will remove the uncertainty in which it has been enveloped.

The literary and scientific world has in few instances been more grossly and impudently imposed upon, than by the account of the *Pohon Oopas*, published in Holland about the year 1780. The history and origin of this celebrated forgery still remains a mystery. Foersch, who put his name to the publication, certainly was (according to information I have received from creditable persons who have long resided on the island) a surgeon in the Dutch East India Company's service, about the time the account of the Oopas appeared. It would be in some degree interesting to become acquainted with his character. I have been led to suppose that his literary abilities were as mean as his contempt of truth was consummate. Having hastily picked up some vague information concerning the Oopas, he carried it to Europe, where his notes were arranged, doubtless by a different hand, in such a form, as, by their plausibility and appearance of truth, to be generally credited. It is in no small degree surprising that so palpable a falsehood should have been asserted with so much boldness, and have remained so long without refutation—or that a subject of a

* This very curious and valuable essay is reprinted here from the Transactions of the Batavian Society, printed at Java, and of which only a very few copies have reached this country;—at the particular request of some of our scientific correspondents, whose names, were we at liberty to mention them, would do honour to any work. But a small portion only of the paper has appeared in England, as a note to the interesting, but expensive history of Java, by Sir Thomas Stamford Raffles.—EDIT.

nature so curious and so easily investigated, relating to its principal colony, should not have been inquired into and corrected by the naturalists of the mother country. To a person in any degree acquainted with the geography of the island, with the manners of the princes of Java, and their relation to the Dutch government at that period, or with its internal history during the last fifty years, the first glance at the account of Foersch must have evinced its falsity and misrepresentation. Long after it had been promulgated and published in the different public journals in most of the languages of Europe, a statement of facts, amounting to a refutation of this account, was published in one of the volumes of the Transactions of the Batavian Society, or in one of its prefatory addresses. But not having the work at hand, I cannot with certainty refer to it, nor shall I enter into a regular examination and refutation of the publication of Foersch, which is too contemptible to merit such attention.

But though the account just mentioned, in so far as relates to the situation of the Poison Tree, to its effects on the surrounding country, and to the application said to have been made of the Oopas on criminals in different parts of the island, as well as the description of the poisonous substance itself, and its mode of collecting, has been demonstrated to be an extravagant forgery,—the existence of a tree on Java, from whose sap a poison is prepared, equal in fatality, when thrown into the circulation, to the strongest animal poisons hitherto known, is a fact, which it is at present my object to establish and to illustrate.

The tree which produces this poison is called *Antshar*, and grows in the eastern extremity of the island. Before I proceed to the description of it, and of the effects produced by this poison, I must premise a few remarks on the history of its more accurate investigation, and on the circumstances which have lately contributed to bring a faithful account of this subject before the public. At the time I was prosecuting my inquiries into the botany and natural history of the island on behalf of the Dutch government, Mr. Leschenault de La Tour, a French naturalist, was making a private collection of objects of natural history for the governor of the north-east coast of Java. He shortly preceded me in my visit to the eastern districts of the island, and while I was on my route from Sourabaya in that direction, I received from him a communication containing an account of the Poison Tree, as he found it in the province of Blambangan.

I am induced to make this statement, in order to concede, as far as regards myself, to Mr. Leschenault de La Tour, in the fullest manner, the priority in observing the Oopas of Java. I do this to prevent any reflection, in case a claim to the discovery should be made at a future period: but I must be permitted to add, in justice to the series of inquiries which engaged me, and the manner in which they were carried on, that the knowledge of the existence of this tree was by no means uncommon or secret in the district of Blambangan, in the environs of Banyoo-wangee; that the commandant of the place, a man of some curiosity and inquiry, was acquainted with it, and that it could not (in all probability) have escaped the notice of a person, who made the vegetable productions an object of particular inquiry, and noted with minute attention every thing that related to their history and operation. It is in fact more surprising that a subject of so much notoriety in the district of Blambangan, and of so great celebrity and misrepresentation in every other part of the world, should so long have remained unexplored, than that it should finally have been noticed and described; and since my visit to that province, I have more than once remarked the coincidence which led two persons, of nations different from each other, and from that which has been long in possession of the island, who commenced their inquiries without any previous communication and with different objects in view, within the period of about six months, to visit and examine the Oopas Tree of Java.

The work of Rumphius contains a long account of the Oopas under the denomination of Arbor Toxicaria; the tree does not grow on Amboina, and his description was made from the information he obtained from Macassar. His figure was drawn from a branch of that which was called the male tree, sent to him fron the same place, and established the identity of the Poison Tree of Macassar and the other eastern islands with the Antshar of Java. The account of this author is too extensive to be abridged in this place, it concentrates all that has till lately been published on this subject; but the relation is mixed with many assertions and remarks of a fabulous nature, and it is highly probable that it was consulted, in the fabrication of Foersch's story. It is, however, highly interesting, as it gives an account of the effects of the poisoned darts, formerly employed in the wars of the eastern islands, on the human system, and of the remedies by which their effect was counteracted and cured.

The simple sap of the Arbor Toxicaria (according to Rumphius) is harmless, and requires the addition of ginger and several substances analagous to it, such as Ledoory and Lampoegang, to render it active and mortal. In so far it agrees with the Antshar, which in its simple state is supposed to be inert, and before being used as a poison, is subjected to a preparation which will be described after the history of the tree. The same effervescence and boiling which occurs on the mixture of the substances added to the milky juice by the Javanese in Blambangan, has been observed in the preparation of the poison of Macassar, and in proportion to the violence of these effects the poison is supposed to be active. A dissertation has been published by Chrisp; Aejmlaeus at Upsal, which contains the substance of the account of Rumphius; an extract from it is given in Dr. Duncan's Medic. Comment. for the year 1790, 2d vol. 5th. decad. It appears from the account of Rumphius that this tree is also found in Borneo, Sumatra, and Bali.

Besides the true Poison Tree, the Oopas of the eastern islands and the Antshar of the Javanese, this island produces a shrub, which, as far as observations have hitherto been made, is peculiar to the same, and, by a different mode of preparation, furnishes a poison far exceeding the Oopas in violence—Its name is *Tshettik,* and its specific description will succeed to that of the Antshar—The genus has not yet been discovered or described.

Description of the Antshar.—The Antshar belongs to the twenty-first class of Linnæus, the Monœcia; the male and female flowers are produced in catkins (amenta) on the same branch, at no great distance from each other; the female flowers are in general above the male. The characters of the genus are—Male Flower: calix consisting of several scales, which are imbricate; corol none; stamens, filaments many, very short, covered by the scales of the receptacle-anthers; the receptacle on which the filaments are placed, has a conical form, abrupt, somewhat rounded above. Female Flower: catkins ovate, calix consisting of a number of imbricate scales (generally more than in the male) containing one flower; coral none; pistil. germ single, ovate, erect, styles two, long, spreading, stigmas simple, acute; seed-vessel, an oblong drupe, covered with the calix; seed, an ovate nut with one cell.

Specific description.—The Antshar is one of the largest trees in the Forest of Java. The stem is cylindrical, perpendicular, and rises completely naked to the height of

sixty, seventy, or eighty feet. Near the surface of the ground it spreads obliquely, dividing into numerous broad appendages or wings, much like the *canariam commune* and several others of our large forest trees. It is covered with a whitish bark, slightly bursting in longitudinal furrows: near the ground this bark is, in old trees, more than half an inch thick, and, upon being wounded, yields plentifully the milky juice from which the celebrated poison is prepared. A puncture or incision being made in the tree, the juice or sap appears oozing out, of a yellowish colour,; (somewhat frothy) from old trees paler, and nearly white from young ones: when exposed to the air its surface becomes brown. The consistence very much resembles milk, only it is thicker, and viscid. This sap is contained in the true bark (or cortex) which when punctured, yields a considerable quantity, so that in a short time a cupful may be collected from a large tree. The inner bark (or liber) is of a close fibrous texture, like that of the *morus papyrifera,* and when separated from the other bark, and cleansed from the adhering particles, resembles a coarse piece of linen. It has been worked into ropes, which are very strong, and the poorer class of people employ the inner bark of younger trees, which is more easily prepared, for the purpose of making a coarse stuff which they wear when working in the fields. But it requires much bruising, washing, and a long immersion in water, before it can be used; and even when it appears completely purified, persons wearing this dress, on being exposed to the rain, are affected with an intolerable itching, which renders their flimsy covering almost insupportable.

It will appear from the account of the manner in which the poison is prepared, that the deleterious quality exists in the gum, a small portion of which still adhering to the bark, produces, when it becomes wet, this irritating effect, and it is singular that this property of the prepared bark is known to the Javanese in all places where the tree grows (for instance, in various parts of the provinces of Bangil and Malang, and even at Onarang) while a preparation of a poison from its juice, which produces a mortal effect when introduced into the body by pointed weapons, is an exclusive art of the inhabitants of the eastern extremity of the island. One of the regents in the eastern districts informed me, that having many years ago prepared caps or bonnets from the inner bark of the Antshar, which were stiffened in the usual manner with thick rice water, and handsomely painted, for the

purpose of decorating his mantries, they all decidedly refused to wear them, asserting that it would cause their hair to fall out.

The stem of the Antshar having arrived at the beforementioned height, sends off a few stout branches, which spreading nearly horizontally with several irregular curves, divide into smaller branches, and form a hemispherical, but not very regular crown. The external branches are short, have several unequal bends, and are covered with a brown bark.

The leaves are alternate, oblong, heart-shaped, somewhat narrower towards the base, entire, with a waving or undulated margin, which some times has a few irregular sinuosities. The longitudinal nerve divides the leaf somewhat obliquely, and the inferior division is generally the larger. The point is irregular, some are rounded at the end, others run off almost abruptly to a short point. The upper surface is shining and nearly smooth: some widely dispersed short villi are observed on it; the inferior surface is lightly rough, reticulated, and marked with oblique-parallel veins. The petiole is short. The flowers are produced towards the extremity of the outer branches, in a few scattered catkins—the common peduncle of the males is slender and long, that of the females is shorter.

Previous to the season of flowering, about the beginning of June, the tree sheds its leaves, which re-appear when the the male flowers have completed the office of fecundation. It delights in a fertile and not very elevated soil, and is only found in the largest forests. I first met with it (the Antshar) in the province of Poegar on my way to Banjoowangee; in the province of Blambangan I visited four or five different trees, from which this description has been made, while two of them furnished the juice for the preparation of the Oopas. The largest of these trees had, where the oblique appendages of the stem entered the ground, a diameter of at least ten feet, and where the regularly round and straight stem began, the extent of at least ten feet between the points of two opposite appendages at the surface of the ground, its diameter was full three feet. I have since found a very tall tree in Passooroowang, near the boundary of Malang, and very lately I have discovered several young trees in the forests of Japara, and one tree in the vicinity of Onarang. In all these places, though the inhabitants are unacquainted with the preparation and effect of the poison, they distinguish the tree by the name of Antshar. From the tree I found in the province of Pas-

sooroowang I collected some juice, which was nearly equal in its operation to that of Blambangan. One of the experiments to be related below, was made with the Oopas prepared by myself, after my return to the chief village. I had some difficulty in inducing the inhabitants to assist me in collecting the juice, as they feared a cutaneous eruption and inflammation, resembling, according to the account they gave of it, that produced by the Ingas of this island, the *rhus vernix* of Japan, and the *rhus radicans* of North America; but they were only affected by a slight heat and itching of the eyes. In clearing the new grounds in the environs of Banjoowangee for cultivation, it is with much difficulty the inhabitants can be made to approach the tree, as they dread the cutaneous eruption which it is known to produce when newly cut down. But except when the tree is largely wounded, or when it is felled, by which a large portion of the juice is disengaged, the effluvia of which mixing with the atmosphere, affects the persons exposed to it with the symptoms just mentioned, the tree may be approached and ascended like the other common trees in the forests.

The Antshar, like the trees in its neighbourhood, is on all sides surrounded by shrubs and plants; in no instance have I observed the ground naked or barren in its immediate circumference. The largest tree I met with in Blambangan was so closely environed by the common trees and shrubs of the forest in which it grew, that it was with difficulty I could approach it. Several vines and climbing shrubs, in complete health and vigour, adhered to it, and ascended to nearly half its height: and at the time I visited the tree and collected the juice, I was forcibly struck with the egregious misrepresentation of Foersch. Several young trees, spontaneously sprung from seeds that had fallen from the parent, reminded me of a line in Darwin's Botanic Garden, "Chain'd at his root two scion demons dwell;" while in recalling his beautiful description of the Oopas, my vicinity to the tree gave me reason to rejoice that it is founded on fiction. The wood of the Antshar is white, light, and of a spongy appearance.

Description of the Tshettik.—The fructification of the Tshettik is still unknown; after all possible research in the district where it grows, I have not been able to find it in a flowering state. It is a large winding shrub. The root extends creeping to a considerable distance, parallel to the surface of the earth, sending off small fibres at different curves, while the main root strikes perpendicularly into the

ground. In large individuals it has a diameter of two or three inches; it is covered with a reddish brown bark, containing a juice of the same colour, of a peculiar pungent, and somewhat nauseous odour. From this bark the poison is prepared. The stem, which in general is shrubby, sometimes acquires the size of a small tree: it is very irregular in its ascent and distribution, having made several large bends near the surface of the earth, it divides (at long intervals) into numerous branches, which attach themselves to the neighbouring objects, and pursue a winding course, at no great distance from the ground, and nearly parallel to it. In some instances, the stem rises and ascends to the top of large trees: its form is completely cylindrical, and it is covered with a grey spotted bark. The lesser branches arise from the stem in pairs (opposite) and are very long, slender, cylindrical, divergent, or spreading, and covered with a smooth grey shining bark; on these the leaves are placed opposite, in single pairs or on a common footstalk, pinnate in two or three pairs; they are egged, spear-shaped, entire, terminating in a long narrow point, completely smooth and shining on the upper surface, with a few parallel veins beneath. The petioles are short, and somewhat curved. Towards their extremity the shoots produce cirrhi or tendrils, which appear without any regular distribution opposite to the leaflets; and some branches are entirely without them: they are about an inch long, slender, compressed, and spirally turned back (*recurvati*); at the end, near their base, a small stipula is found. The Tshettik grows only in close, shady, almost inaccessible forests, in a deep, black, fertile, vegetable mould. It is very rarely met with, even in the wildernesses of Blambangan.

Preparation 1st, of the Antshar.—This process was performed for me by an old Javanese, who was celebrated for his superior skill in preparing the poison. About eight ounces of the juice of the Antshar, which had been collected the preceding evening in the usual manner, and preserved in the joint of a bamboo, was carefully strained into a bowl. The sap of the following substances, which had been finely grated and bruised, was carefully expressed and poured into it, viz. arum, *nampoo* (Javanese) kaempferia galanga, *kontshur*, amomum *bengley*, (a variety of zerumbed,) common onion and garlic, of each about half a dram; the same quantity of finely powdered black pepper was then added, and the mixture stirred. The preparer now took an entire fruit of the *capsicum fruticosum*, or Guinea

pepper, and having opened it, he carefully separated a single seed, and placed it on the fluid in the middle of the bowl. The seed immediately began to reel round rapidly, now forming a regular circle, then darting towards the margin of the cup, with a perceptible commotion on the surface of the liquor, which continued about one minute. Being completely at rest, the same quantity of pepper was again added, and another seed of the capsicum laid on as before: a similar commotion took place in the fluid, but in a less degree, and the seed was carried round with diminished rapidity. The addition of the same quantity of pepper was repeated a third time, when a seed of the capsicum being carefully placed in the centre of the fluid, remained quiet, forming a regular circle about itself in the fluid, resembling the halo of the moon. This is considered as a sign that the preparation of the poison is complete.

The dried milk of the Antshar having been preserved close a considerable time, can still be prepared and rendered active. A quantity which I had collected about two months before, was treated in the following manner by the same person who prepared the fresh juice: being infused in as much hot water as was barely sufficient well to dissolve it, it was carefully stirred till all the particles soluble in water were taken up; a coagulum of resin remained undissolved; this was taken out, and thrown away. The liquor was now treated with the spices above-mentioned, the pepper and the seed of the capsicum, in the same manner as the fresh juice. The same whirling motion occurred as above described, on the seed being placed in the centre. Its activity will appear from one of the experiments to be related.

2d, of the Tshettik.—The bark of the root is carefully separated, and cleared of all the adherent earth; a proportionate quantity of water is poured on, and it is boiled about an hour, when the fluid is carefully filtered through a white cloth; it is then exposed to the fire again, and boiled down to nearly the consistence of an extract; in this state it much resembles a thick syrup. The following spices having been prepared as above described, are added in the same proportion as to the Antshar, viz. kaempferia galanga, (*kontshur,*) *soonty, &c. dshey,* for common onion, garlic, and black pepper. The expressed juice of these is poured into the vessel, which is once more exposed to the fire a few minutes, when the preparation is complete. The Oopas of both kinds must be preserved in very close vessels.

EXPERIMENTS.

1. *With the Antshar.—Experiment* 1.—A dog of middling size was wounded in the muscles of the thigh with an arrow that had been immersed in the newly prepared Oopas, and had been exposed to the air one night. In 3 minutes he seemed uneasy, he trembled and had occasional twitchings, his hair stood erect, he discharged the contents of his bowels; an attempt was made to oblige him to walk, but he could with difficulty support himself; in 8 minutes he began to tremble violently, the twitching continued, and his breathing was hasty; in 12 minutes he extended his tongue and licked his jaws, he soon made an attempt to vomit; in 13 minutes he had violent contractions of the abdominal and pectoral muscles, followed by vomiting of a yellowish fluid; in 15 minutes the vomiting recurred; in 16 minutes almost unable to support himself, with violent contractions of the abdominal muscles; in 17 minutes he threw himself on the ground, his respiration was laborious, and he vomited a frothy matter; in 19 minutes violent retching, with interrupted discharge of a frothy substance from his stomach; in 21 minutes he had spasms of the pectoral and abdominal muscles, his breathing was very laborious, and the frothy vomiting continued; in 24 minutes in apparent agony, turning and twisting up himself, rising up and lying down, throwing up froth; in 25 minutes he fell down suddenly, screamed, extended his extremities convulsed, discharged his excrement, the froth falling from his mouth; on the 26th minute he died.

Dissection.—The abdomen being opened about 5 minutes after death, a small quantity of a serous fluid was found in the cavity; the liver, intestines, and other viscera, were natural. In the stomach, a yellowish frothy mucilage was found adhering to the internal coat, which was contracted into wrinkles. In the thorax the lungs were of an elegant florid colour, and gorged with blood, the pulmonary vessels exhibiting through their coats a florid sanguinary fluid: on puncturing the ascending aörta, the blood gushed out, of a florid colour. In the venæ cavæ the blood was of the usual dark hue, and on puncture flowed out forcibly. The muscles of the extremities were remarkably pale: on tracing the wound, it was found inflamed, and in two places along its course a small quantity of blood was found effused between the muscle and tendon.

Experiment 2.—A dog about four months old was pricked in the muscles of the thigh with the Oopas, that had been

prepared from the juice I had collected in Poegar; the poison had remained on the arrow about 48 hours. In 3 minutes he began to tremble, and the wounded limb shook more considerably—he soon began to droop, hung his head, and, extending his tongue, licked his jaws; in 4 minutes he began to retch, on the 8th minute he vomited, with violent and painful contraction of the pectoral and abdominal muscles, which agitated his whole frame; in 9 minutes he vomited again with convulsive violence; the secretion of saliva was much increased; he stretched out his fore-legs as if he could with difficulty support himself, his head hanging to the ground—his breathing was slow and laborious; in 11 minutes he threw up frothy matter with violent contraction of the abdominal pectoral muscles, and throwing himself on the ground, cried out violently; in 12 minutes the vomiting returned, he cried more violently, was seized with convulsions, extended his extremities, and on the 13th minute he died.

On dissection, a small quantity of serum was found in the abdomen. The intestines were natural, the liver was much distended with blood, as also the vessels of the kidneys; the stomach still contained some aliment; in the thorax the lungs were of a beautiful crimson colour, and the vessels strongly distended; on puncturing the aörta, the blood bounded out forcibly, of an elegant florid colour; collected in a cup, it soon coagulated: from the venæ cavæ the blood also sprung out forcibly, of a dark livid colour. The vessels on the surface of the brain were more than naturally injected with blood—as were the longitudinal and frontal sinuses. The wound was as in the last instance.

Experiment 3.—An animal called gendoo by the Javanese (the lemur volans of Linnæus) was pricked in the cavity of the ear with a mixture of the simple unprepared fresh juice of Antshar, with a little extract of tobacco. It felt the effects very soon, and during the first minutes it was very restless, on the 5th minute it became drooping; in 10 minutes it was convulsed, and soon became motionless and apparently insensible; on the twentieth minute it died. It must be remarked, that this animal is uncommonly tenacious of life. In attempting to kill it for the purpose of preparing and stuffing, it has more than once resisted a violent strangulation full 15 minutes.

Experiment 4.—A young lutra (welinsang of the Javanese) was punctured near the anus in the muscles of the abdomen, with the simple fresh juice of the Antshar, mixed

with a little extract of stramonium. Very soon after the puncture, the animal became restless, and, holding it in my hand, I could perceive convulsive twitchings of the muscles. In 15 minutes it began to retch, had an increased flow of saliva, and extended the tongue; the abdominal muscles acted violently, and at intervals were strongly contracted about the pelvis; in 20 minutes it was convulsed, very restless during the intervals, and made repeated efforts to vomit, without throwing up any thing; the convulsions increased in frequency and violence until the 25th minute, when the animal died.

Experiment 5.—A small dog was wounded in the usual manner in the muscles of the thigh with the simple unprepared milk of the Antshar. From the moment of the puncture he continued barking and screaming incessantly 8 minutes; he now extended his tongue, licked his jaws, was seized with twitchings of the extremities, and with contractions of the abdominal muscles, and discharged the contents of his bowels. On the 10th minute he sprung up suddenly, and barked violently, but soon became exhausted, and laid down quietly on the ground; on the 12th minute he fell prostrate, was convulsed, after which, having remained apparently motionless one minute, the convulsions recurred with greater force; on the 14th minute he died.

On dissection, all the vessels in the thorax were found excessively distended with blood. In the abdomen the stomach was almost empty, but distended with air, and its internal coat covered with froth. The vessels of the liver were gorged with blood.

Experiment 6.—A bird of the genus ardea, somewhat smaller than a fowl, was wounded in the muscles of the abdomen with a dart covered with the unprepared milk of the Antshar. On the sixth minute after the puncture, it died, without exhibiting much of the effects of the poison, having been held in the hand to prevent its escape.

Experiment 7.—A bird of the same genus as employed in the last experiment was wounded in the muscles of the inferior part of the wing, with the unprepared milk of the Antshar, collected from a different tree in the province of Blambangan. In 15 minutes he threw up a yellow matter from his stomach, and trembled; in 20 minutes he died, having previously been convulsed.

Experiment 8.—A mouse was punctured in the muscles of the fore-leg, near the articulation, with the prepared poison. He immediately shewed symptoms of uneasiness, running

round rapidly, and soon began to breathe hastily. In five minutes his breathing was laborious and difficult, and on the 6th minute, not being able to support himself, he lay down on his side; in 8 minutes he was convulsed, and his breathing was slow and interrupted; the convulsions continued until the 10th minute, when he died.

Experiment 9.—This experiment was made with the sap of the Antshar, which I collected near the village of Porrong in Pasooroowang, and prepared according to the process I had seen at Banjoowangee, with the spices above mentioned. As its object is to shew the relative action of the poison collected in different parts of the island, (and as it generally agrees with the 1st and 2d experiments,) I shall only mention its chief stages. In 1 minute after the puncture the animal began to shiver, and his skin was contracted; in 5 minutes he extended his tongue, and began to retch; in 8 minutes he trembled violently; on the 21st minute he vomited; in 24 minutes, after repeated vomiting, his extremities were convulsed; on the 29th minute he died.

The appearances on dissection were exactly the same as those observed in the first and second experiments.

Experiment 10.—The simple unprepared juice of the Antshar from the same tree, applied on a small dog in the usual manner, caused death on the 19th minute, with the symptoms that occurred in the other experiments.

Experiment 11.—A small monkey was wounded in the muscles of the thigh, with a dart covered with the prepared Oopas from Banjoowangee. He was instantly affected by the poison, and in less than 1 minute lay prostrate on his side: on attempting to rise, he shewed symptoms of drowsiness, which continued 5 minutes, when he began to retch; on the 6th minute he vomited, and discharged the contents of his rectum. He was soon seized with convulsions, and on the 7th minute he died. The same appearances were remarked on dissection as in the former experiments.

Experiment 12.—A cat was wounded with the same poison. In 1 minute the breathing became quick; in 7 minutes the saliva flowed in drops from the tongue; in 9 minutes she vomited a white frothy matter, and appeared in agony; on the 11th minute she threw up an excremental matter; in 14 minutes she discharged the contents of the bladder and rectum involuntarily; in 15 minutes she died convulsed.

Experiment 13.—The following experiment was made on the animal of the ox-tribe in common domestic use in Java, called korbow by the Javanese, and buffalo by the Europeans: the subject was full grown, and in perfect vigour and health. Having been well secured, he was wounded by a dart somewhat larger than those used in the other experiments, covered with the Oopas from Blambangan (applied about 24 hours before) in the internal muscles of the thigh in an oblique manner, the skin having been previously divided to admit the weapon freely. The animal being in some degree loosened, about one minute after the puncture the dart was extricated: I suppose that about 6 grains of the poison adhered to the wound; on the 10th minute the respiration was somewhat increased and heavy. In 20 minutes he had a copious discharge from his intestines, a watery fluid flowed from his nostrils, and he shewed some symptoms of drowsiness; in 30 minutes he had an increased flow of saliva, which dropped from his mouth; he extended his tongue and licked his jaws; his respiration became more laborious; his pectoral muscles acted with violence, and the abdominal muscles were strongly contracted above the pelvis. His motions were slow and difficult. His muscular exertions were much diminished, and he exhibited great fatigue accompanied by restlessness; all these symptoms gradually increased until the 60th minute—his hair stood erect: unable to support himself, he lay down: he had contractions of the extremities; the abdominal and pectoral muscles were more violently convulsed, and the respiration was more laborious. The restlessness rapidly increased; having risen with difficulty, he quickly lay down again exhausted and panting, the flow of saliva from his mouth continuing. In 75 minutes he extended his tongue and made an attempt to vomit, his extremities trembled; he rose, and threw himself down again, suddenly extending his head. On the 80th minute the saliva flowed in streams from his mouth, mixed with froth; he retched violently, with excessive convulsive action of his pectoral muscles, but unable to vomit, he appeared in great agony. In 90 minutes he extended his head with strong convulsions, and trembled; the hair stood erect, he discharged the contents of his bowels; the breathing became more laborious, and the muscles of the abdomen and breast acted with excessive violence. The agony increasing, he rose a few seconds, but, unable to support himself, fell down again. The 110th minute having made an attempt to rise, he

fell down head foremost, with convulsions of the extremities and head—he groaned violently, the respiration was much impeded, and recurred at intervals of 15 seconds; on the 120th minute, he lay in great agony, groaned, bellowed, and extended his tongue, and extremities violently convulsed; in 125 minutes, he was entirely exhausted; the breathing returned after long intervals, on the 130th minute he died convulsed. Fifteen minutes after the motions of life had ceased, I opened the cavities of the abdomen and breast. The stomach was immensely distended with air, the vessels of all the viscera of the abdomen were as injected and distended with blood. In the thorax the lungs were of a vivid, florid, crimson colour, and the great vessels (the aörta, venæ cavæ, and the arteries and veins of the lungs) were gorged with blood. A small puncture being made into the aörta, the blood bounded out in a stream of a beautiful crimson colour; from the venæ cavæ it flowed out of a dark livid colour. In the large muscles of the pectus, which had been divided in the dissection, a trembling vibratory motion was observed full 20 minutes after the motions of life had ceased.

Experiment 14.—A fowl of middling size was punctured in the muscles of the thigh with a poisoned dart from Banjoowangee. During the first hour it was little affected by the wound. In about two hours it appeared drowsy, and had slight shiverings. It continued drooping and quiet till 24 hours after the puncture, when it died.

Experiment 15.—Having, by the assistance of the commandant of Banjoowangee, obtained from the island of Bali an arrow, supposed to be armed with the Oopas from Borneo, I wounded a dog in the muscles of the thigh. On the 10th minute he became restless, attempted to extricate himself, and barked; in 14 minutes he extended his tongue, had an increased flow of saliva, and shewed a disposition to vomit; in 15 minutes he was very much agitated, jumping, barking, and making violent efforts to escape: the attempts to vomit became more repeated; in 25 minutes he appeared exhausted, and extended his limbs; in 30 minutes the muscles of the abdomen were contracted; in 32 minutes he vomited; in 37 minutes he vomited an excremental matter; in 40 minutes he breathed heavily and laboriously, the muscles acted violently; in 45 minutes, lying exhausted and breathing hastily; in 50 minutes he started suddenly and barked; in 55 minutes he cried out violently, and having discharged his excrement, after a few interrupted respira-

tions, he died. On dissection, the same appearances were observed as after the above related experiments.

Experiment 16.—I obtained a small quantity of the Oopas of the island of Borneo, which having moistened, and rendered somewhat fluid with cold water, I applied to a dart, and wounded a dog in the usual manner. The first three minutes he appeared little affected by the wound; on the 5th minute he shewed symptoms of drowsiness, which gradually increased; in 6 minutes he staggered and reeled round; in 10 minutes the drowsiness returned, after which he reeled round again. He now had an increased flow of saliva, and his breathing became quicker; in twelve minutes he reeled round again with more violence, and trembled; on the 14th minute he fell down with violent tremors, and extended his extremities, convulsed; after a short calm, the symptoms returned with greater violence on the 15th minute, when, after violent tremors, convulsions, and screaming, he died. A creeping undulatory motion was observed in the skin after death, over the surface of the whole body, in this and several other instances.

Experiment 17.—The following experiment was made at Soorakarta (in the course of the month of March 1812) with the poison of the Antshar, which I collected at Banjoowangee in July 1806. A dog, of middling size, was wounded in the usual manner in the muscles of the thigh, with a dart that had been dipt into the poison about 24 hours before, and during the interval had been exposed to the open air of a chamber. During the first 20 minutes after the puncture, he remained quiet, and shewed few symptoms of uneasiness, except a kind of heaviness and fatigue; on the 20th minute his abdominal muscles were somewhat contracted, and he breathed heavier; in 25 minutes he had an increased flow of saliva, and licked his jaws; in 27 minutes he started, screamed violently, fell down convulsed, and discharged the contents of his rectum; on the 28th minute the convulsions returned violently, and continued without interruption till the 30th minute, when he died. The dissection agrees with those previously made. The stomach was distended; it contained the food previously taken, the poison having acted with uncommon violence, it was not ejected as usual. In the thorax the large vessels were very much distended with blood, exhibiting the appearances above described. The vessels of the lungs were very distended, and the lungs were florid. On removing the cranium, the brain and dura matter were

found nearly natural; the former pale, and perhaps more watery than usual.

Experiments with the Tshettik.

Experiment 18.—A dog, of middling size, was wounded in the muscles of the thigh with a dart covered with the fresh prepared poison of Tshettik. In 2 minutes he shewed symptoms of uneasiness; he appeared faint, and lay down: in 3½ minutes he was seized with convulsive twitchings of the extremities, was very restless, and his breathing became quick; these symptoms gradually increasing to the 6th minute, while he continued as exhausted in a lying posture. He now raised himself, extended his head as if attempting to leap, but fell down, was seized with violent convulsions, attended by quick and interrupted breathing, to the 9th minute, when he died.

Experiment 19.—A small dog was wounded in the usual manner in the muscles of the thigh, with the poison of the Tshettik. He immediately placed himself in a drooping posture, his forelegs bent as in kneeling, and thus he continued to the 5th minute; he was now seized with trembling, which continued about half a minute, when he suddenly started, extended his head and neck, stretched out his extremities, and, falling on his side, was violently convulsed; his legs continued stiff, extended, and trembling. These symptoms continued with great force until the 8th minute, when they gradually diminished; his respiration became interrupted; he had occasional twitchings to the 11th minute, when he died quietly.

On dissection, the contents of the abdomen were found perfectly natural—the stomach was distended with food newly taken in. In the thorax, the heart and lungs appeared natural—the aörta was almost empty, and on being punctured, a small quantity of blood ran out, of a dark colour; the ascending and descending venæ cavæ were distended with dark blood, which being let out, soon coagulated in the cavity of the thorax. The brain was most affected; the vessels were distended and inflamed, the sinuses were filled with dark-coloured blood.

Experiment 20.—A fowl nearly full grown was pierced through the muscles of the thigh with an arrow armed with Tshettik. After the first impression was over, it seemed insensible to the wound about one minute, walking round and picking up grains as usual; near the second minute it became giddy, and, unable to stand, placed itself into a half-sitting posture; on the third minute it began to breathe

hastily; in 5 minutes it trembled, and discharged the contents of its bowels. It now made an attempt to rise, and extended its head and neck, but being unable to support itself, reeled round, fell down, had violent convulsions with quick interrupted breathing, which continued to the 9th minute, when it died.

Experiment 21.—A fowl was wounded with a poisoned dart in the back near the left wing, the puncture extending towards the cavity of the thorax. In less than one minute it shewed some uneasiness, and could with difficulty support itself; in $1\frac{1}{2}$ minute it had a fluid discharge from the bowels, after which it suddenly started, extended its head and legs, and trembled violently, fluttering with the wings; on the 3d minute it made a sudden effort to run, and extended its neck, but fell down head foremost, and was violently convulsed, fluttering with the wings; the respiration was extremely laborious, and soon became interrupted; the convulsions continued to the fourth minute, when it died.

Experiment 22.—A fowl was wounded in the usual manner with an arrow, covered with the Oopas of Tshettik, which had not been mixed with the spices employed in the preparation. On the 40th second it felt the operation, picking its breast violently, as if it perceived an itching; in one minute it reeled round; in $1\frac{1}{2}$ minute it extended its neck, fell down forwards, fluttered, and was seized with convulsions, which continued to the 3d minute, when it died.

Experiment 23.—The following experiment was made in August 1808, two years after the preparation of the poison. A fowl was wounded in the usual manner with a poisoned dart: it died with the above-related symptom two minutes after the puncture.

Experiment 24.—I infused a small portion of the bark of the Tshettik in alcohol: having macerated it a few days, I exposed it to the open air for co-operation, and obtained a small quantity of an elegant brown shining resin. A dart was covered with a few grains of this, and a fowl wounded in the usual manner. The first three minutes after the puncture it remained quiet, and appeared drooping; on the 4th minute it reeled backward, tottered, and its limbs were relaxed; on the 6th minute it appeared to be sleepy, but its drowsiness was frequently interrupted by twitchings and startings; in 8 minutes it tottered, but soon became drowsy again; in 12 minutes it fell down convulsed and trembling, but soon became quiet, and its breathing was quick; on the 17th minute it had occasional twitchings in the extre-

mities, and was unable to stand erect; on the 20th minute the drowsiness had considerably diminished; it rose, and supported itself, but tottered in attempting to walk. From the 30th minute it began to revive, all the effects gradually went off, and on the 60th minute it was apparently well.

Experiment 25.—The following experiment was made at Soorakarta, in the month of March, of the year 1812, nearly six years after the collection of the Oopas in Blambangan. A dog of middling size was wounded in the muscles of the thigh with a dart, which having been dipped in the Oopas, was exposed half an hour to the open air, to give the poison time to dry. During the first two minutes he stood quiet, and his appearance only exhibited the pain produced by the wound; on the 3d minute he was drowsy; in 5 minutes he began to tremble violently, and to reel; on the 7th minute he fell down head foremost and was convulsed, his extremities being stiffly extended; unable to raise himself again, the convulsions continued with excessive violence till the 9th minute, when he died.

On dissection, his stomach was found natural, and contained the food lately taken in; all the viscera of the abdomen were also natural. In the thorax the venæ cavæ were found completely filled, and the aörta partially filled with blood, the lungs still retained a florid colour. On removing the cranium, and exposing the brain, the whole surface of the dura mater was found inflamed, and the vessels were injected with blood; that part covering the right lobe in particular was in a state of the highest inflammation; it exhibited externally a livid bluish colour: on the internal surface of the dura mater, the fluid had been forced out of the vessels by the violence of the action, and it was covered by a bloody lymph. The integuments of the cerebellum were also strongly affected. In the vessels of the surface of the brain itself, some marks of inflammation were also perceived. On tracing the wound, no evident marks of inflammation appeared, and the remains of the adhering poison were evident along its course.

Experiment 26.—(To shew the effects of the poison taken internally.)—To a nearly full-grown dog, about half the quantity of poison generally adhering to a dart, was given in a little boiled rice. During the first ten minutes he remained quiet, and appeared a little drowsy; on the 14th minute he could with difficulty support himself erect, and indicated symptoms of pain: he shewed some disposition to vomit, and extended his jaws; in 28 minutes he extended his hind

legs, spasmodic; in 31 minutes he had violent spasms over his whole frame; in 37 minutes he stood breathing hastily, his abdomen appeared uneasy; in 39 minutes he had spasmodic extensions of his extremities, which lasted half a minute, when he became quiet; but being faint, supported himself against a wall; in 46 minutes he started up convulsed; in 48 minutes he appeared oppressed in the head and drowsy; in 54 minutes he started up suddenly; in 60 minutes he appeared oppressed and drowsy; in 61 minutes he fell backwards in violent convulsions, his extremities strongly contracted by spasms, after which he became calm; on the 63d minute, being roused, and attempting to walk, he fell backwards with violent spasms and convulsions; in 65 minutes, having raised himself with difficulty, he stood with his extremities far extended, and his muscles in a state of spasmodic contraction; in 67 minutes he fell down head foremost, violently convulsed, his breathing became interrupted; and on the 69th minute he died.

Dissection.—On opening the abdomen, several ounces of a clear serous fluid, mixed with streaks of newly coagulated blood, were found effused in the cavity; the vessels of the external coats of the stomach of the intestines and mesentery, were in the highest possible degree inflamed, and distended beyond their natural size, having evidently been acted on by the most violent force; the stomach being opened was found empty, its internal coat was corrugated and covered with frothy mucus, in which were found the remains of the poison, a dark yellow fluid, with some grains of the rice with which it was conveyed. In the thorax the lungs were still florid, the venæ cavæ much distended, the aörta nearly empty; being punctured, the blood flowed out of a dark hue. On exposing to view the brain, the dura mater was nearly natural, only the larger vessels somewhat more distended than usual; the vessels of the brain itself indicated a slight degree of inflammation.

Remarks on the Experiments.—I have selected from a large number of experiments, those only which are particularly demonstrative of the effects of the Antshar and of the Tshettik when introduced into the circulation. The poison was always applied by a pointed dart or arrow made of bamboo. The extremity to which the poison adhered, was completely spear-shaped, about an inch long, and a line and a half broad, near the middle of its length. When I contemplated an experiment, the dart was dipt into the fluid poison which I preserve in closed vessels. It is necessary

to give it some time to become dry and fixed upon the dart. I found, by repeated trials, the poison most active, after having adhered twenty-four hours to the weapon; if applied in a fluid state, it does not enter the wound in sufficient quantity to produce its effects, but in the attempt to thrust it through the muscles, it separates itself from the dart, and adheres externally to the integuments. The operation of the two different poisons on the animal system is essentially different. The first 17 experiments were made with the Antshar; the rapidity of its effect depends in a great degree on the size of the vessels wounded, and on the quantity of poison carried into the circulation. In the first experiment, it induced death in 26 minutes; in the second, which was made with the sap collected in Poogar, in 13 minutes. The poison from different parts of the island has been found nearly equal in activity. In the 9th experiment, (with the poison from Passoowoorang,) death followed in 29 minutes. The common train of symptoms is, a trembling and shivering of the extremities, restlessness, erection of the hair, discharges from the bowels, drooping and faintness, slight spasms and convulsions, hasty breathing, an increased flow of saliva, spasmodic contractions of the pectoral and abdominal muscles, retching, vomiting, excremental vomiting, frothy vomiting, great agony, laborious breathing, violent and repeated convusions, death. The effects are nearly the same on quadrupeds, in whatever part of the body the wound is made. It sometimes acts with so much force, that not all the symptoms enumerated are observed: in these cases, after the premonitory symptoms (tremors, twichings, faintness, and an increased flow of saliva,) the convulsions come on suddenly, and are quickly followed by death; see the 17th experiment. The Oopas appears to affect different quadrupeds with nearly equal force, proportionate in some degree to their size and disposition. To dogs it proved mortal in most experiments within an hour; a mouse died in 10 minutes, see experiment 8th; a monkey in 7 minutes, see experiment 11th; a cat in 15 minutes, see experiment 12th. A buffalo, one of the largest quadrupeds of the island, died in 2 hours and ten minutes; see experiment 13th. I do not think the quantity of poison introduced in this experiment was proportioned to that which was thrown into the system in the experiments on smaller animals; the dart fell from the wound before a sufficient quantity had been taken into the circulation to produce a rapid effect. If an animal is pierced by an iron spear to which the poison has

been applied, it feels comparatively but little of the effects, because the weapon is again retracted, and the poison does not remain in contact with the wound long enough to be taken into the circulation. Mr. Leschenaut de la Tour stabbed a buffalo a number of times successively with a common spear or pike of the Javanese, largely covered with the poison of the Thsettik, without very sensibly affecting the animal. A dart or arrow prepared of bamboo is a more fit instrument to introduce the Oopas; having once pierced the skin, it easily adheres to the parts it comes in contact with, on account of its inconsiderable weight. The natives of Macassar, Borneo, and the eastern islands, when they employ this poison, make use of an arrow of bamboo, (to the end of which they attach a shark's tooth,) which they throw from a blow-pipe or sompit.

The 15th and 19th experiments are comparative; they were made with the Oopas from Bali and Borneo: by contrasting them with the 1st, 2d, 9th, and 17th experiments, it sufficiently appears how far the Oopas of the different islands agrees in activity. It is probable that the Oopas from Borneo, when fresh, may act more forcibly than that of Java.

If the simple or unprepared sap is mixed with the extract of tobacco or stramonium, (instead of the spices mentioned in the account of the preparation) it is rendered equally, perhaps more active—see the 3d and 4th experiments. Even the pure juice, unmixed and unprepared, appears to act with a force equal to that which has undergone the preparative process, according to the manner of the Javanese at Blambangan. See the fifth experiment, made with the fresh juice of Banjoowangee, and the 19th experiment, with the fresh juice collected at Goorrong, near Passooroowang.

Birds are very differently affected by this poison; fowls have a peculiar capacity to resist its effects. In the 44th experiment, a fowl died 24 hours after the wound, others have recovered after being partially affected. The 6th and 7th experiments shew the effects of the unprepared ju e on two birds of the genus Ardeo.

The 18th and the succeeding experiments were made with the poison prepared from the Tshettik. Its operation is far more violent and rapid than that of the Antshar, and it affects the animal system in a different manner; while the Antshar operates chiefly on the stomach, and alimentary canal, the respiration and circulation, the Tshettik is determined to the brain and nervous system. A relative compa-

rison of the appearances on dissection, demonstrates in a striking manner the peculiar operation of each.

The 18th, 19th, and 25th experiments, give a general view of the effects of Tshettik on quadrupeds. After the previous symptoms of faintness, drowsiness, and slight convulsions, it acts by a sudden impulse, which, like a violent apoplexy, prostrates at once the whole nervous system. In the 18th and 19th experiments, this sudden effect took place on the 6th minute after the wound; and in the 25th experiment, on the 7th minute the animals suddenly started, fell down head foremost, and continued in convulsions till death ensued. The poison affects fowls in a much more violent manner than that of the Antshar, as appears from the 20th and 21st experiments; they are first affected by a heat and itching of the breast and wings, which they shew by violently picking these parts; this is followed by a loose discharge from the bowels, when they are seized with tremors and fluttering of the wings, which having continued a short time, they fall down head foremost, and continue convulsed till death. I have related such experiments as shew the gradual operation of the poison; in some instances (especially in young fowls) it acts with far greater rapidity; death has frequently occurred within the space of a minute after the puncture with a poisoned dart. It appears from the 22d experiment, that the simple unmixed decoction of the bark of the root of the Tshettik, is nearly as active as the poison prepared according to the process above related. The 24th experiment shews plainly, that the resinous portion of the bark is by no means so active as the particles soluble in water; a fowl wounded by a dart covered with the pure resin, recovered, after being very partially affected; it has also been remarked above, that in the preparation of the dried juice of the Antshar, the resinous parts are thrown away. The strength of the poison remains unimpaired, if carefully preserved a number of years, as is evident from the experiments made at different periods of its age. Taken into the stomach of quadrupeds, the Tshettik likewise acts as a most violent poison, but it requires about twice the period to produce the same effect which a wound produces.

In the 26th experiment, its operation internally is detailed, and the appearances after death are described in the account of the dissection. But the stomachs of fowls can resist its operation; having mixed about double the quantity generally adhering to a dart with the food of a fowl, it consumed it without shewing any marks of indisposition.

The poison of the Antshar does by no means act so violently on quadrupeds as that of the Tshettik. I have given it to a dog; it produced at first nearly the same symptoms as a puncture; oppression of the head, twitchings, faintness, laborious respiration, violent contraction of the pectoral and abdominal muscles, an increased flow of saliva, vomiting, great restlessness and agony, &c. which continued nearly two hours; but after the complete evacuation of the stomach by vomiting, the animal gradually recovered.

Rumphius goes so far as to assert, that a small quantity may be taken internally as a medicine. In speaking of qualities of the Arbor Toxicaria, he says, the crude and unmixed Ipo is an antidote to the bite or sting of venomous fishes and insects; also, that a person affected by an eruption of the skin or vecuations, may take a small pill of the Oopas, which will attract all impurities from the intestines, and carry them off.

The appearances observed on dissection, explain in a very great degree the relative operation of the poisons. In animals killed by the Antshar, the large vessels in the thorax, the aörta and venæ cavæ, were in every instance found in an excessive degree of distention: the viscera in the vicinity of the source of circulation, especially the lungs, were uniformly filled in a preternatural degree with blood, which in this viscus and in the aörta still retained a florid colour, and was completely oxygenated. On puncturing these vessels, it bounded out with the elasticity and spring of life. The vessels of the liver, of the stomach and intestines, and of the viscera of the abdomen in general, were also more than naturally distended, but not in the same degree as those of the breast. In the cavity of the abdomen, a small quantity of serum was sometimes effused. The stomach was always distended with air, and in those instances in which the action of the poison was gradual, and in which vomiting supervened in the course of the symptoms, its internal coat was covered with froth. The brain indicated less of the action of the poison than the viscera of the thorax and abdomen. In some instances it was perfectly natural; in others, marks of a small degree of inflammation were discovered. An undulatory motion of the skin, and of the divided muscles, was very evident in some of the dissected animals.

The appearances observed in the animals destroyed by the Tshettik were very different. In a number of dissections, the viscera of the thorax and abdomen were found

nearly in a natural state, and the large vessels of the thorax exhibited that condition in which they are usually found after death from other poisons. But the brain and the dura mater shewed marks of a most violent and excessive affection. In some instances, the inflammation and redness of the dura mater was so strong, that on first inspection, I supposed it to be the consequence of a blow previously received, until I was taught by repeated examinations, that this is a universal appearance after death from Tshettik.

I am not at present at leisure, nor am I properly prepared, to investigate fully the operation of the two poisons described, on the animal system, or to elucidate their effects by a comparison with other poisons. The series of experiments I have proposed to myself, and which are necessary for the purpose, is by no means finished, nor does my situation at present afford me those opportunities of scientific consultation, which such an investigation requires: it remains for a future period, also, to determine, relatively, the force of these poisons with that of the most venomous serpents; the Tshettik exceeds, perhaps, in violence, any poison hitherto known. It shews its effects peculiarly and almost exclusively on the brain and nervous system.

The action of the Antshar is directed chiefly to the vascular system. The volume of the blood is accumulated in a preternatural degree in the large vessels of the thorax. The circulation appears to be abstracted from the extremities, and thrown upon the viscera near its sourse. The lungs in particular are stimulated to excessive exertions. The balance of circulation is destroyed. The vital viscera are oppressed by an intolerable load, which produces the symptoms above described, while in the extremities a proportionate degree of torpor takes place, accompanied by tremors, shivering, and convulsions.

I have but little to add concerning the operation of the Antshar on the human system; the only credible information on this subject is contained in the work of Rumphius, who had an opportunity of personally observing the effect of the poisoned darts or arrows, as they were used by the natives of Macassar in their attack on Amboyna about the year 1650. They were also employed by the inhabitants of Celebes in their former wars with the Dutch. Speaking of their operation, he says, The poison touching the warm blood, is instantly carried through the whole body, so that it may he felt in all the veins, and causes an excessive

burning, and violent turning in the head, which is followed by fainting and death.

The poison (according to the same author) possesses different degrees of violence, according to its age and state of preservation. The most powerful is called Oopas Radja, and its effects are considered as incurable; the other kinds are distributed among the soldiers on going to war. After having proved mortal to many of the Dutch soldiers in Amboyna and Macassar, they finally discovered an almost infallible remedy in the root of the Crinum Asiaticum (called by Rumphius, Radix Toxicaria) which, if timely applied, counteracted, by its violent emetic effect, the force of the Oopas. An intelligent Javanese at Banjoowangee informed me, that, a number of years ago, an inhabitant of that district was wounded in a clandestine manner by an arrow thrown from a blow-pipe, in the fore-arm, near the articulation of the elbow. In about 15 minutes he became drowsy, after which he was seized with vomiting, became delirious, and in less than half an hour he died. From the experiments above related, on different quadrupeds, we may form an analogous estimate of its probable effects on man.

REVIEW.

A History of the Island of Madagascar; comprising a Political Account of the Island, the Religion, Manners, and Customs of its Inhabitants, and its Natural Productions: with an Appendix, containing a History of the several Attempts to introduce Christianity into the Island. By Samuel Copland. 8vo. pp. 385. London, 1822. Burton and Smith.

Situation, extent, and fertility are obviously among the principal physical circumstances which give importance to any particular region of the globe, whether we consider its intercourse with other countries, or the wants and productions that render this intercourse either necessary or extensive. On all these points, we are persuaded that the island of Madagascar is worthy of attention. But in estimating its claim to notice, we by no means consider them as *all*, or even the principal topics upon which these claims rest; for, besides its extent and diversified nature, it is peopled by about *four millions* of human beings, long buried, it is true,

in the regions of barbarism and the shades of obscurity, but ready to rise from the tomb of oblivion, and act their part on the theatre of the world. In this obscurity they have probably been involved for more than three thousand years, during which they have been almost wholly excluded from the advantages of civilized life, and the blessings of revealed religion, which has conferred so many temporal as well as spiritual benefits, wherever its spirit has been imbibed. Most of our readers are doubtless already acquainted with the leading circumstances in the history of genuine benevolence, which have recently brought these peculiar people into a more intimate connection with Britain, and induced them to place themselves under the *tuition* of the British. These occurrences were brought distinctly to the notice of the public at the Missionary Meeting in May 1821; and "the design of the author (of the present work) is to render permanent the impression that was then felt, by presenting a faithful picture of the nation who have placed themselves under the protection (or rather the tuition) of Great Britain; and also by an impartial account of the transactions of the London Missionary Society, in reference to Madagascar, to represent the claims of that institution upon the support of the Christian world."

To accomplish this object, Mr. Copland undertook to present a geographical and historical account of the island, with its inhabitants and productions. This resolution, however, could scarcely have been formed, before he must have become acquainted with the difficulty of the task he had imposed upon himself, as nothing in the shape of a connected chain of historical events had previously been published since the Abbé Rochon's Voyage. By means of some of the public institutions, and the assistance of several private friends, however, he has been able to collect a considerable mass of correct and valuable information on the subject, which he has presented in a clear and perspicuous manner. In this account, the first three chapters are appropriated to a geographical description of the island. The four following ones are dedicated to a description of the natives in regard to their foreign relations and domestic character, their different classes, their religion, and general characteristics. These are followed by accounts of their wars, their civil customs, and their ancient form of government, which occupy each a chapter. Several chapters then follow, in which the history of the French colony is given at considerable length, and the present connection with

Great Britain is also perspicuously traced to 1821. A sketch of its natural history and botany succeeds, and the whole is terminated by an account of the various attempts to introduce Christianity into the island. The size of the work, which brings it within the reach of all who are desirous of information on the subject, as well as our restricted limits, preclude us from offering any extended remarks upon each of these subjects. We can therefore only touch upon a few of the topics, and that very briefly. The origin of the Madegasses has given rise to much learned speculation, and many ingenious conjectures have been offered on the subject; but the great length of time, during which the island appears to have been inhabited, and the state of society which has subsisted in this protracted period, render the most plausible of these opinions little more than conjectural. Some circumstances point to the Jews as their ancestors, but others militate so strongly against this conclusion, as to direct the patient inquirer to a much earlier period for their origin. The best supported opinion seems to be that which assigns them either to one of the immediate descendants of Ham, the son of Noah, or to some part of Abraham's family. This last is best supported by the habits and manners of the Madegasses. "Their religion," observes our author, "is evidently the most ancient in the world, and its simplicity bears some analogy to that of the ancient patriarchs, though debased by much superstition. Like Ham, every man is a priest and judge in his own house, where he prepares the sacrifices, and offers up his prayers to 'Unghorray,' or 'the Most High God;' a name which corresponds with that given to the Divine Being in Genesis xiv. 18. The pastoral mode of life also, is similar to that of the Patriarchs, for, like them, their riches chiefly consist in flocks and herds, there being no circulating medium in the island." Many other instances of correspondence between the manners and usages of the Madegasses and the people of the early ages after the flood, are also perceptible. Among these are the following: their recourse to an oath, as a solemn appeal to the Deity, on all extraordinary occasions, similar to that which took place between Jacob and Laban, as recorded in the 31st chapter of Genesis. Their not making use of any animal to assist them in the labours of husbandry, or in carrying burdens, is a proof that they must have separated from the parent stock at a very early period; for if these things had ever been known, their utility would have per-

petuated their practice through succeeding generations: nor have they any kind of vehicle with wheels. The Oli, with which they invoke the spirits of the dead, bear a great analogy to the Teraphim of the early ages. Another of the most peculiar and interesting of these analogies, is their belief in only one true God, the Creator of heaven and earth, and the supreme Ruler of the universe. This circumstance we believe is unparalleled in the heathen world; and it not only forms the most luminous beacon in tracing the source wherein they sprung, but seems, like "the star of Bethlehem," raised to guide British philanthropy in uniting the religion of the gospel with the primitive faith of the patriarchal times. This circumstance alone is calculated to excite a peculiar train of feelings in the mind of a Christian, on which our author justly observes,

"We are here introduced to a race of men, who, for nearly four thousand years, have been separated from the rest of the world, and shut up in a state of mental darkness and ignorance; whose progenitors, though contemporary with the founders of true religion, and originally uniting with them in its sacred observances, have not, in their descendants, shared the benefits of its influence; but having simply received the knowledge of one God, and adopted the seal of the covenant after the example of the 'Father of the faithful,' were from thenceforth cut off from all further intercourse with his collateral descendants, and consigned to the gloomy regions of heathen superstition. On them the glorious revelation under the Mosaic, and still more glorious under the Christian dispensation, have never shed their light. To them did not 'pertain the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;' nor have they been partakers of the blessings of that gospel, which is 'the power of God unto salvation.' The thunders of Sinai have never awed their minds into obedience; nor has the persuasive voice of the Redeemer of mankind ever melted their hearts with divine love; yet, in the midst of an accumulating mass of error and superstition, we find them adhering, with inflexible constancy, to the grand principle on which all true religion is founded—the acknowledgment of one God, to the exclusion of idols: their moral state calls aloud for the sympathy of the Christian world; and we trust no exertions will be spared, to convey to them the knowledge of that religion, which alone can dispel their errors, regulate their conduct, and reform their hearts." [pp. 61, 62.]

The Madegasses, however, are not a pure and unmixed race, for, according to the best accounts which our author has been able to collect, they consist of three distinct

classes, without considering their intermixtures. These three classes are easily distinguished from each other.

"The first is that of the Whites, who inhabit the provinces of Anossi and Matatane, and who assert that they are descended from Imina, the mother of Mahomet, and they are in consequence called Zafe Rahimini.* The second, inhabiting the Isle of St. Mary, and the country round Foule Point, and the Bay of Antongil, are called Zafe Hibrahim, or descendants of Abraham, who also are Whites. The third race comprises the Indigenous Blacks, who are to be considered as the Aborigines." [p. 49.]

Many of the arts of civil life have advanced among these people to a degree which fully proves their ingenuity, considering the isolated state in which they have so long remained. This, with the hostility which has generally prevailed among the different tribes, and, above all, the slave trade, has always hung like a dense cloud over their industry and the resources of the country, and concealed them even from themselves. Nor did their connection with the French in any material degree tend to remove it. In many points, this connection only served to render the cloud more dense and dark; for the ravages of their arms, and their promotion of the slave trade, perpetually increased the horrors and desolation of the island. We therefore agree with Mr. Copland, that

"Under any other circumstances than those which have existed, they would long ago have attracted the attention of the commercial nations of Europe. With a superior geographical situation, a climate congenial to the growth of vegetables, plants, and trees common in both hemispheres, and every country; mountains replete with various metals and minerals; navigable rivers running in every direction; and excellent gulfs, bays, and harbours distributed around the coast at short distances from each other, she can boast unparalleled advantages; and were she in the hands of a civilized people, she could command a trade with the four quarters of the globe." [p. 108.]

After describing the present state of the commerce of this great island, and alluding to the comparative infancy of its agriculture and arts, as well as to the desire of both the king and people for their improvement, and the recent connec-

* Those whites who live at Matatane are all magicians, and are called Ombiasses. They have public schools for the purpose of teaching necromancy—they are also the writers and historians of Madagascar. They make use of the Arabic character, and teach both reading and writing in that language.

tion with Britain, formed expressly with that view, Mr. C. remarks,

"We may therefore expect to hear more of this long forgotten place before many years are elapsed; for unless we have entirely mistaken the genius and disposition of her people, civilization will make a rapid progress amongst them: we are not speaking of a nation who are not alive to the advantages of such a state, or who are indifferent about them; but of one possessing a mind capacious enough to view them in their fullest extent;—which feels, and is impatient of, the want of them,—and which has the power and the resolution to supply that want. After having seen and heard what is going forward amongst the civilized nations of Europe, the Madegasses *cannot*, like the people in the frozen regions of the north, sit down in their smoaky huts, contented with the superstition and ignorance entailed upon them by their forefathers; nor *will* they, with the enervated inhabitants of the east, and the aborigines of the west, meekly bow down their necks for the oppressor to tread on. We see in *her* a 'lion apprised of the pursuit,'—past experience having taught her that her welfare, though promoted, encouraged, and strengthened by an intercourse with foreign nations, must find its basis within her own shores,—must emanate from, and be supported by, her own exertions." [pp. 109, 110.]

In the history of the French colony, or rather of their transactions with the natives, the reader will find little but a series of oppressions and cruelties, except during the government of the celebrated Count de Benyowsky, who has been denominated "the first European friend the Madegasses ever saw." That part of the history which relates to this extraordinary man, will be read with pleasure; but as the period of French influence in the island is now passed away (and perhaps for ever) we must refer the reader to the work itself for the particulars.—When the Mauritius fell into the hands of the British, in 1810, the French settlements in the island of Madagascar were also taken possession of, as dependencies of the former government; and from that period a new era begins to dawn upon the island. After the general peace of 1814, by which the Isle of Bourbon was restored to France, but the Isle of France, or Mauritius, still retained by the English, governor Farquhar issued a proclamation, retaining Madagascar, in the name of his Britannic Majesty, as a dependency of the latter island. By this time, too, the intercourse which had taken place between the British and the Madegasses had enabled them to compare the conduct of those who sought to oppress and enslave, with that of their new friends, whose object was to

enlighten and civilize. Nor were they destitute either of acuteness of mind to perceive, or decision of character to embrace, the advantages which recent events had procured them. This was particularly the case with Radama, the king of Ova, who cultivated a closer and closer alliance with the governor of the Mauritius, until, in 1816, two of his brothers were sent to that island for the purpose of receiving an English education. This event naturally led to a further development of the British character, as far at least as related to their knowledge of it; and that monarch, who is a man of superior understanding and talents, conceived the idea of civilizing the Madegasses. So strong did his desires on this subject soon become, that he was resolved to make any sacrifice to accomplish it. Governor Farquhar soon perceived, that the two great impediments to this object were, the practice of predatory excursions, and the existence of the slave trade, and therefore exerted all his influence for their abolition. After various ineffectual attempts to accomplish the latter object, Mr. Hastie was sent in 1820, as commissioner, with a fresh proposal for a treaty on this subject, and was received with great satisfaction by the king, whose mind appears to have been still more determined than ever upon the amelioration of his people. After several conferences with the British commissioner on the subject, the king's mind seemed more and more fixed upon the price at which this abolition should be purchased; and the spirit of all his subsequent communications may be easily conveyed in one brief sentence—*Instruct my people, and slavery shall cease.* Nothing short of that, he asserted, would ensure his subjects the full benefits of the abolition; and we hesitate not to say, that this was the noblest price ever demanded by monarch for the abolition of this inhuman traffic!

The critical moment now arrived, which was to decide the welfare of millions; but this required the British agent to go beyond his instructions. A momentary struggle took place in his mind, but magnanimity soon triumphed, and he agreed that twenty of the Madegasse youths should be educated at the expense of the British; ten in England, and ten in the Mauritius. Mr. Hastie was also accompanied by Mr. Jones, a missionary belonging to the London Missionary Society, who, as well as those who have since repaired thither to instruct the natives in the principles of the Christian religion, were received with the greatest cordiality by the king, from whom they have since experienced

the most marked protection, confidence, and friendship. Artificers were also to be instructed in the Mauritius, and Englishmen were promised to teach the people the useful arts of life. What had taken place in the palace was soon communicated to the people; and it is scarcely possible to conceive a more exhilarating scene than that which this intelligence produced upon their sensible minds. Their gratitude for this double boon—an immense evil removed, and a vast positive good bestowed—which they thus found conferred upon them at once, by the philanthropy of Britain, in the abolition of slavery, and the bestowment of knowledge, were demonstrated by the most spontaneous bursts of transport. The struggle which took place among the principal men in the nation for the privilege of participating in the instruction that was to be enjoyed, must also be considered as the most indisputable evidence of the value they attached to the boon that had been granted them. On both these subjects, we shall extract Mr. Copland's account, and with it we must conclude our remarks, cordially recommending the work to all who wish to become better acquainted with this interesting island; and this still more interesting people. They will find it a perspicuous narrative, not only conveying much information, but generally breathing a spirit of true philanthropy. On the points above referred to, Mr. Copland says,

"It is impossible to give an adequate idea of the effect the signing of the agreement produced: thousands of natives were assembled around the palace, waiting with the most anxious suspense, the determination of an affair which involved consequences of such vast importance to their future welfare. But, as soon as the happy result was announced, and the British flag hoisted in union with that of Madagascar, a burst of transport, the spontaneous tribute of a grateful and feeling people to their monarch for the gift of liberty, shook the palace, and overpowered the thunder of the cannon which were firing on the hill. Every eye, every countenance, beamed with delight; every heart swelled with grateful emotion; and in the midst of the exhilarating scene, the British agents in this work of benevolence and humanity, were beheld with almost as much veneration, as if they had descended from heaven to confer the blessing of freedom upon man;—enviable indeed must have been their feelings on that occasion. If one situation in life is better calculated than all others, to raise an human being above every selfish consideration, and to pour into the heart a flood of overwhelming sensations of delight, it is such an one as that in which these good men found themselves, when, with tears of joy in their eyes, they beheld the happiness of the people around them,

and reflected on the immense consequences that *must* result from the transaction of the last few moments that had so quickly glided into eternity.

"Immediately after the signing of the agreement, his majesty ordered the necessary preparations to be made for the fulfilment of its conditions; and a few days after, the selection took place of the young persons to be sent to England and the Mauritius for education. A great competition ensued as to whose children should have the king's permission to go, being considered a very high honour. Such was the eagerness manifested, that one person said he would give three thousand dollars for permission to send his child: 'Well,' said the king, 'give me fifteen hundred, and he shall go.' After a little hesitation, the man answered he would give that sum. 'Well,' rejoined the king, 'as you are in earnest, and sincere in your request, he shall go for nothing.' The selection was made from amongst the children of the richest and most respectable people in the capital. Princes Rataffe, and Endrian Semisate, brothers-in-law to Radama, were deputed to conduct these youths to their destination; the former to England, and the latter to the Mauritius." [pp. 278, 279.]

The Hopes of Matrimony. By John Holland. pp. 68. London, Westley. 1822.

Genius hath not fixed the bounds of her habitation,—she hath not said, hitherto shalt thou come and no further. The peer and the peasant, the civilized and the barbarian, the uncultured and the most exalted intellect, are alike subject to her influence, and the passive instruments of her power. Like the wind that bloweth where it listeth—upon the evil and upon the good—the inspiration comes uncalled, and departs unapprehended, and none can tell whence it cometh or whither it goeth. The influence itself, the directive impulse by which she operates, may perhaps possess a more individual and uniform character than is generally imagined. Endless, and apparently infinite, as are the diversities of her appearance, and the modifications which she every where assumes,—this Proteusean disposition,—this symbol of omnipotent and omnipresent Power, arises from the different subjects,—the various and distinct media by which her agency is rendered visible, and her operations become tangible and cognizant to the sense. Like the invisible and subtle agent which pervades the material world,—never seen but in connection with grosser matter,—subject to its limits, controlled by its capacities, and assuming, under every new alliance, a fresh aspect, a new

but unintelligible character,—genius herself may be the "caloric," the "matter of heat," the "electrical fluid" of the immaterial world,—one, imparting life and animation to the inert clod; the other, informing the mere animal functions with perception and intelligence.

We are not materialists; we should be sorry to believe—if it were possible for a thinking, a conscious, and self-observant being to believe—in so debasing, so despicable a creed. We would as soon entertain the idea of an eternal sleep, for ever to rot in cold oblivion, our dust scattered to the four winds, and our labours and our limbs perishing together, as imagine these vile bodies to exist under any other relation than as the mere prisons of the spirit,—unopened, unexplored caskets, the precious gem concealed in its mysterious recesses. We have not so great a respect for our perishing carcase, as to imagine, this eating, drinking, and sleeping functionary,—composed, may be, of the dross and dregs of creation, to be the visible soul, the sentient principle, the organized intelligence, that shall for ever be perpetuated in another state of existence,—surviving the wreck of all created matter but itself, and standing imperishable amid the groans of a dissolving world, and the expiring convulsions of this material universe.

We are afraid our readers begin to imagine, that we are fast following the example of our northern brethren, forgetting entirely the publication announced at the head of our article, and substituting our own opinions, our own callow and unfledged conceptions. We may reasonably be allowed to possess a greater fondness for our own offspring than any affection, however ardent, we may appear to entertain for the productions of another; but we question the propriety, as well as the justness, of thus foisting in our own wares, under cover of an inviting assortment culled from surrounding samples. It reminds us very strongly of those vexatious paragraphs in the daily prints, on which we alight with wondering expectancy, leading us, by way of decoy, through a Grecian vestibule perchance to a blacking manufactory, or through a pantheon to a lottery office. We can well conceive the self-complacency and gracious importance of a "blue and yellow" *reviewee*, or author reviewed, gallanting off the impatiently expected copy from his booksellers. Even the little boys in the street, "little dogs and all," observe him pacing homewards with augmented gravity, chin-deep in self-gratulation. Unnoticing meaner matters, chairs, tables, and other household gear, he

traverses the hall, his impatience accelerating with increase of proximity; or, as Professor ——— would say, increasing inversely as the squares of the distance. After encountering divers perils by land and by water, behold him at length seated in his *sanctum*,—perhaps in the very apartment whose walls have borne witness to the labours, the now well-rewarded pangs, of his literary incubations. Brandishing his ivory weapon, he proceeds to cut up and divide the precious spoil. Other matters passed over as things of no worth, he rushes at once with palpitating heart into the midst of the rich and reeking pages, into the very bowels of the prey. A few words catch his eager eye, he skims on, agitated, alarmed,—another page and then *another!* Still no sign, no remembrance, no allusion to this work. Another leaf hastily cut, brings him—where thinkest thou gentle reader?—why, forsooth, to the end of all things to him, as it is the end of the subject! We will not attempt to describe his feelings. To those who have not experienced disappointments in love and literature, any description would be unintelligible; and to those who have, it would be perfectly unnecessary. We would only say, as L——, superintendent of the household to Louis XIV., said to his master, "Sire, a monarch, who holds the lives and happiness of twelve millions of people in his own hands, ought not to trifle with the feelings of one individual."

The "Hopes of Matrimony"—rather a perilous theme forsooth—pleasant, but somewhat dull perchance to a keen sportsman, who prefers the pursuit of his game to the more sensible and quiet enjoyment, attending the savoury description of its members. The author of the work seems yet unmarried, and, though in humble life, genius hath visited his dwelling. Possessed of an amiable and feeling disposition, he sings with sweetness, if not with energy, the "consummation of all things," a term wherewithal the unmarried are sometimes pleased to designate the happy state of wedlock. He certainly throws over the subject, if not a glowing warmth, a softness and repose, which some minds will contemplate with delight, but which others will be too apt to consider wanting in the more brilliant and striking conceptions so essential to the charm and interest arising from poetical composition. So dazzling has been the vivid and startling glare with which the poetry of our great cotemporaries has bewildered us, that we are unable to see any object distinctly but what comes to us illumined by the same beams. Excess of light has impeded our functions,

and wheresoever we turn, it hangs upon our vision. All but the most prominent and striking objects are lost in the glare, and remain unnoticed or unappreciated. Our situation is the reverse to that of the artist, of whom it was said, he could always paint a rainbow in his picture. Our hues are so vivid, objects are seen through so bright a medium, that we must "gild the sun and paint the rainbow," ere we can hope for any thing more intense, more brilliant, than the glowing atmosphere that surrounds us. Indeed, the only chance of obtaining notice, is by going back to the simple and unornamented style of the art, though at present it would appear that the mental eye is too disordered, too disturbed, to behold with clearness and attention the primitive forms, which are the nucleus, the germ, of "the faire tree of poesie." But the time will come, and we venture to predict that it is fast hastening, when the glare and the glitter shall have subsided, and a purer and more exalted era shall commence, equally removed from childish puerility on the one hand, and an unnatural and violent attempt at exaggeration and mystery on the other;—a golden age of poetry again, without its grossness; hallowed by the light of divine truth, instead of being blasted and withered with the wild and destroying energy of a daring and an impious confederacy.

If the writer of this poem wished to attract notice, and it had been quite as convenient to himself, his work had better have appeared either a century or two back, or a century or so to come; for though we are at present in such a state of feverish excitement, that fresh stimulants would only serve to increase the disorder, yet the office of physician, we are afraid, scarcely belongs to the poet. The public will not receive, much less buy, in that shape, what must inevitably prove an unpalatable medicine, though never so well convinced of its worth, and of the wholesomeness of the ingredients. He is thus reduced to an almost inextricable dilemma: if he publish nothing but what is very good, and very amiable, and very proper, he will not be read; and if, on the other hand, he enter into the prevailing themes, and envelop his subject with the seducing and dangerous luxuriance of a depraved mind, he abandons his high calling, prostitutes the talents wherewith he is endowed, and lives under the malediction of heaven, an outcast from its mercy and its forbearance. We positively assert, that if we were of the genus poetical (which destiny forefend!) we could not contrive in what manner to extricate ourselves from so unac-

commodating a dilemma, save by not publishing at all; and if the *cacoethes scribendi* was hot upon us, we would, to relieve the severity of the disorder, write an essay or so for some periodical, or perhaps accomplish it more effectually by reviewing the published transgressions of our weaker brethren, whom we would cut up most unmercifully, on the same honest principle by which an ancient spinster is guided, in the severity of her censures on the frailties and backslidings of her, perhaps more tried and tempted, acquaintances. We claim great credit from a "liberal and enlightened public" for candour in the above confession, which, between us and they, be it known, gives no little insight into the "art and mystery" of reviewing. But the awe of the sacred tripod is upon us, and we dare not reveal the secrets of our prison-house.

The poem before us, like most other matters of human composition, displays faults and beauties, but neither perhaps very flagrant nor very conspicuous. A quiet and serene harmony runs through the whole, quite in character with the theme, and the manner in which it is discussed. Perhaps we shall best consult the author's interests, and give our readers a more correct idea of the work itself, by quoting such passages as, in our opinion, illustrate most forcibly the foregoing remarks.

Mr. Holland's opinion of matrimony may be gathered from the following stanzas:—

> "Till hymen consecrate the nuptial hour,
> Man is a selfish solitary flow'r;
> In vain the blossoms of his heart expand,
> They fall ungather'd, as unshar'd they stand;
> Like fragrant wall-flow'rs on the murky tomb,
> O'er buried hopes his best affections bloom." [p. 9.]

The following is a beautiful description of an attachment, unequal in point of birth or fortune. With the exception of an unfortunate word or two, it is, we think, one of the best delineations of the subject we have ever seen.

> "Perhaps the angel of his hopes may be
> More rich, more proud, of higher birth than he,
> A star revolving in superior light,
> Whose rare effulgence fascinates his sight;
> *Ah, then*, what strong anxieties contend
> With hopes, that rich as rainbow-colours blend,
> An arch of beauty, whose transcendent span
> Adorns the maiden, and deceives the man;

Or melts away, when it so sweetly glow'd,
Like day-break from the rosy-bosom'd cloud." [p. 10.]

The closing lines of the first part present a well-drawn picture of the solitude and dissatisfied listlessness incident to the *unmarried,* which word, in our author's vocabulary, seems synonymous with *unhappy.*

"Yet like a wreck abandon'd to the wave,
Ah! who would float unpitied to the grave?
In cheerful solitude with none to bless,
Unshar'd his joys, unsoften'd his distress;
When he who feels the wound must pour its balm,
And the grief-madden'd heart itself must calm.
No!—learn, howe'er life's vernal sunshine fling
Its warm enchantments o'er thy youthful spring,
Tho' near and beautiful the valley lies,
And far and faintly seem the hills to rise,
Beyond their summits, know, that sun must set,
Cloudless and clear, or clouded with regret;
And in those vales, and on those hills appear
The snows and storms—the winter of thy year."
[pp. 21, 22.]

Woman presents, as might be expected, a lovelier picture.

"Man boasts his majesty, yet owns the while,
Alike omnipotent, thy frown or smile.
Thy frown can chafe the haughtiest spirit's pride,
Creation's lord walks humbly at thy side,—
A suppliant sues for favours at thy seat,
Or bows a slave, and cringes at thy feet."
[pp. 27, 28.]

We close with an affecting appeal to the heart, lingering with unabated delight on its early reminiscences.

"In age, we joyfully those scenes retrace
When life began, or brighten'd on its race:
The natal cottage where our parents dwelt,
The words upon the finger-post, mis-spelt,
The rustic church-yard, and its broken cross,
The long flat grave-stones overgrown with moss,
The village-green, which even yet appears
As when the play-ground of our earliest years,
The noisy gambols of its tribes the same,
Their unquench'd blushes of ingenuous shame,
Their limbs of strength, their cheeks of blooming health,
Each heart estrang'd alike from want and wealth,
And, lo! as fresh, as fragrant, and as tall,
That garden lilac overhangs the wall,

As when in courtship there we often met
With rapturous joy, and parted with regret;
Though many a year hath stripp'd its luscious boughs
Since first they witness'd to our faithful vows—
And hark! yon village bells sound sweet and clear,
Just as they sounded on the joyous ear,
When long time since that merry peal was born
Along this valley on our marriage morn.
'Midst scenes like these, a subtle charm decoys
The willing fancy back through perish'd joys;
When for a moment, led by memory's train,
We seem to live our boyish days again,
But faint and chasten'd now appears each charm,
Youth strong no more, and hope no longer warm;
Thus we at midnight's hour have paus'd to mark
The lunar rainbow's pale nocturnal arc—
Thrown o'er light vapours, while th' imprison'd stars
Twinkled between its pale prismatic bars;
Yet to our thoughts, this iris of the moon
Recalls a richer bow that spann'd the noon,
That with our happiest day on earth appear'd
Like that day—gone, remember'd, and endear'd."

[pp. 60—62.]

We will not dwell on the faults that present themselves on a cursory perusal. The greatest defect is, a degree of tameness, which damps and deadens the kindlier feelings occasionally kindled into a genial warmth by the outbursting of a ray, the more regretted, when it illumines at times so uninteresting and barren a landscape. Let the author impart more local and individual interest to his subject, and embellish it with more incident, he will soon find that he possesses talents that will enable him to compose a work, far superior, in point of general atttraction, to "The Hopes of Matrimony," though the latter may have cost him a sum of thought he may regret at once to relinquish, and to consider as an accumulation of material perhaps unprofitably expended.

Studies in History, containing the History of England, from its earliest Records to the Death of George III. in a series of Essays, accompanied with Reflections, References to original Authorities, and Historical Reflections. By Thomas Morell, 2 vols. 8vo. pp. 586, 651. London. Black and Son, 1818, 1820.

VARIOUS have been the writers of history, and as diversified their several objects. The pens of Hume and Gold-

smith, Gibbon and Voltaire, Robertson and Rollin, with numerous others, have each been employed upon the subject, and their respective works have met with the circulation and support their merits have deserved. Some authors have treated history as a science, and employed the whole force of their enlarged minds in tracing effects to their causes. Others have been more assiduous in following events in an opposite direction, tracing them in their influence, and endeavouring to draw rules for the future from the occurrences of the past. Others, again, have, as it were floated on the surface of things, and embellished a lively, an interesting, and often an instructive picture of events as they passed in succession down the stream of time. Some, therefore, have written for the pondering few, others for more superficial readers, while a certain class have principally consecrated their labours (with less fame perhaps, but certainly not with less utility,) to the instruction of the rising generation. Among these last is the author of the work before us.

Nor have the tendencies of history been much less diversified than its authors and its objects. In some instances it may be considered simply as the vehicle of information—as a connected narrative of facts. In others, it becomes the medium of a baneful influence, or the channel of conveying the most salutary sentiments. It is lamentable to reflect, that the very springs of this ever accumulating stream of knowledge should have been poisoned by the principles of infidelity; but even here the painful feeling which this circumstance occasions, should by no means be one of unmingled regret. The moral, no less than the natural, world is under the control of that Power who set bounds to the ocean which it cannot pass; and as the rocks, in the one case, still rear their bold fronts, unmoved by the dashing of the storm, and unsapped by the insinuating fluid; so truth, in the other, still remains unshaken by the assaults, and unimpaired by the wiles, of its keenest adversaries. Like the anomalies in the general laws of nature, which increase till counteracted by the influence of other principles that check their progress, and cause them to retrograde towards their *minimum* limits, so the aberrations of the human mind are governed by laws which are certain and immutable. The very attempt to render history and philosophy subservient to the spread of infidelity and error, by the subversion of religion and morals, called forth a host of opposing writers, many of whom having been

taught in the school of the apostles and the prophets, wielded the weapons of truth with admirable skill and effect. Among these, the author of "STUDIES IN HISTORY" stands forward as a zealous and determined champion in the cause of religion and virtue, and employs all his energy and talents to instil into the minds of youth that train of thought, and connection of ideas, which are well calculated to induce them to compare their motives and actions with the standard of Divine truth.

The importance of history, as a means of developing the faculties of the youthful mind, is admitted by all, as it at once engages the attention and interests the affections. If, therefore, the sentiments inculcated with the study of history are opposed to the advancement of religion and morals, their effects must be as prejudicial as their progress is insinuating; but if the current of thought be conducted into a proper channel, and the pursuits of history are rendered subservient to the progress of morals, the youthful mind will become gradually impressed with their importance, and that study, which might have been the most injurious, will at once become highly beneficial. In realizing this object, however, the best intentions may sometimes be productive of unhappy effects; and a work which combines the truths of the gospel with the study of history, undoubtedly requires great skill and care. Even with a combination of taste, talent, and zeal, if the judgment be not always in the fullest exercise, an author may repel where he intended to attract, disgust where he ought to please, and mislead where he designed to instruct. We are aware, that in the class of works to which the essays before us, and others of the same character, are intended as antidotes, the moral poison is often so artfully diffused through the whole mass, as almost to elude observation, till discovered by its effects. The design is not avowed—the point is not argued—the principle is not even stated—but the insinuation is made—the cup is mixed, and the draught presented. The effect must obviously depend, in a great measure, upon previous bias and principle. It has therefore been said, that the antidote to this species of poison should be administered in the same manner, and the moral medicine rather diffused through, than manifested in, the medium of its conveyance; but while the human mind has a greater tendency to the evil than to the good, it is obvious that the former might be imbibed, and the latter missed; and thus the wound would rankle, while the remedy was unapplied.

Our author, however, has chosen a more avowed and open way of connecting moral instructions with historical facts.

By adding *reflections* to each of his essays, he has inculcated the moral lessons which rise naturally out of the subject, in an easy, familiar, and pleasing manner. We should rejoice to see every attempt to enlarge the mind, accompanied by an appropriate effort to regulate the affections and improve the heart; and we would gladly anticipate, with this amiable author, the arrival of the glorious day, when there shall be "inscribed in legible characters, on every work of the imagination, and every production of human genius and science, HOLINESS TO THE LORD."—*End of vol.* i.

We consider the work before us as one of the best histories of England that can be put into the hands of youth, both as to the information it conveys, the principles it inculcates, and the manner in which the subject is treated. The plan is, in our opinion, well adapted to afford a clear view of the whole, by giving a lucid sketch of each of its parts; being neither so much abridged as to become dry, uninteresting, or obscure, from the brevity of its statements, nor so amplified as to be tedious from the minuteness of its details. The first volume, which contains the history of Britain from the Roman domination to the death of Elizabeth, is divided into six periods. The first contains *Britain under the Roman domination;* the second, *England under the Saxons and Danes;* the third, *the Norman line;* the fourth, *the Plantagenets;* the fifth, *the Houses of Lancaster and York;* and the sixth, *the Tudors.* The whole is followed by a number of appropriate *Historical Questions.* The second volume is divided into three periods, and extends from the reign of James I. to the death of George III. these are the seventh, eighth, and ninth periods of the work. The seventh comprises the history of *the Stuarts;* the eighth, *the female line of the House of Stuart;* and the ninth, the *House of Hanover;* the whole closing, as in the former volume, with a series of *Historical Questions.* A list of authorities is also given at the end of each essay, which manifest considerable historical reseach.

Mr. Morell's style is always clear and perspicuous, often elegant and impressive. His views of the various subjects which come under his discussion, have something in them original and pleasing. The following short extracts will, however, illustrate both the principles, style, and manner of of the author, better than any lengthened exposition. When

speaking of the introduction of Christianity into Britain, he says,

"Christianity is fitly compared to light, not merely on account of its illuminating and cheering influence; but also because of the silent rapidity with which it has been propagated throughout the world. As none could fix upon the instant of time, in which the first beam of the morning struggles with the empire of darkness, though it soon becomes manifest that the day has dawned, by the universal diffusion of light; so it is, in many cases, impossible to determine when first the light of Christianity dawned upon a pagan country. The obscure but zealous missionary who first proclaimed on its idolatrous shores the joyful tidings, may never be enrolled in the lists of fame: but it soon appears that the day-spring from on high has visited the people, which were lately sitting in darkness and the shadow of death. After a short period, it becomes manifest that the Sun of righteousness has risen upon them with healing under his wings." [pp. 38, 39.]

In reference to the reign of Edward the Confessor, in the reflections after the seventh essay, in the second period, Mr. M. observes,

"When we hear of one of this line of princes who was dignified with the appellation of 'Martyr,' and another with that of 'Confessor,' our imaginations recur to the glorious period in which a noble army of martyrs and confessors sealed the truth with their blood. We call to remembrance the Ignatiuses, the Polycarps, and the Justin Martyrs, who in the primitive ages witnessed a good confession of Christianity, and then confirmed that testimony by their death. But were such the martyrs and confessors of the Anglo-Saxon church? No! they attained to this high distinction by an easier track; they had only to take on them the vow of celibacy, to enrich the ecclesiastical treasury, or to signalize themselves by the anti-christian spirit of bigotry, in order to ensure to themselves a high rank among the saints of the Romish church." [pp. 112, 113.]

The remarks upon the state of literature, during the latter period of the Saxon dominion, are particularly worthy of attention. He says,

"Literature as well as religion has its ebb and flow, its periods of revival and of declension; nor is it difficult to discover the causes that usually operate to produce these alternations. The experience of all ages, and the history of all nations, concur to prove, that the decay of learning and taste uniformly follows in the train of war and despotism, superstition and vice; and on the other hand, that the most effectual means of restoring these social blessings, will ever be the diffusion of peace and civil liberty, of general education and christian instruction. If we mark with diligent

attention the period of English history which has passed under review, we shall find that each period of revival or declension in literature, that has been briefly noticed, may be distinctly traced to one or other of the above-mentioned causes." [p. 132.]

Again,

"Civil liberty is no less requisite than peace, to the advancement of genuine literature. The car of the tyrant crushes beneath its ponderous wheels the tender plants of science, and leaves behind nought but a dreary waste. Where justice is not administered—when the civil and social rights of mankind are not secured by equal laws—it is impossible that civilization should advance, or learning flourish. While Greece retained her freedom, she excelled in every kind of literature; but when she became enslaved, she degenerated into a second barbarism. Rome too could boast of her orators, and philosophers, and poets, so long as liberty hovered over her republican or imperial governments—but when she became the prey of tyrants, and civil liberty gave place to despotism, the light of science was for ever extinguished. The darkest periods of the Anglo-Saxon government, were during the tyrannic sway of such despots as Penda, or the sons of Canute; and its brightest, under the administration of that monarch who said in his last testament, 'that it was just the English should ever remain as free as their own thoughts.' Since the æras of intellectual darkness which have been described in the preceding pages, it may be said, without fear of contradiction, that Britain has contributed more than any other modern nation to the advancement of philosophy and sound learning; and she has done so, because she is *free*." [pp. 133, 134.]

These extracts have not been selected as exceptions to our author's general style, or as parts where his genius and manner are particularly evinced, but as fair specimens of the *whole*; for were we to quote all the passages we think worthy of citation, almost every paragraph might be laid under contribution. We were a little surprised, however, on coming to the death of William the Conqueror, not to find its immediate cause pointed out, though both Hume and Goldsmith specify it. We have sometimes thought also, that the reflections were carried too far, not for ourselves, but for others. This, however, we can readily excuse, as we know how difficult it is to control, or rather to stem, the torrent of so noble an enthusiasm in the cause of truth, and direct it to the welfare of man. Though we think the following passage is one that is not unlikely to be overlooked by the general reader, it is by no means unworthy of his attention; and who can censure that by which it is

soon after followed? In his *reflections* upon the reign of Richard II. Mr. Morell says,

"Nothing can be more contrary to the genius of Christianity than a turbulent, seditious, and ungovernable temper, which spurns at the restraints of lawful authority, and refuses to bear its portion of those public burdens, which the exigencies of the state may render necessary. In this, as well as every other branch of moral duty, we are instructed both by the precept and example of Jesus Christ. For he inculcated on his disciples, 'render unto Cæsar the things that are Cæsar's;' and afterwards illustrated and enforced that precept by working a miracle, that he might be able to pay the required tribute. Though 'for our sakes he became poor,' that poverty was not pleaded as an excuse; and though the government to which he condescended to submit himself was the most arbitrary and oppressive on earth, yet he yielded prompt and cheerful obedience to all its constituted authorities." [p. 308.]

The following, however, is the passage we most cordially approve:

"We have just seen several remarkable vicissitudes of fortune, [as they are usually called, though the Christian should rather say, changes in the dispensation of divine providence;]—a monarch hurled from his throne in the prime and vigour of his days—statesmen advancing and retiring in quick succession, like the gaudy pageants of a splendid show. Thus, too, is the fashion of this world passing away,—the whole machinery is gliding along, though we are scarcely conscious of its rapid motion. While some fall from their towering eminence, like Lucifer, the son of the morning, or suddenly dart across the horizon, like a brilliant meteor, and are seen no more, others withdraw by a more gradual descent to the grave, the house appointed for all living. But the same issue awaits all.

'All to the dread tribunal haste,
Th' account to render there.'

When viewed in contrast with the solemnities of that momentous day, how insignificant do all the pomps of life and all the struggles of ambition appear! They scarcely exceed in interest the sportive circles of the insect tribes, that fill the air in a summer's evening: or the confusion of the faded leaves of a forest, when driven and scattered by the winds of heaven." [p. 309.]

The essays on the state of religion and literature, at the end of each period, are both interesting and instructive. They are in general extremely well written, and convey much information in a small compass. We shall close our extracts with a short passage from this part of the work, relative to the age of Wickliffe.

"With what satisfaction should we hail the first appearance of these morning stars of the Reformation, which were faintly seen twinkling through the murky clouds and darkness, that still overspread the moral horizon. We can scarcely conceive of the heroism it required to lift up a standard against the Roman Pontiff at a time in which he was contemplated as a god upon earth, and when thrones and dominions were subject to his sway; to oppose, like the venerable Groteste, alone and unassisted, with his single arm, the man of sin, in all the plenitude of his power, and amidst all the triumphs of his ambition! How grateful is it to turn from the priestly domination of a Gregory, an Innocent, or an Urban, to trace the less splendid, but yet the resistless career of a Wickliffe, who, though occupying a humble station in the church of Christ, laid a good foundation for the time to come, which all the enemies of the truth have been unable to shake!" [p. 320, 321.]

The second volume is equally interesting with the first, but our limits preclude us from doing more than merely asserting its general claims to notice. As Mr. M. has written the histories of GREECE and ROME upon a similar plan, but upon a smaller scale, we would cordially recommend them *all* to every instructor of youth; and even those of riper years may, by a perusal of these volumes, find many of their early recollections revived, and associated with trains of thought which their more matured judgments cannot but approve.

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1. *An Appeal to the Religion, Justice, and Humanity of the Inhabitants of the British Empire, in behalf of the Negro Slaves in the West Indies.* By William Wilberforce, Esq. M.P. 8vo. pp. 81. Lond. 1823. Hatchard.
2. *Negro Slavery; or a View of some of the more prominent Features of that state of Society, as it exists in the United States of America, and in the Colonies of the West Indies, and especially in Jamaica.* 8vo. pp. 122. Lond. 1823. Hatchard.
3. *Letters addressed to William Wilberforce, M.P. recommending the Management of the Cultivation of Sugar in our Dominions in the East Indies, as the natural and certain means of effecting the total and general Abolition of the Slave Trade.* By James Cropper. 8vo. p. 61. Liverpool. 1822. Longman.
4. *Report of a Committee of the Liverpool East India Association, appointed to take into Consideration the Restrictions on the East India Trade.* Presented to the Association

at a General Meeting, 9th May, 1822, and ordered to be printed. 8vo. pp. 98. Liverpool. 1822. Printed for the Association.

THAT species of self-love which shews itself in national pride, is pretty generally diffused over the surface of the habitable globe, yet is it no where exhibited with more uniformity, or greater strength, than in England and America. No countries on the face of the earth have more to be proud of, and none certainly are prouder. The very step, and front, and bearing of their inhabitants, have a somewhat of conscious superiority about them, which the courtesy and inbred politeness of the highest can hardly restrain, and the bluntness of the lower orders takes a delight in exhibiting in their intercourse with strangers. Our sailors and soldiers, nay, our mechanics and schoolboys, believe nothing more devoutly, than that one Englishman is a match for a dozen Frenchmen, and would look down with ineffable contempt upon the man who should maintain, that there existed any thing more nutritious, or fitter for the food of man, than the roast beef of Old England. At such opinions, the well-educated, we admit, would smile, but it would be a mingled smile of ridicule of the falseness of the premises, and admiration of the nationality which had drawn the conclusion; whilst they themselves, most probably, cherished as ill-founded opinions upon the superiority of English manners, women, taste, over those of every other people under heaven. There are points, however, upon which Englishmen may well be proud—there are blessings for which they cannot be sufficiently grateful to the hand that has bestowed them, and whilst so grateful, they may, in a proper spirit, exult that they possess them. They may tell the world, that with them every man's house is his castle;—that for the poor and the rich there is but one law equally dispensed, and dispensed too by the intervention of juries taken from the midst of the people;—that the humanity of that law has provided a maintenance for every one, demandable as matter of right;—and that as matter of right, every one may worship God according to the dictates of his conscience, no man daring to say to him, nay. He may point with confidence to those palladiums of his liberties, Magna Charta and the Habeas Corpus Act: by the one of which is secured to him the judgment of his peers, and exemption from imposts but by consent of the representatives of the people; whilst by the other, ample security

is afforded against the violation of his personal freedom, by preventing his being imprisoned by *lettres de cachet*, or any other mode than by due course of law, and for causes stated and proved in the face of his country;—and doing so, may defy every nation of Europe to produce the like. He must not, however, carry his challenge across the Atlantic, or the American, almost forgetting, in the pride and self-complacency of newly gained independence, the source whence all the fundamental principles of the liberties he enjoys were derived, will haughtily retort on the parent—the nurse of his freedom—All this we too enjoy, and more. Ours, he would say—for we have often heard him say so in effect in the circles of private life, in a country which, from the prospect of gain, or some other reason, that he knows perhaps better than he may chuse to explain, he has chosen as his domicile, though not his home—ours is not a nominal representation, composed the one half of the tools of a small but potent aristocracy of nobility or wealth, but every citizen actually votes in the legislature of his country, by the member of his choice. We have no rotten-boroughs, no useless sinecures; and the head of our government receives a salary scarcely equivalent to what you pay to many officers of state, of an inferior rank, and often of a doubtful utility. With us there is no burdensome ecclesiastical establishment, consuming one half the wealth of the state, and a large portion of that of the nation—no tithe-system for the support of a lazy or negligent clergy, but each man contributes, according to his pleasure, to the support of that mode of worship, and that particular minister, he chuses to adopt and select; nor for thus exercising the freedom of conscience, which is his birthright, is he placed under the ban of proscription, which is but a modified persecution—but whatever may be his creed, is as eligible to the highest office in the government, as the most orthodox amongst us; for established religion we have none. To some of these claims to superiority we might be disposed to demur, or at least very considerably to reduce their estimated value and importance, but other and more interesting objects are pressing upon our attention, and have a stronger claim upon the utmost limits of our space and time. Giving therefore to the Englishman and the American the full benefit of their claims to the superiority in the scale of nations, we say to the latter,—There is a hand writing on the wall against you, and its characters are those which made Belshazzar tremble on the throne, on which he

never was to sit again, *Mene, mene, tekel, upharsin:* You are weighed in the balances, and are found wanting.

In support of this judgment, we would say, In the midst of that community of citizens and freemen, whom it is your boast to have represented individually and collectively in the legislature of your freest of free states, is a population of thousands, perhaps even of millions of wretched slaves, transferable and passing with the soil to which they are chained for life, and with them their children and children's children, for ages yet unborn. Before the magnificently simple, though splendid, front of your Capitol, these miserable beings are daily driven in fetters and in chains, by the lash of a slave-dealer, or overseer, more brutal than the animal he rides. In those churches, chapels, and meetings, from which, with perfect freedom, and without the slightest danger to your civil rights, you may make your choice of a place in which to worship the God of your fathers, a slave dare not shew his face, and even a free-man of colour could not find a seat, because you habitually treat him as a being of an inferior and a degraded race.

Perhaps some of our readers may, as these considerations press upon their attention, feel a mingled glow of pride and indignation rise in their bosoms, and feeling that, may cast the boasted superiority of American freedom far, very far into the shade, and may thank God, that they are not as these men. To our vision, however, the glittering characters are yet burning upon the wall; and, pointing Englishmen, as we have done Americans, to the fearful admonition, we would interpret from it to them, Ye also have been weighed in the balance, and are found wanting. True it is, that your country is so free, that the moment a slave sets his feet upon it, the manacles fall from his hands, the chains from his foot, and he may walk abroad where he lists, in the full consciousness of liberty, and with the proud step on earth, the bold gaze upon the broad expanse of heaven, that proves that at last he feels himself a man. True also it is, that liberty is so completely our birthright, that to whatever distant territory of the mighty empire, which stretches its vast possessions over immeasurable regions of every quarter of the globe, he may remove, he carries with him the legal talisman that protects his person and his property from oppression and from wrong. But whilst in our streets and in our roads, from our cottages and hovels, you hear the voice of freedom, often bordering on its licentiousness, as the poorest cottager appeals for protection or redress to the law,—the pauper

asks a maintenance from the parochial fund, as that which he can claim, and even the beggar reminds you of his rights—you forget how small a part of the British empire England, or even Britain, forms, and seem to take it for granted, that it is thus through its wide extent. But a very different picture must now be exhibited to your view, if you never looked on it before; and you must be reminded, that beneath the sway of the British sceptre, and the nominal protection of the British laws, at least half a million of miserable slaves are placed, who, members of the same common race—possessed of the same common feelings of humanity, the same powers of mind, were they but cultivated, as yours are—creatures of the same almighty hand—dependent on the same sovereign will, and pressing forward to the same judgment-seat with yourselves—are yet fettered to the soil which they cultivate, to the lash of the whip,—driven to their work in droves, like other beasts, for, as beasts of burden, and beasts of burden only, are they treated, and even worse,—liable to be sold at any hour, for any price, to any person, and to be transported to any place which their owner may select, be it from interest or caprice; and whilst toiling from morn to night, and often too from eve until the morn shall dawn again, for his sole benefit and use, are scourged, insulted, imprisoned, and even killed, with as much impunity as the brutes that perish, and even more. To our country belongs, it is true, the honour of taking the first and the most effectual step for abolishing the slave trade; but whilst we have done so much and so gloriously towards the abolition of that accursed traffic in blood abroad, we are unquestionably, and most inconsistently, the worst of slave masters at home—for correctly do we apply that description to our colonies, for whose just government, the nation, of which vast empire they form an important part, is answerable both to God and man.

These are bold assertions, conveyed, we are aware, in very strong language, though we doubt not of being able to justify both, by the proofs which we shall adduce from the pamphlets before us, two of them, perhaps the production of commercial jealousy and mercantile rivalry, rather than of that pure unmingled philanthropy which gave birth to the others. Let us not, however, be supposed by this remark to insinuate, that the authors of the two last articles in our list, are not men of great humanity, and capable of great exertion in its cause, independent of the motives which have now more immediately brought them before the

public; for having the honour of knowing them well, we are satisfied to the contrary, and assured, that, had they never embarked in the East India trade, they would have been as warmly opposed to slavery in every form as they now are, although it is not probable that they would have felt it necessary, from their counting-houses and warehouses, thus prominently to have appealed to the legislature and the country for its abolition. Thus much, however, has been said at the outset of our remarks upon this subject, that no occasion may be given to the supporters of the present West India system, to charge upon us an intention of concealing any thing that may be in their favour, or of exalting the motives and conduct of their opponents at their expense. For our own parts, so long as good be done in the great cause of emancipating the human race from the bonds of slavery, corporeal or mental, we are comparatively little anxious about the motives of those who engage in the work, and who for those motives are answerable to Him who can make all things work together for good, and even cause the wrath of man to praise Him.

To the state of slavery in America, we were amongst the earliest of the periodical writers of our country, to call the particular attention of the public; and in the third number of our work,* our readers will find some very strong observations upon the subject, rendering it unnecessary for us to enter upon it here as minutely as we otherwise should have done. From documents forwarded to us by Americans and from America, we there stated the number of slaves in the United States at more than two millions, and subsequent representations from the other side of the Atlantic, induce us to conclude, that we have rather under than over stated their amount. Inquire we now a little into the treatment and condition of this large proportion of the subjects of this free republican government—of this country, whose superior liberty is dinned into the ears of the world with a pertinacity and a boasting which has, in some cases, rendered even those who in every thing wish her well, and are disposed also to admit her claim to superiority over older states, somewhat tired of the sound.

They are, in the first place, deprived of the rights of citizens, and even of men; for the law decrees them and their offspring "to be, and ever hereafter to remain, absolute slaves." Such at least is the law of the Carolinas, and

* Vol. ii. p. 177.

those of the other slave-holding states are, on the best authority, alleged to differ from them in form and phraseology only, not in principle or substance. Now our readers need not to be informed, that an absolute slave is the mere automaton machine of his master's will. He must do what he bids him, not as our servants here must, upon pain of dismissal from their places, but upon pain of suffering such punishment as the master, in the plenitude of his uncontrolled authority, shall think proper to inflict. And when that punishment has been undergone—when the skin has been lacerated with the whip—the arms and the feet have been bruised by the manacles and the chains—the body wasted by privation of food—the spirit broken by insults and indignities of every variety, which the tyranny of man can invent to oppress a fellow-creature—the sentence of perpetual thraldom is still in unabated force—he is still an absolute slave, and so by law he ever must be. Life, however, happily has its limits, and beyond them the tyrant's power cannot reach—but it can reach to those, for whom, could the emancipated spirit feel distress for what is passing upon earth, unavailing pity and regret would mar even the felicities of that other and better state of existence, where the wicked cease from troubling and the weary are at rest. The children of the absolute slave are, by the law of the free states of America, absolute slaves themselves, and so are their children and their children's children, not unto the third and fourth, but unto the thirtieth and fortieth generations, and even far beyond them too, were the power of those humane legislators but equal to their will, to trample upon the rights of their fellow-creatures, of which they, forsooth, at the same time profess themselves pre-eminently the advocates and friends.

Considering the dreadful consequences and the fearful import of this legal denunciation of perpetual bondage, we should have imagined, that the proofs of the subjection of a human being to its penalties and privations, would by law be strict indeed. Directly the contrary course is, however, pursued in America; and in opposition to every principle of sound, to say nothing of humane legislation, the law of that country has declared, that "it shall always be presumed, that every negro is a slave, unless the contrary can be made to appear." Now it is a maxim of the law of England, and a maxim no less wise and just than it is humane, that every man is to be presumed innocent until he is found guilty, even of the most trifling offence, but

here, as to a great part of the population, the opposite rule is declared and acted upon by law, with respect to a large portion of the population of the country; and every man, whose misfortune it is to have a face of a darker hue than his neighbour, is to be presumed to be out of the pale of civilized society, to have no rights which the law can protect, but to be doomed by that law to perpetual slavery, unless he can shew that he has been emancipated from the operations of this barbarous and inhuman code.

Barbarous and inhuman we characterize that code in its general features, and barbarous and inhuman we shall find it to be in its minute details. By one of its provisions, two justices of the peace and four freeholders, who are no doubt generally, if not always, slave-holders, are invested with authority to try slaves, even for capital offences, and to carry their sentence into effect without appeal to any higher tribunal; and they are also armed with the horrid power of inflicting "such manner of death as they shall "judge will be the most effectual to deter others from "offending in like manner." With this power of hanging, drawing, and quartering, roasting alive, burning, or otherwise torturing to death at their will and pleasure, we should have imagined that the slave-owners of America were sufficiently protected against their defenceless slaves; but in this we are mistaken. Others of the first principles of law and of justice must be subverted, ere that protection is complete, and against a slave accused before a tribunal so righteously and impartially constituted, and armed with such extraordinary powers, the evidence of every free-negro, and even of every slave, is taken upon his mere declaration, against a slave; though for him, none but a white, and consequently a free-man, can be heard, even under the solemn sanction of an oath. Is it possible, we cannot but indignantly ask, to conceive of a wider door being opened for the operation of revenge, and the very worst passions of the human heart, than this iniquitous law has opened? Of a piece with its injustice, is another provision of the same law, (it is from that of the Carolinas that we are now quoting,) which, after a semblance of equity and humanity, more disgusting to an upright and honest mind than the most barefaced injustice could be, directing that the master of a slave maimed, or cruelly beaten, shall be deemed guilty of so maiming or beating him, enacts, that he may clear himself of the charges by making oath to the contrary. A rare premium for perjury this! What should

we say,—what would these righteous American legislators say themselves to a legal provision, exempting from conviction for murder, theft, or any other crime, those who, on being accused of it, would make oath of their innocence? What, but that the judge and the hangman would each have a very easy office, and that the legislators who passed such a law should be sent to Bedlam, or, if they did it from corrupt or interested motives, ought to be hung themselves. The tender mercies of the wicked are cruel; and we know of no persons to whom the epithet can be more justly applied, than to those who, to protect their own interests and property, pass and enact laws unequal, inequitable, and unjust upon the very face of them; and who can doubt, that such is the proper and very mildest character of one, which fixes the punishment of the wilful murder of a slave at £100, the killing him in a sudden heat of passion, or by undue correction, at £50 sterling? Is it possible, we are tempted to exclaim, that any thing can so brutalize the human mind as to induce it to sanction such a gross perversion of every principle of justice, as to value the life of an immortal being at about thrice the value of an ox, and to permit scores of them to be murdered with impunity by any tyrannical, hot-headed, purse-proud fellow, who, after having them flogged to death, or shot them himself, as he would so many snipes, has nothing to do but give a cheque upon his banker for their legally estimated value, and go out to his plantation and shoot some more. Yet such is unquestionably the law of free and civilized America, the nation which prides itself on setting an example of liberty, and of a just and equitable system of legislation, to the world. It is a law also, introduced, truly, by a declaration, admirably enforced in the body of the act to which it is a preamble, that "cruelty is not "only highly unbecoming those who profess themselves "Christians, but odious in the eyes of all men who have "any sense of virtue and humanity," and therefore enacting the punishment we have quoted, "to restrain and prevent "barbarity towards slaves." In the same equitable spirit, and we doubt not with the same benevolent views, another provision of this slave code estimates two pounds sterling as the fit and proper penalty to be paid for "cutting out the "tongue, dismembering, and other tortures, inflicted by any "other instrument than a horsewhip, cowskin, or small "stick," with either of which it follows of course that a slave may be flagellated *ad libitum*, or till his white owner or overseer is tired of his work. With these legalized instruments

of correction, any white man meeting above seven slaves on a high road together, no matter on what errand bent, or by what tie of kindred, or bonds of friendship they may be connected, even though they were going up to the house of God in company, "shall," says the law, "and may whip "each of them, not exceeding twenty lashes, on the bare "back." This is the discipline for the body—wholesome discipline we presume they think it,—which American legislators hold it just and proper to inflict upon those whose only sin is the having a skin of darker hue than theirs. For their mental culture, we may be sure that a correspondent care is taken; and we accordingly find that a penalty of £100 currency is inflicted upon those who are guilty of the enormous crime of teaching a slave to write.

"Such" says Mr. Hall in a passage of his travels in Canada, in the United States, quoted in the second of the pamphlets before us, "is the code by which Christians govern Christians: nor is it, in any point, a dead letter. The fears of the proprietors are tremblingly alive, and racked with the dread of an insurrection, in which they must expect the measure they have meted. A military police is constantly kept up in Charleston; and every man of colour, whether slave or free, found in the streets after dark, without a pass, is taken up and punished."* [p. 5.]

We wonder not at this apprehension, and were it realized, we know who ought to bear the blame of the fearful horrors by which its realization would be attended. The situation of the American slave is that which naturally drives misery to desperation; come what will, it can scarce be worse, and hope as naturally associates with every projected change, the promise of somewhat better. In the meanwhile, the situation of his master is that of a man conscious of exercising dominion over his fellow by cruelty and wrong, and therefore painfully alive to every suggestion of fear, that the power to cast off their oppressive yoke will one day be added to the will, which no man can be so degraded as not to entertain. In their connection with each other, none of the charities of life have any part—their relation forms no portion of the social compact by which the great family of mankind is governed, united, and restrained; but they have in them every thing that is the reverse, for even the voice of interest itself, the most powerful mover of the mind and acts of man, seems to be but feebly heard, if heard at all, in

* Mr. Birkbeck, in his Notes on America, speaks in strong terms of the perpetual state of apprehension in which the planters of Virginia appeared to live, lest their slaves should rise against them.

behalf of the captive negro and his miserable race. Attention to their comfort cannot be expected on any other principle, than as it might render them more useful to their owners in the task-work to which they are set; but even this is almost inoperative, or operates in a very slight degree. Their huts are the most miserable abodes that ever sheltered human beings in a country laying any claim to civilization, for, formed of unsquared trunks of pine, so ill put together, that during the night the fire shines through them as it would through a lantern, our pigs in England are better sheltered from the inclemency of the weather than they are; whilst, compared to such huts, the kennels of our dogs are palaces indeed. Pervious to every blast of wind, their wretched habitations can be rendered barely habitable but by the keeping up of constant fires, which their rest at night is perpetually broke to feed, though that rest has been rendered the more needful by the additional fatigue they have undergone during the day in cutting and carrying, in the short intervals of their task-work, the fuel, without which the inclemency of the season would frequently destroy them. Bedding they have none, for that is not supposed to form a part of a negro's wants—those masters, and those alone, who are reputed the most considerate and humane, permitting them the luxury of a single blanket to cover them. In the plantations, the clothing of the slaves is almost invariably ragged and miserable in the extreme, whilst rice, Indian meal, and a little dried fish, forms at once all the variety and the nourishment of their food, which appears to be regulated by the result of a very nice calculation of the very lowest rate at which human life can be supported.

There is, however, an astonishing pliability in the human mind in accommodating itself to circumstances, and the force of habit is sufficiently strong to render the miserable slave, if not comparatively contented with his lot, at least quiet and submissive under the yoke of masters, some of whom are unquestionably more humane than others; yet it is perhaps one of the most galling consequences of his slavery, that he holds even the unsubstantial, though consolatory enjoyment of local attachment, by a tenure more precarious than does the dog, delighting in those accustomed haunts, from which it is often impossible to detach him so completely that he never will return: but the slave may be transported from the scenes of his youth and of his life, the friends who shared with him the sorrows of an unpitied

lot, and the kindred who now and then imparted to his bitter cup one bright and sparkling, though momentary dash of joy; and that transportation may be to strange and distant scenes, to harder labour and to coarser fare, without his having a voice in the arrangement, or power to controvert his master's sovereign will in the disposal of him. The traffic in slaves, that is, in human flesh and blood, is amongst the legalized, and even the honourable occupations of American capital; and the man who can put the most money in his pocket, by his bartering in the freedom and happiness of his fellow-creatures, may safely assume the loftiest strut upon 'change, and be assured of the most gracious reception in the circles of social life. This to Englishmen may appear strange; but that it is no less true than it is strange, the following extract from the Travels of Mr. Hall, as quoted in the pamphlet last referred to, will abundantly evince. After speaking in very high terms of respect of a gentleman in Virginia, described as an excellent specimen of the best part of his neighbours,—as temperate, never uttering an immoral expression, but of a disposition in a high degree friendly and benevolent;—

"Yet mark," observes our author, "the withering effect of slavery on the moral feelings! He was talking of the different ways men had in that part of the country, of making money. 'Some,' said he, 'purchase droves of hogs, oxen, or horses, in one part of the Union, and drive them for sale to another; and some buy negroes in the same way, and drive them, chained together, to different markets: I expect two gentlemen here this evening with a drove.' I expressed my horror of such traffic: he civilly assented to my observation, but plainly without any similar feeling, and spoke of the gentlemen he expected as if they were just as 'honourable men' as any other fair dealers in the community: luckily I was not cursed with their company. I never chanced to fall in with one of these human droves; but I borrow from a pleasing little work, written by a Virginian, and entitled, 'Letters from Virginia,' the following description which he gives, in the character of a foreigner newly landed at Norfolk:—

"'I took the boat this morning, and crossed the ferry over to Portsmouth, the small town which I told you is opposite to this place. It was court day, and a large crowd of people was gathered about the door of the court-house. I had hardly got upon the steps to look in, when my ears were assailed by a voice of singing, and turning round to discover from what quarter it came, I saw a group of about thirty negroes, of different sizes and ages, following a rough-looking white man, who sat carelessly lolling in his sulkey. They had just turned round the corner, and were coming up the

main street, to pass by the spot where I stood, on their way out of town. As they came nearer I saw some of them loaded with chains to prevent their escape; while others had hold of each other's hands, strongly grasped, as if to support themselves in their affliction. I particularly noticed a poor mother, with an infant sucking at her breast as she walked along, while two small children had hold of her apron on either side, almost running to keep up with the rest. They came along, singing a little wild hymn, of sweet and mournful melody, flying, by a divine instinct of the heart, to the consolation of religion, the last refuge of the unhappy to support them in their distress. The sulkey now stopped before the tavern, at a little distance beyond the court-house, and the driver got out. 'My dear Sir,' said I to a person who stood near me, 'can you tell me what these poor people have been doing? what is their crime? and what is to be their punishment?' 'O,' said he, 'it's nothing at all, but a parcel of negroes sold to Carolina; and that man is their driver, who has bought them.' 'But what have they done that they should be sold into banishment?' 'Done!' said he, 'nothing at all that I know of: their masters wanted money, I suppose, and these drivers give good prices.' Here the driver having supplied himself with brandy, and his horse with water (the poor negroes of course wanted nothing), stepped into his chair again, cracked his whip and drove on, while the miserable exiles followed in funeral procession behind him.'" Hall, pp. 357—360. [pp. 15, 16.]

To this testimony, for upon a point on which the common feelings of humanity naturally render us incredible, testimony cannot be too much corroborated, our author very properly adduces the evidence of Mr. Birkbeck, a man too prejudiced in favour of America and Americans, to be suspected of propagating false reports to their disadvantage.

"May 10. I saw two female slaves and their children sold by auction in the street; an incident of common occurrence here, though horrifying to myself and many other strangers. I could hardly bear to see them handled and examined like cattle; and when I heard their sobs, and saw the big tears roll down their cheeks at the thoughts of being separated, I could not refrain from weeping with them. In selling these unhappy beings, little regard is had to the parting of the nearest relations. Virginia prides itself on the comparative mildness of its treatment of the slaves; and in fact, they increase in numbers, many being annually supplied from this state to those farther south, where the treatment is said to be much more severe. There are regular dealers who buy them up, and drive them in gangs, chained together, to a southern market. I am informed, that few weeks pass without some of them being marched through this place. A traveller told me, that he saw, two weeks ago, one hun-

dred and twenty sold by auction in the streets of Richmond; and that they filled the air with their lamentations.

"It has also been confidentally alleged, that the condition of slaves in Virginia, under the mild treatment they are said to experience, is preferable to that of our English labourers. I know and lament the degrading state of dependent poverty to which the latter have been gradually reduced by the operation of laws originally designed for their comfort and protection. I know also that many slaves pass their lives in comparative ease, and seem to be unconscious of their bonds, and that the *most wretched* of our paupers might envy the allotment of the *happy* negro. This is not, however, instituting a fair comparison, to bring the opposite extremes of the two classes into competition. Let us take a view of some particulars which operate generally.

"In England, exertion is not the result of personal fear; in Virginia, it is the prevailing stimulus.—The slave is punished for mere *indolence*, at the discretion of an *overseer:* the peasant is only punished by the law, when guilty of a crime.—In England, the labourer and his employer are equal in the eye of the law: here the law affords the slave no protection, unless a white man gives testimony in his favour.—Here, any white man may insult a black with impunity; whilst the English peasant, should he receive a blow from his employer, might and would return it with interest, and afterwards have his remedy at law for the aggression.—The testimony of a peasant weighs as much as that of a lord, in a court of justice; but the testimony of a slave is never admitted at all, in a case where a white man is opposed to him.—A few weeks ago, in the streets of Richmond, a friend of mine saw a white boy wantonly throw quicklime in the face of a negro-man. The man shook the lime from his jacket, and some of it accidentally reached the eyes of the young brute. This casual retaliation excited the resentment of the brother of the boy, who complained to the slave's owner, and actually had him punished with thirty lashes. This would not have happened to an English peasant.

"I must, however, do this justice to the slave-master of Virginia: it was not from him that I ever heard a defence of slavery; some extenuation, on the score of expediency or necessity, is the utmost range now taken by that description of reasoners, who, in former times, would have attempted to support the principle as well as the practice.

"*Perhaps it is in its depraving influence on the moral senses of both slave and master, that slavery is most deplorable. Brutal cruelty, we may hope, is a rare and transient mischief; but the degradation of soul is universal. All America is now suffering in morals, through the baneful influence of negro slavery, partially tolerated, corrupting justice at the very source.*" [pp. 32—34.

We have quoted the latter observations here, because we shall not now need to sever them from their connection, in

order to give the opinion of their author upon a subject on which we had rather that he should be heard than us, because he saw for himself the evils of which he complains, and felt every thing but a disposition to exalt his own country at the expense of the one to which he has chosen to retire, from longer witnessing the wrongs, or imaginary wrongs, of the people of his native land. When, therefore, he deplores the baneful influence of slavery upon all America, we cannot but be satisfied of the enormous magnitude of the crime.

We have hitherto principally confined ourselves to the Carolinas for our proofs of the cruelty, wickedness, and injustice of this horrid system; but to shew that the pestilence has spread far and wide, and that what we have related is but a fair specimen of a disgusting mass of brutality and wrong pervading at the least every portion of the slave-holding states of the Union, the four following clauses are quoted from the Black Code of the State of Louisiana, in which they form a portion of the police regulations passed by the city council of New-Orleans, so lately as the 17th of October, 1817:—

"No person giving a ball to free people of colour, shall, on any pretext, admit, or suffer to be admitted to said ball, any slave, on penalty of a fine from ten to fifty dollars; and any slave admitted to any such ball shall receive fifteen lashes.

"Every slave, except such as may be blind or infirm, who shall walk in any street or open place with a cane, club, or other stick, shall be carried to the police gaol, where he shall receive twenty-five lashes, and shall moreover forfeit every such cane, club, or other stick, to any white person seizing the same; and every slave carrying any arms whatever, shall be punished in the manner prescribed by the Black Code of this State.

"If any slave shall be guilty of whooping or hallooing any where in the city or suburbs, or of making any clamorous noise, or of singing aloud any indecent song, he or she shall, for each and every such offence, receive at the police gaol, on a warrant from the mayor, or any justice of peace, a number of twenty lashes or stripes; and if any such offence be committed on board any vessel, the master or commander thereof shall forfeit and pay a sum of twenty dollars for each and every such offence.

"Every slave who shall be guilty of disrespect towards any white person, or shall insult any free person, shall receive thirty lashes, upon an order from the mayor, or justice of the peace." [pp. 17, 18.]

A more sweeping enactment for the degradation of any portion of the human race to the level of the brute creation,

if not below it, could scarcely ever have been devised; for the accidental omission of one word, or the unintentional introduction of another, the forgetting of a bow, the construction of a look, the holding up of a finger, or holding down the head, the touch of an elbow, or the treading on a toe, these, and ten thousand other things which we meet with from our servants every day they live, are, on the other side of the Atlantic, converted into high crimes and misdemeanours against the sovereignty of the whites, calling for the prompt interference of the magistrate, and as prompt administration of at least thirty stripes to the back of the luckless negro, who may most innocently and unintentionally have offended the dignity of one of these republican despots, —these American bashaws. But the principles of freedom to which they profess so devoted an attachment, are not the only ones which Americans daily and hourly violate in their inconsistent conduct to their slaves. They profess to be a religious people, and one would willingly hope that they are so; yet Christianity must blush for such supporters, as the framers of a law confining the assemblies, for dancing or other merriment, by slaves, toiling through the week for the sole profit of their masters, to the sabbath-day.

The evil ends not however here—the wrongs and the insults heaped upon the miserable negro are not yet complete; for,—in any sudden fit of generosity, by a death-bed repentance for cruelties inflicted and benefits rewarded but with stripes, or by the rare occurrence of his being enabled to purchase his deliverance from thraldom, should he ever be emancipated from the yoke of slavery, he is not therefore free, if freedom includes, as surely it must and ought to do, a right to be treated as a human being, an exemption from oppression and from insult, or at least a full enjoyment of the means of redress by law, should they be offered. But in America the negro countenance is a perpetual badge of degradation, a taint in the blood which no intermixture with the purer current of vitality in the whites, even though it should have been intermingled until but the slightest tinge of the original brand should remain, can remove. On this point we quote from the pamphlet more immediately under our notice, the testimony of a third writer, himself a republican in spirit, and boldly avowing his warm attachment to most of the institutions of republican America:

"There exists, (as Mr. Fearon well expresses it,) in *all* these states, *not excepting any*, 'a penal law deeply written in the *minds*

of the whole white population, which subjects their coloured fellow-citizens to unconditional contumely and never-ceasing insult. No respectability, however unquestionable; no property, however large; no character, however unblemished, will gain a man, whose body is, in American estimation, *cursed* with even a twentieth portion of the blood of his African ancestry, admission into society. They are considered as mere Pariahs, as outcasts and vagrants on the face of the earth.' These persons, though many of them are possessed of the rights of citizenship, it would be little to say, are not admitted to the exercise of their civil franchises; they are not admitted to a participation of the same religious privileges. We are told by the Abbé du Bois, in his account of the Hindoos, as well as by Dr. C. Buchanan, in his Christian Researches, that the transcendent greatness of Juggernaut levels all distinctions among his votaries; and that Bramins and Soodras are, in his presence, melted down into one common state of prostration and abasement. In Christian America, the case is different. The god whom they worship, is not the God who is 'no respecter of persons,' and who 'hath made of one blood all nations of men.' Even in Philadelphia and New-York, there are 'African churches' appropriated to 'those native Americans who are black, or have any shade of colour darker than white.' Though nominally citizens, they 'are not admitted into the churches which are visited by whites.' (p. 167.) In perfect conformity with this spirit, observes Mr. Fearon, is the fact, that, in New-York, the most degraded white will not walk the street with a negro; so that although New-York is a free state, it is so only on parchment, the black and coloured Americans being practically and politically slaves; thus shewing, 'that the laws of the mind are, after all, infinitely more strong and more effective than those of the statute book.' p. 61.

"The following anecdote will throw some farther light on this subject.

" 'Soon after landing at New-York,' says Mr. Fearon, 'I called at a hair-dresser's in Broadway, nearly opposite the city-hall: the man in the shop was a negro. He had nearly finished with me, when a black man, very respectably dressed, came into the shop, and sat down. The barber inquired if he wanted the proprietor or his boss (master), as he termed him, who was also a black; the answer was in the negative, but that he wished to have his hair cut. My man turned upon his heel, and, with the greatest contempt, muttered, in a tone of proud importance, 'We do not cut coloured men here, Sir.' The poor fellow walked out without replying, exhibiting in his countenance confusion, humiliation, and mortification. I immediately requested, that if the refusal was on account of my being present, he might be called back. The hair-dresser was astonished: 'You cannot be in earnest,' he said. I assured him that I was so, and that I was much concerned in witnessing the refusal from no other cause than that his skin was of a

darker tinge than my own. He stopped the motion of his scizzars, and after a pause of some seconds, in which his eyes were fixed upon my face, he said, 'Why, I guess as how, Sir, what you say is mighty elegant, and you're an elegant man; but I guess you are not of these parts.' 'I am from England,' said I, 'where we have neither so cheap nor so enlightened a government as yours, but we have no slaves.' 'Ay, I guessed you were not raised here: you salt-water people are mighty grand to coloured people; you are not so proud, and I guess you have more to be proud of: now I reckon you do not know that my boss would not have a single ugly or clever gentlemen come to his store, if he cut coloured men: now my boss, I guess, ordered me to turn out every coloured man from the store right away; and if I did not, he would send me off slick; for the slimmest gentleman in York would not come to his store, if coloured men were let in. But you know all that Sir, I guess, without my telling you: you are an elegant gentleman too, Sir.' 'I assured him that I was ignorant of the fact which he stated; but which, from the earnestness of his manner, I concluded must be true.' pp. 58, 59.

"'At the dinner-table I commenced a relation of this occurrence to three American gentlemen, one of whom was a doctor, the others were in the law: they were men of education and of liberal opinions. When I arrived at the point of the black being turned out, they exclaimed, 'Ay, right, perfectly right: I would never go to a barber's where a coloured man was cut!' Observe, these gentlemen were not from the south; they are residents of New-York, and I believe were born there.'" Fearon, p. 60. [pp. 24—27.]

And this then is the American notion of the rights of man—these are the liberal, and humane, and enlightened views of freedom of the freest country in the world—that every human being who has a white face, and is of European origin, has a right to oppress, enslave, beat, whip, and otherwise punish, insult, and degrade at his will and pleasure, such of his fellow creatures as have skins of a darker hue, though it be but by a shade, and who are of African origin, although age after age, and even century after century, may have rolled by since first their ancestors breathed, though it were in chains, the air of their highly privileged, and now, as they are wont to boast it, most free and emancipated, land. Free and emancipated! we are tempted to exclaim. Free for the oppressor, that he may more safely play the tyrant over the oppressed: emancipated from the authority of the British crown, the control of the legislature of the parent state, that the yoke of bondage may be but the more securely fixed upon the necks of a large por-

tion of the population, who in England, could they once set their feet upon her happy shore, would be as free as the breath of heaven, to go whither, and to serve whom, they choose. Here the bishop himself dare not to shut the door of a church against them, nor peer nor peeress openly to offer them or contumely or wrong; whilst public estimation would sink to the level of the lowest, the very highest individual who would refuse to enter a shop, or house, because a decent negro, or man of colour, was, or had been there. How Americans act in such cases, we have already seen; but for so acting, the righteous retribution of an all-seeing Providence is already at work amongst them, and in the demoralization of their own privileged classes, the whites, through all their gradations and their ranks, they will reap an abundant harvest of the seeds of misery which they have profusely sown.

"'The existence of slavery in the United States, has,' Mr. Fearon truly observes, 'a most visible effect upon the national character. It necessarily brutalizes the minds of the southern and western inhabitants; it lowers, indeed, the tone of humane and correct feeling throughout the Union, and imperceptibly contributes to the existence of that great difference which here exists between theory and practice.'" Fearon, pp. 378, 379. [p. 29.]

Will Americans except to this testimony of so warm and devoted a friend? They surely cannot refuse to give it credence, when confirmed by the statement of one of their own presidents,—the most popular of them, perhaps, since the time of Washington.

"There must doubtless" (says Mr. Jefferson) "be an unhappy influence on the manners of the people, produced by the existence of slavery among us. The whole commerce between master and slave is a perpetual exercise of the most boisterous passions; the most unremitting despotism on the one part, and degrading submissions on the other. Our children see this, and learn to imitate it, for man is an imitative animal. The parent storms, the child looks on, catches the lineaments of wrath, puts on the same airs in the circle of smaller slaves, gives loose to the worst of passions, and thus nursed, educated, and daily exercised in tyranny, cannot but be stamped by it with odious peculiarities. The man must be a prodigy, who can retain his morals and manners undepraved by such circumstances." [pp. 30, 31.]

These remarks are just, and earnestly do we hope that America will listen to the warning voice of her philanthropists, ere it shall be too late to wipe off this foulest blot

upon the character of their country. "The people of *their* "land have used oppression, and have vexed the poor and "needy; yea, they have oppressed the stranger wrong-"fully;" beware they therefore lest the Almighty Being, the creatures of whose hands they have abused and injured, should "pour *his* indignation upon them, consume them "with the fire of *his* wrath," and "recompense their own "way upon their heads," as he did to the Israelites of old, in fulfilment of a prophecy, the set time of which fearfully arrived at length, although it lingered long.

And may not this be feared for England also, should her colonies be suffered much longer to remain the seat of a slavery as debasing to the oppressed, as it is dishonourable and disgraceful to the oppressor? Surely it may; and it is therefore the bounden duty of every lover of his country, to do all that lies in his power to avert so merited a judgment. We know that it has been asserted by those interested in the continuance of the present West India system of cultivation, that the condition of the slaves is so far from deplorable, that it is comparatively an enviable one, as they are frequently better off than many of the labouring classes in England. Examine we therefore into the particulars of that condition, with a view to expose the falsehood of this representation, though the very word slave, importing as it does the mere machine of another's will, is in itself a refutation of so absurd a statement. In doing so, we shall have occasion to compare their treatment in America and in the British colonies, and it is with regret we state, by anticipation, that the result will not be in our favour.

"We shall be told," says the author of Negro Slavery, "that the slavery existing in our West Indian colonies differs materially in many respects from that which prevails in the United States. We do not mean to deny this. We believe that in one or two particulars, the comparison might prove favourable to our own colonies. The slaves suffer less from cold in the West Indies than in America; and we do not mean to affirm that they are *excluded* from places of worship, however infrequently they may, in point of fact, attend them. In all the grand and essential points of personal comfort, however, the balance turns greatly on the other side. In America, they are in general more abundantly supplied with food. The labour of the field is there, too, for the most part, of a lighter kind than on sugar plantations. Task-work is also more prevalent in America than in the West Indies, where labour is usually performed by gangs under the immediate impulse of the lash. Besides which, the black and coloured population have a

readier access to the means of religious instruction in America than in our colonies." [pp. 38, 39.]

This general statement we now proceed to support by details; and shall first give a specimen of the terms in which our colonial legislatures systematically speak of this unhappy race, for whom they appear to have legislated but to depress them below the level of human beings. An act, of that of Barbadoes in 1688, and still unrepealed, in prescribing the mode of trial for slaves, most humanely, and with a commendable regard to the rights of man, and the spirit of the British constitution, declares, that "they being brutish "slaves, deserve not, for the baseness of their condition, to "be tried by the legal trial of twelve men;" whilst another clause speaks in a like equitable strain, of the "barbarous, "wild, and savage nature of the same negroes, and other "slaves, being such as renders them wholly unqualified to "be governed by the laws, practices, and customs of other "nations."

Let this suffice as a specimen of the legal phraseology of their degradation; we couple with it the language in which one of the most celebrated historians of our colonies, an author of the highest authority on all subjects connected with Western India, clothes his correspondent estimate of this insulted race. We allude to Mr. Long, who, in his well-known history of Jamaica, scruples not to deliver it as his matured opinion, that negroes are little elevated above the Oran-outang, "that type of man," and deliberately to declare, that "ludricous as the opinion may seem," he does "not think that an Oran-outang husband would be any dishonour to a Hottentot female." A high compliment this to the justice and benevolence of the Almighty Being, who of one blood has made all the families of man.

Take we next their legal condition, in relation to the state of which they are not citizens nor members, but bondmen and slaves,—not men, but *things*, saleable, like other articles of traffic, at the mere will of the owner, and even contrary to his will, for the payment of his debts under process, and of course by direct authority of the law, by whose officers they are taken and sold in execution, with as little ceremony as would be shewn in England, in taking in distress a horse or a cart, a poker or a warming-pan. As, however, they are mere personal chattels, they are not connected with the soil, and may therefore be, and generally are, sold without the estate on which they may have been born, and passed their lives. Separated from their friends

and family, as often happens, they may, at the mere caprice of the officer of justice, who shall put them into lots, or at the convenience of a buyer, be removed for life, or until their new master may fail, or be involved in debt, a thing of every day's occurrence in the present distressed state of West India property, to the most distant parts of the island, or even to islands which they never saw nor wished to see.

As in America, so in the West Indian colonies of Great Britain, the evidence of slaves is most iniquitously excluded, against white or free men.

"The effect of this," says Mr. Wilberforce, "cannot be stated more clearly or compendiously than in the memorable evidence of a gentleman eminently distinguished for the candour with which he gave to the Slave Trade Committee the result of his long personal experience in the West Indies,—the late Mr. Otley, chief-justice of St Vincent's,—himself a planter:—'As the evidence of slaves is never admitted against white men, the difficulty of legally establishing the facts is so great, that white men are in a manner put beyond the reach of the law.' It is due also to the late Sir William Young, long one of the most active opponents of the abolition, to state, that he likewise, when Governor of Tobago, acknowledged, as a radical defect in the administration of justice, that the law of evidence 'covered the most guilty European with impunity.' The same concession was made by both houses of the legislature of Grenada, in the earliest inquiries of the Privy Council. The only difficulty, as they stated, that had been found in putting an effectual stop to gross and wanton cruelty towards slaves, was that of bringing home the proof of the fact against the delinquent by satisfactory evidence; those who were capable of the guilt, being in general artful enough to prevent any but slaves being witnesses of the fact. 'As the matter stands,' they add, 'though we hope the instances of this island are at this day not frequent, yet it must be admitted with regret, that the persons prosecuted, and who certainly were guilty, have escaped for want of legal proof.' It is obvious that the same cause must produce the same effect in all our other slave colonies, although there has not not been found the same candour in confessing it." [pp. 13, 14.]

We have already stated the necessary results of this most unjustifiable distinction, in our indignant condemnation of a similar principle of American law, retained, we regret to add, from the infamous *code noire* of British colonial legislation, of all legislation of modern days perhaps the most unprincipled and the worst; we shall therefore content ourselves with extracting the following just remarks from the pamphlet on Negro Slavery.

"*In Jamaica and other islands the evidence of slaves is still wholly inadmissible, not merely in cases implicating their owner, but in all cases whatsoever, whether civil or criminal, affecting persons of free condition.*—Any white man may inflict not only thirty-nine, but three hundred and ninety lashes, on a slave; he may even murder the slave outright; yet, if the crime be not committed in the presence of other persons of free condition, willing to testify against him, he is secure from punishment. A thousand other slaves may have been present, but not one of the thousand would be permitted to offer his testimony in a court of justice against the criminal. The jury would not even be allowed the opportunity of judging of the credibility of his evidence. The mere circumstance of his being a slave, would be at once an insuperable bar to his statements being heard. His evidence would be wholly inadmissible. It is equally so in all cases, even when the suit involves a question of personal freedom. It is unnecessary to point out the enormities which must result from such a system. About 345,000 inhabitants of Jamaica, for example, are thus shut out, by the operation of this universal principle of colonial law, from any fair hope of obtaining legal redress for any injury, whether civil or criminal, which they may sustain from any one of the privileged order, amounting, perhaps, to a fifteenth or twentieth part of the whole population; while the persons composing that order have this farther pledge of immunity, that it is their common interest to discourage and defeat any attempts, on the part of the slaves, to obtain the efficient protection of magistrates or of courts of justice." [p. 106.]

We blush for our country, as we state this to be the law of any portion of the British dominions, but still more deeply are we ashamed to record, that the perversion of the very first principle of justice which we pointed out in the provision of the American law, which casts upon every black the *onus* of proving that he is not a slave, disgraces also the legislation of all the colonies of Great Britain in the West Indies. The gazettes of those colonies are every day crowded with advertisements of slaves detained in custody, although asserting themselves to be free, until they "shall satisfactorily prove their title to freedom;" in default of which they will, within a specified number of days, "be sold for the benefit of the public." If therefore a slave should have lost the deed of his emancipation—if he should be surreptitiously deprived of it by some avaricious wretches, prompted, by the reward paid for the apprehension of runaway negroes, to deprive him of his proof that he is not such, or even should they take it from him by force, secured as they are against all punishment for the violence or fraud

by the iniquitous law which rejects a black man's oath against a white, or should the same avarice cast him into prison whilst at a distance from his home and the living evidence of his emancipation,—he may and will be sold by direction of courts, misnomering themselves 'of justice,' to the highest bidder for his blood, just as in England a stray and impounded horse, or mule, sheep, ass, or pig, may, after due notice, be sold to pay the fees of its capture and the expenses of its keep.

"The next evil which I shall specify," says Mr. Wilberforce,—and we here follow his arrangement,—"for which the extreme degradation of these poor beings, in the eyes of their masters, can alone account, is the driving system. Not being supposed capable of being governed like other human beings, by the hope of reward, or the fear of punishment, they are subjected to the immediate impulse or present terror of the whip, and are driven to their work like brute animals. Lower than this, it is scarcely possible for man to be depressed by man. If such treatment does not find him vile and despised, it must infallibly make him so. Let it not, however, be supposed, that the only evil of this truly odious system is its outraging the moral character of the human species, or its farther degrading the slaves in the eyes of all who are in authority over them, and thereby extinguishing that sympathy which would be their best protection. The whip is itself a dreadful instrument of punishment: and the mode of inflicting that punishment shockingly indecent and degrading. The drivers themselves, commonly or rather always slaves, are usually the strongest and stoutest of the negroes; and though they are forbidden to give more than a few lashes at a time, as the immediate chastisement of faults committed at their work, yet the power over the slaves which they thus possess unavoidably invests them with a truly formidable tyranny, the consequences of which, to the unfortunate subjects of it, are often in the highest degree oppressive and pernicious. No one who reflects on the subject can be at a loss to anticipate one odious use which is too commonly made of this despotism, in extorting, from the fears of the young females who are subject to it, compliances with the licentious desires of the drivers, which they might otherwise have refused from attachment to another, if not from moral feelings and restraints. It is idle and insulting to talk of improving the condition of these poor beings, as rational and moral agents, while they are treated in a manner which precludes self-government, and annihilates all human motives but such as we impose on a maniac, or on a hardened and incorrigible convict." [pp. 14—16.]

It is difficult to form a conception of this system, without having witnessed it. The whip used by the driver is a very

heavy instrument, and with it he is allowed by law to inflict not more than ten lashes for any fault, or any thing which he, in the plenitude of his power, may deem a fault. The most common one is that of coming too late to the field, for which the offender is sure of getting five or six pretty severe lashes from the negro tyrant who superintends the labour of the gang, and applies, with at least sufficient frequency, his whip to the backs and shoulders of any who may flag at their work, or lag behind, in the line in which they work, like a team of horses, to the constant cracking of the whip; with this material advantage, however, in favour of the brute, that he feels the lash less frequently and severely than the man. When, however, they have offended, in the judgment of the driver,—a man the more likely to be tyrannical, in that he is selected from the ranks of those over whom he is permitted to tyrannize,—he orders the offenders, be they women or men, to be prostrated on the ground, and held firmly by other negroes, who grasp their hands and legs, whilst he with his heavy whip inflicts upon their bare posteriors such a number of lashes as he may deem the fault to have merited; and so prompt is he in exercising his authority, that the Rev. Mr. Cooper a clergyman of the church of England, sent out by Mr. Hibbert, one, as we well know, of the most humane of the West Indian proprietors, to ascertain what amelioration could be made in the condition of his slaves, saw three or four old women too late at work, who, as soon as they came up to the line, threw themselves upon the ground, to receive the punishment which they knew awaited them, and which was immediately administered in the shape of four, five, or six severe stripes of the whip. Such punishments are frequently administered; seldom, indeed, does a day pass upon any estate, without their occurring, and fifty or sixty negroes of both sexes and all ages subjected at one time to such a flogging, is by no means a rare exhibition even on what are esteemed well-regulated plantations.

"More serious punishments," continues this reverend gentleman, upon whose unexceptionable testimony we have given this statement, "are only inflicted by the authority of the overseer; and the mode of their infliction is usually the same as has been already described. Whether the offender be male or female, precisely the same course is pursued. The posteriors are made bare, and the offender is extended prone upon the ground, the hands and feet being firmly held and extended by other slaves; when the driver, with his long and heavy whip, inflicts, under the eye of the overseer, the

number of lashes which he may order; each lash, when the skin is tender, and not rendered callous by repeated punishments, making an incision on the buttocks, and thirty or forty such lashes leaving them in a dreadfully lacerated and bleeding state. Even those that have become the most callous cannot long resist the force of this terrible instrument, when applied by a skilful hand, but become also raw and bloody; indeed, no strength of skin can withstand its reiterated application. These punishments are inflicted by the overseer, whenever he thinks them to have been deserved. He has no written rules to guide his conduct, nor are the occasions at all defined on which he may exercise the power of punishment. Its exercise is regulated wholly and solely by his own discretion. An act of neglect, or disobedience, or even a look or a word supposed to imply insolence, no less than desertion, or theft, or contumacy, may be thus punished; and they may be thus punished, without trial and without appeal, at the mere pleasure and fiat of the overseer. Doubtless, any slave may, *after having been punished*, complain of his overseer to the attorney of the estate, or to a magistrate; but such complaint often does him more harm than good. The law professes to limit the number of lashes which shall be given at one time to thirty-nine: but neither this law, nor any other which professes to protect the slave, can be of much practical benefit to him: it cannot, under existing circumstances, be enforced; and its existence in the statute-book, therefore, is but a mockery. A negro, especially one who is the slave of an absentee proprietor, may be considered as entirely in the power of the overseer, who is his absolute master, and may be at the same instant his lawgiver, accuser, and judge; and may not only award sentence, but order its execution. And supposing him to act unjustly, or even cruelly, he has it in his power to prevent any redress from the law. The evidence of a thousand slaves would avail nothing to his conviction; and, even if there were any disposition in the inferior whites to inform, or to bear testimony against him, he has only to take care that the infliction does not take place in their presence. In point of fact, Mr. Cooper believes that the limitation of the number of lashes to thirty-nine is practically disregarded, whenever the overseer thinks the offence deserving of a larger measure of punishment. The information he received on this subject all went to shew, that the law was not attended to. One overseer told him, that a woman had disobeyed his orders, and he put her in the stocks by way of punishment. She complained to the attorney of this proceeding. He ordered her to be thrown down on the ground, in the customary manner, and thirty-nine lashes were inflicted on her naked posteriors; after which she was raised up, and immediately thrown down again, and received thirty-nine lashes more, applied in the same manner." [p. 61—63.]

It were almost a work of supererogation, after such a representation of the unlimited power enjoyed by the overseers

and attornies of estates, to select any particular instance of oppression from the many that are given in the pamphlets before us. The pettifogging arguments of the lawyer, just referred to, in evading, or rather attempting to evade, a law, the due execution of which, those who have the means have not the will, and those who have the motive have not the power to compel, shews that the restriction of punishment is a mere farce, intended to amuse and divert the attention of the humane friends of the negroes in England, not to benefit them in the West Indies. There the voice of humanity is never heard, and circumstances which in England give such powerful claims for kindness and gentleness, as that the man who could have shewed any other disposition to a woman would be branded as a brute, in the West Indies seem but incentives to greater cruelty; for we find it recorded in the journal of Mr. Cooper, that on two pregnant women desiring to quit the field during rain, on account of their situation, it was inhumanly refused them by the overseer; and that, on their way to complain of this refusal to a magistrate, they were stopped by a neighbouring overseer, and by him put into the stocks, until he could find leisure to send them back to their own overseer, by whom they were confined, put into the stocks again, and afterwards severely flogged. What a severe flogging in the West Indies is, none, we should apprehend, can in England form any idea, save soldiers, who may have been so disciplined for desertion, or thieves who have undergone the correction of the whipping-post, and even their reminiscence will not be equal to the reality. One runaway negro being taken, was "flogged in the usual manner," *i.e.* "as severely as he well could bear," and then set immediately to work in the field. During meal-times and at night he was regularly placed in the stocks, and when the lacerations produced by the first flogging were so far healed that he could bear a second, he was as severely flogged again, and while his sores were unhealed, one of the book-keeper's on the estate told Mr. Cooper, that maggots had bred in his flesh. That reverend gentleman mentioned this revolting circumstance to the attorney; but so much did it appear to be a matter of course, that he manifested no surprise at the relation. In another case, the provision-grounds of the overseer were robbed, whilst an old negro was appointed to watch them, and though they were too extensive for one man to prevent depredations being committed upon them, he received a severe flogging for his alleged

neglect, which made so great an alteration in him, that he never seemed well after it. Another robbery having been committed in a few weeks, he nevertheless received a flogging still more severe; so severe, indeed, that he was in a state from which, as he passed her window, Mrs. Cooper shrunk with horror, and when, attracted by his groans, her husband examined him, he appeared to be much lacerated, bled dreadfully, and soon afterwards died. In such a horrid system we cannot wonder to find it a common punishment for negroes, guilty of what is deemed a serious offence, to be confined during the intervals of labour, as well as during the whole of the night, in the stocks, whence they are removed in the morning to do their full share of work in the field. Should this course of flogging and imprisonment prove insufficient to reduce the slave to that obedience and docility which his oppressor expects, he is frequently sent to the workhouse of the parish, whence he is marched out, day after day, chained to another slave, and kept to hard labour, in repairing the roads, and that for a length of time, and for causes entirely depending on the sole will and pleasure of his owner or overseer. Should he escape from his tormentors, the negroes sent in pursuit of a runaway are directed, if they cannot take him, to cut him down with the cutlass, with which for that purpose they are armed; the Maroons in Jamaica—to which the planters triumphantly refer us for the perfection of their system—being authorized also to shoot them if they meet a resistance, in their apprehension, for which a reward is always paid.

In these remarks we have been led to mingle more than we had intended of the general treatment of the negroes with the particular evils of the driving system, but they are so intimately connected, that it will, perhaps, be the more convenient course to add here what little we have room to say upon the former point. They are, then, every where overworked, labouring, during crop-time, no less than six days and three nights a week; the general plan being to begin the sugar making on Sunday evening, and to continue it, without intermission, till about midnight of the following Saturday, when the mill stops about eighteen or twenty hours, to commence again on the Sunday evening; for though a law of Jamaica, of so recent a date as 1816, forbids the mills to be set at work before Monday morning, this law is particularly disregarded, as will be the case with all laws, where it is not the business or interest of any one to enforce them. To keep the mill going in this hurrying sea-

son, the slaves, women as well as men, (for in this exaction of excessive labour no distinction is made between the sexes,) are usually divided into two gangs, or spells, both of which are engaged in the various occupations of the plantation during the day, and are afterwards employed on alternate nights in the business of sugar making, though on some estates they labour half of every night, the gang being changed at midnight. The intervals of rest are but half an hour at breakfast, and two hours in the middle of the day. By law, except during the time of crop, one day in fourteen should be allowed for the cultivation of their own provision grounds; but this is not always done, though some few planters considerately give them more, as indeed in justice and humanity they should do, since the owners, for whom they toil at this unmerciful rate, provide them with no food beyond a small quantity of salt fish, and leave them, for the remainder and more substantial articles of their support, to the produce of their own grounds, which they must therefore have or make time to cultivate, or starve. Their houses are, generally speaking, little better than sheds, in which they lie on boards, and are covered with a mat of their own making, even a blanket being in common allowed but to women with children, and aged men.

Such is the result of Mr. Cooper's testimony; but lest it should be urged, that his humanity may have induced him to see things in a false or exaggerated light, we think it right to add that of Dr. Williamson, a physician, residing some years in Jamaica, and who, in his Notes on the West Indies, exhibits any thing rather than a disposition to wrong the planters from compassion to their slaves. The negroes, he tells us, appeared to him on many estates, to want, during the sickness to which their general treatment inevitably exposes them, the diet and clothing necessary to their restoration; and it very frequently happened, that when he had sent medicine, the overseer would not allow them to take it, because it would deprive his employer of a portion of their time. He tells us of one woman, confined, for a trivial offence, in the stocks, in a cold room, night and day, until her life was greatly endangered by cruelty and neglect; and of another case more distressing still, where a pregnant female was thus kept in the stocks until within a few days of her delivery, when her health having suffered severely by this inhuman treatment, she brought forth a dead child, exhibited symptoms of puerperal fever, and very shortly died of it. But perhaps a third which he adduces places this horrid

system, of which, in the main, he is the advocate, or at least the apologist, in a still more odious point of view. The overseer of an estate insisted on a married negress quitting her husband and children, to both of whom she was much attached, to live in adulterous intercourse with him. Finding resistance in vain, his orders were obeyed; but the woman and her husband, who was made wretched by her forced desertion, plotted to destroy their oppressor, and had nearly completed their purpose, by mixing arsenic in his lemonade. What became of her or him we are not told, though she and her husband were, most probably, hung; whilst the overseer would be left at liberty to commit, with impunity, similar atrocities, whenever his lusts or passions prompted him to do so. Such, at least, is to be expected from the general current of our colonial laws and their administration between master and slave,—white men and black *things*, like men in every thing, but in being treated, by their fellow creatures, even worse than brutes.

With so much to endure, so little to enjoy—such a load of suffering, such a hopelessness of relief,—is to be wondered at, that these poor creatures, as ignorant, for the most part, of the retribution of another state of existence, as they are of any pleasure in this, should droop, and pine away, and die, the victims of an oppression of which civilized life presents nothing like a parallel, savage lawlessness no greater atrocity or wrong. Dr. Williamson accordingly tells us, and we could readily believe such information on the credit of a much less competent evidence, that the negroes of the West Indies are liable to affections of the mind, which produce diseases of various kinds, amongst which he, of course, places, in the most prominent rank, that peculiar disease of our slave islands, the *mal d' estomac*, occasioned by the unnatural practice of dirt eating—a propensity which when once it has established itself among a gang of negroes, gains ground so rapidly, that it is impossible to calculate its ravages. "It has been observed, however," he adds, "that on estates, where the negroes are extremely comfortable, this disease is seldom, if ever, discovered," and this admission lets us into the whole secret of the practice. Where the slaves are well treated, they feel no temptation to destroy themselves; but where they are,—as they have nothing worth living for here, know nothing of a fear for an hereafter, but think, on the contrary, if they think of it at all, that on being released from their wretched state of thraldom they shall be transported to the land of their fathers, and the

society of their friends, they resolutely persevere in a plan of self-destruction, suited to the cowardice of their subdued spirits, and the imbecility of their untutored minds. In this persuasion, Dr. Williamson tells us, that "the ill-disposed to their masters will sometimes be guilty of suicide; or by a resolute determination resort to dirt eating, and thence produce disease, and at length death. And all this, it appears, is under the wretched and malicious design of spiting the master to whom they are so unreasonable as to be indisposed, in return for all the kindnesses conferred upon them, of which we have already given a catalogue; although the further favour of occasionally chaining them together by the neck, and branding them on the shoulder with their own especial red-hot mark, as they brand their other cattle, was accidentally passed over, and is therefore added here. Far be it from us, under any circumstances, to justify, or even extenuate, suicide; but he who cannot discover any other reason for its frequent occurrence amongst the slaves of the West Indies, than is here assigned, ay, and one, we will boldly say, casting upon their masters and their agents a fearful responsibility for their blood, may, as has been observed with reference to Dr. Williamson's remark, refer the death of Cato to "an ill disposition towards his master Cæsar," or, we will even add, esteem the martyrdom of Ridley and Latimer but a pure piece of spite against their tyrannical and bloody-minded sovereign.

But we turn from an absurdity against which the common sense of every man must revolt, and pass also from a statement of the corporeal injuries inflicted upon that most wretched portion of our fellow-creatures and fellow-subjects too, to a brief consideration of their moral condition. Of all proofs of the degradation of a people that could possibly be afforded, the unrestrained licentious intercourse of the sexes is, perhaps, the most conclusive, and the most difficult to remove.

"Let us," says the author of Negro Slavery, "hear Dr. Williamson's testimony respecting another class of evils:—'A stranger is much surprised to observe the domestic attachments which many of the most respectable of the white inhabitants form with females of colour.' 'Among the negroes, licentious appetites are promiscuously gratified; and the truth requires that it should not be concealed, that the whites on estates follow the same habits, on many occasions, to a greater extent: black or brown mistresses are considered necessary appendages to every establishment; even a young book-keeper, coming from Europe, is generally instructed

to provide himself; and however repugnant may seem the idea at first, his scruples are overcome, and he conforms to general custom.' (Vol. i. pp. 42—49.) Dr. Williamson, after enumerating a variety of causes of disease to which the circumstances of the negroes expose them, adds, 'Feelings of humanity and interest concur to deplore that condition of moral turpitude which has proved the source of so many evils to that devoted country.' 'That unrestrained habit of promiscuous intercourse, which almost universally prevails in Jamaica, is, in itself, an insuperable bar to population.' 'Negro women, in that unrestrained and corrupt line of conduct they are apt to pursue on arriving at puberty, contract habits inimical to all decency, and particularly adverse to all probability of increasing numbers on the estate.' He then proposes a plan for placing them under discreet superintendence, until married to persons of their own colour; and adds, somewhat obscurely, but with a dreadful significancy, 'Such a course would preclude that barbarous and violent line of conduct adopted on such occasions.' "* (Vol. ii. pp. 131—199.) [p. 75.]

We rejoice that it is not necessary to endeavour to unravel these dark and disgusting mysteries; for where men have the power of compelling the gratification of their lusts by stripes, and stocks, and chains,—where women have rarely an inducement to resist seduction, and no power to oppose themselves to force, it is easy to conceive that scenes of the grossest violence and indecency must be perpetually presented. So gross, indeed, is the immorality prevailing on this point, that a white man never passes a night at the house of a friend in the West Indies, without the offer of a female slave for his companion being deemed as necessary a mark of attention, as to provide him with slippers or a boot-jack; whilst the asking her consent to this revolting prostitution would be deemed quite as unnecessary and absurd as requiring that of the inanimate articles of furniture in his bed-room. A black mistress is indeed so necessary a part of a West Indian establishment, that it is the first article with which a young clerk or book-keeper, as he is termed, will regularly be supplied on his coming from England or elsewhere, to settle on an estate; for as his children will be the slaves of his owner, he can afford him this

* This sentence furnishes one of the many instances which occur in Dr. Williamson's book of reluctant admissions, or dark intimations of evils, the combined result of profligacy and hard-heartedness, (lust and cruelty) in persons armed with power, which, however intelligible they may be to his West Indian friends, can convey no very clear ideas to persons used only to the decencies and restraints of European society.

accommodation without inconvenience, and even with advantage to himself. The planter, the attorney, and the overseer, have of course, in the meanwhile, the whole herd of slaves, from which to choose their negro seraglio; and when tired of one, have but to order in another. Should they chance to fix their lustful wishes (for it would here be a profanation to talk of affection) upon the slave of another, a negociation is opened for her purchase, in which the seller gets a premium for prostitution, the buyer another wretched victim of appetite, sinking him beneath the level of the brute. The effect of such a general contamination must needs be horrible, and facts prove unequivocally that it is so; for mothers will not hesitate to play the bawd to their daughters, and sell their favours to the highest bidders; whilst the women of colour deem an illicit connection with a white infinitely more creditable than a marriage to a black, or man of colour, even though he also should be free. These connections cannot be founded on affection, and often are the result of violence and constraint. Hence it frequently happens that the female negroes, when in a state of pregnancy, take means to procure their miscarriage. This Dr. Williamson informs us that they are strongly suspected of doing, on his favourite principle of accounting for the ills incident on slavery, from an "ill disposition to their masters, and other barbarous reasons, for which there can be no excuse." When we remember what they endure themselves, it would not, however, be difficult to find an excuse for endeavouring to prevent, even by such means, the entail of similar misery upon their children, and their children's children. Unenlightened, uninstructed, debased, insulted, outraged as they are—in the guilt of their conduct, others must full deeply share, as they are also most justly answerable for the universal system of concubinage between blacks and whites, which Dr. Williamson terms but "an unlucky habit of debasement."

Marriage amongst our West Indian slaves is an institution comparatively unknown, and the planters take no pains to encourage it, but on the contrary consider them as too degraded to be proper subjects for the conjugal institution.

"A striking corroboration of this position," says Mr. Wilberforce, "was afforded but a few years ago, when a very worthy clergyman, of one of our Leeward Islands, having obtained the master's leave, proposed to solemnize the marriage of a slave according to the forms of the Church of England. The publication of the

banns produced an universal ferment in the colony: the case was immediately referred to the highest legal authorities upon the spot; nor was the question, as a point of law, settled, until it had been referred to his Majesty's legal advisers in this country." [p. 19.]

From other sources, we have reason to know, that still more recently the colonial law officers of one of our islands sent home a case for an opinion here, on the validity of the marriage of slaves, and although we fully agree in the answer to it, which asserted the power of a slave to contract this relation, we cannot shut our eyes to the obstacle opposed to his doing so, in the uncontrolled authority of the master virtually to dissolve it whenever he thinks proper, by selling one of the parties, perhaps to a distant island, and retaining the other in bondage on his own estate. The laws of all civilized states have denounced a severe punishment on the infraction of the marriage vow, by taking a second husband, or wife, during the life-time of the first; but with what justice could this be put in execution (and with us it may be death) against a person whose first marriage was in fact dissolved by a forced separation from the person whom he had vowed in the sight of God to love and cherish until death should part them. To render marriage what it ought to be, in the West Indies, masters must at all events be deprived of the power of separating man and wife; or what becomes of the command, "Those whom God hath joined, let no man put asunder."

Is it asked what provision is made for their spiritual instruction? We answer, Save by the voluntary exertions of those holy and devoted men, who, as missionaries, have gone out to the heathen, not counting their lives dear unto themselves,—little or none. On the contrary, every impediment seems to be thrown in the way of their instruction, for of all days in the week Sunday is the only one on which the negro can go to market, either to sell the produce of his own provision-grounds, or to supply the wants of himself and family. During crop, which lasts for four or five months in the year, the sabbath also, instead of being a day of rest, is the only day allowed to these poor overworked slaves, to cultivate the ground on which they all-but entirely depend for their support. And what is the example set them by the whites? The worst that can be conceived in a professedly Christian land; for the market, held avowedly for the negroes, is in fact also a market for their masters, who attend on the sabbath as regularly at

their stores, and their counting-houses as on any other day. We have the authority of Dr. Williamson for adding that "the white inhabitants (of Jamaica) are wilfully "inattentive to public religious duties, and that contempt "for religion is openly avowed by a great proportion of "them." And how, we could ask, can it be otherwise? Can men, living in the daily and hourly commission of such cruel injuries to their fellow-creatures, have the slightest reverence for that religion which, assuring us that God has made of one flesh all the families of the earth, commands us to do unto others as we would that others should do unto us? Can the mild virtues of Christianity flourish, or even be professed, in a country where the common feelings of humanity are so brutalized and forgotten, that female owners of slaves will, without any scruple, order them to be flogged, and even stand by to see them stripped bare, and punished in a manner as revolting to decency as it is to every just and generous feeling of the human heart? As well might that poor, oppressed negro hope to succeed in releasing himself from these contumelious wrongs, by washing himself white. At church the white people seldom appear; and when they do so, we are told by the writer last quoted, that they conduct themselves with the greatest indecency, though they might, one would imagine, be shamed into a contrary behaviour by the propriety uniformly observed there by the people of colour. The day thus begun in the neglect of every religious duty, and spent in the pursuit of every secular avocation by master and by slave, is generally closed by both in scenes of riotous excess and brutal debauchery; for we quote again the very words of Dr. Williamson, lest we should be charged with misrepresentation or overstatement. The sabbath in Jamaica, (and that colony, or at least no worse than the rest,) "is," says he, "by the "established custom of the island, a day of marketing, "labour, dancing, and excess of every kind."

"And while," remarks the author of the Negro Slavery, "in our colonies the negro slaves are denied the sabbath as a day of repose or devotion, in the colonies of Spain or Portugal the conduct pursued is widely different. There, the sabbath is appropriated, in the case of the slaves, to rest or religious observances, and another day in the week is regularly allowed them to cultivate their grounds, or otherwise to be employed for their own benefit. The contrast is striking and opprobrious!" [p. 112.]

As Britons and as Protestants, surely we ought to blush

at the justice of this comparison, nor shall we have any occasion to congratulate ourselves on the result of another, which we are about to institute.

The degradation of a black slave below a white, is scarcely, if at all, less complete in the British West Indies than in America. An union of a white pauper, lame, halt, and blind, with the fairest negress that ever walked the earth, even with a share of worldly goods, which to him would be a fortune thrown into the scale of her recommendations, would be considered in those countries an indelible stain upon our purer blood. Nay, to such a height have these proud feelings been carried, that one of the advocates for things as they are in our colonies, very seriously proposes, that the pains and penalties of felony should be enacted against parties so intermarrying—*contra bonos mores,* we presume the indictment must allege, though what moral law it would infringe, we are at a loss to imagine.

"It is a strong proof," says the author of the pamphlet on Negro Slavery, "of the degrading light in which free persons of colour are viewed by the whites, that these last never introduce even their own children into company. It was thought a very extraordinary thing, on one occasion, to see a father riding in a gig with his own coloured daughter. Coloured persons reputed to be the children of the owners of the estates, are sometimes held as slaves upon them, and have been even sold along with them." [p. 68.]

But enough of this disgusting catalogue of injuries, insults, and cruel oppressions. To render it complete, we observe in conclusion, that every possible obstacle seems to be thrown in the way of emancipating slaves from the thraldom in which they are held. Should a slave be able to pay his value in monies numbered, or should any benevolent being offer to pay it for him, it is entirely in the discretion of the master to refuse or grant it; an evil which the whites feel not, when it presses but upon the slave,—though they occasionally murmur somewhat loudly when they cannot effect, by purchase, the emancipation of their own illegitimate children by the black slaves of some other proprietor. For some years the West Indian slave-owners have been professing the most anxious desire to ameliorate the condition of their slaves, and even, when a fit time shall come, to emancipate them altogether. But in the midst of all these professions, what has been their practice? Let the following short statement of facts, from the pamphlet on Negro Slavery, answer the question:

"In May, 1801, an act was passed in Barbadoes, to increase the fines on manumissions from £50 to £300, on each female manumitted, and to £200 on each male. In July, 1802, the legislature of St. Kitt's imposed a fine of £500 currency on the manumission of slaves born in the island, to be increased to £1000 in the case of slaves not born in the island. In some of the other islands fines of inferior amount were imposed; and in the Bermudas an act was passed to prohibit emancipation altogether, and to prevent persons of colour being seized of real estates;—and all these acts received the royal assent! Such has been the spirit of colonial legislature, even at a recent period!" [p. 111.]

We have long been in the habit of looking on every institution of Spain as tyrannical and oppressive, but in the midst of the boasted superiority of our own laws and constitution, the following account of her colonial policy should make us ashamed of its comparison with ours.

"In the Spanish American possessions it has always been the established practice to encourage manumissions. A slave had a right by law to his freedom, as soon as he could repay to his master the sum he had cost. In order to enable the slave to do this, he was not only allowed the undisturbed enjoyment of the sabbath, either for rest or for religious purposes, or for his own emolument, as he might like best, but he was allowed also one day in the week for the cultivation of his provision-grounds; his master being entitled to the labour of the other five. As soon, however, as the slave, by his industry and frugality, had accumulated the fifth part of his value, it was usual for the master, on being paid that amount, to relinquish to the slave another day of the week, and so on until he had repaid the whole of his original cost, and thus became altogether free. He continued, however, in some cases, during the days which were his own, and even after his complete emancipation, to labour for hire in his master's service. By this process, not only was the master's capital replaced without loss, but a peasantry was formed around him, which had learned by experience the happy effects of industry and frugality, and were therefore industrious and provident. Notwithstanding this liberal policy, the enfranchised slaves have never been known in the Spanish possessions to rise against their former master, or to excite those who were still slaves, to seek any other method of deliverance than they themselves had pursued; whilst they formed, by their number and hardihood, a valuable means of defence from foreign aggression. In consequence of this admirable system, the whole negro population of the Spanish possessions were so rapidly approximating to emancipation, that about the year 1790, the number of free blacks and people of colour somewhat exceeded, in all of them, the number of slaves. Since that time, in Cuba alone, in consequence of the immense importations

from Africa into that island, has this proportion been diminished; but even there the free black aud coloured population amounts to from a third to a half of the number of the slaves. In the other transatlantic possessions of Spain, their number has gone on progressively increasing, until now slavery can hardly be said to have an existence there. And this happy consummation has been effected without any commotion, and with the ready concurrence of the master, who has not only not been a loser, but a gainer, by the change. How opprobrious to Great Britain, is the contrast which this system exhibits, to that of our colonies!" [p. 109.]

"The happy effects of this admirable mode of manumission are well illustrated in the following extract from Humboldt's Travels:—

"'We observed, with a lively interest, the great number of scattered houses in the valley inhabited by freedmen. In the Spanish colonies, the institutions and the manners are more favourable to the liberty of the blacks, than in the other European settlements. In all these excursions we were agreeably surprised, not only at the progress of agriculture, but the increase of a free, laborious population, accustomed to toil, and too poor to rely on the assistance of slaves. White and black farmers had every where small separate establishments. Our host, whose father had a revenue of 40,000 piastres, possessing more lands than he could clear, he distributed them in the valley of Aragua, among poor families who chose to apply themselves to the cultivation of cotton. He endeavoured to surround his ample plantations with freemen, who, working as they chose, either on their own land or in the neighbouring plantations, supplied him with day-labourers at the time of harvest. Nobly occupied on the means best adapted gradually to extinguish the slavery of the blacks in these colonies, Count Torur flattered himself with the double hope of rendering slaves less necessary to the landholders, and furnishing the freedmen with opportunities of becoming farmers. On departing for Europe, he had parcelled out and let a part of the lands of Cura. Four years after, at his return to America, he found on this spot, finely cultivated in cotton, a little hamlet of thirty or forty houses, which is called Punta Zamura, and which we afterwards visited with him. The inhabitants of this hamlet are nearly all Mulattoes, Zumboes, or free blacks. This example of letting out land has been happily followed by other great proprietors. I love to dwell on these details of colonial industry, because they prove to the inhabitants of Europe, what to the enlightened inhabitants of the colonies has long ceased to be doubtful, that the continent of Spanish America can produce sugar and indigo by free hands, and that the unhappy slaves are capable of becoming peasants, farmers, and landholders.'" [p. 110.]

And how, we may be asked, are all the dreadful evils you have exposed to be remedied? Not, we answer, by leaving the gradual abolition, or even the reformation of the present bar-

barous and unchristian system, to our colonial legislators, who are at once makers of laws for the regulation of slaves, and owners of slaves themselves. The experience of past ages shews the absurdity of trusting to such reformers, as not only in the West Indies, but in the United States, where the same union of conflicting interests and incompatible offices exists, slavery reigns in all its horrors; whilst in the Spanish colonies it exhibits itself perhaps in the very mildest form which such an excrescence on the constitution of humanity can assume. Wherefore then this difference in favour of a despotic state, (for Spain, at the time we refer to, was such) over the two freest governments in the universe? Wherefore, but because the parent legislature of Spain has enacted laws for controling the authority of the colonial slave masters over their slaves, whilst England and America have absurdly left those masters to control themselves. How little they are to be trusted, has frequently been proved. Thus, about twenty years ago, an act was passed in Dominica, for the encouragement, protection, and better government of slaves, but in an official despatch, Sir George Prevost, the governor of that island, expressly says, "it "appears to have been considered, from the day it was "passed until this hour, as a political measure, to avert the "interference of the mother country in the government of "slaves.'" This also has notoriously been the case with the curates' bill of Jamaica, and several other acts of the colonial legislature; and with every disposition to think favourably of the government, we cannot help suspecting, that the pledge given by Mr. Canning on a late occasion, was but a repetition of the old juggle between the planters and the executive, for preventing any measure passing the British legislature, which would really secure the gradual abolition of slavery. It behoves, therefore, the friends of a measure in which the character of the country is so deeply implicated, to be still upon the alert, as they are opposed by men whose interest prevents them from supineness, and never to be satisfied with any thing short of an act of the British Parliament, expressly providing, at some given period, however distant, for the utter extinction, however gradually effected, of the horrid system of slavery, which is a disgrace, not to our country only, but to human nature. We hope, hereafter, to enter into the details of the most prudent plan of effecting this object, our present purpose being but to excite the attentioa of our readers to its vast importance.

AMERICAN LITERATURE AND INTELLIGENCE.

We commence this department of our work with the following extracts from the Sixth Report of the American Bible Society, presented May 9, 1822, and which we should sooner have noticed, but that our anxiety to complete the account of the Penitentiary System, compelled us to lay it aside, when the re-opening of our communications with New-York brought it to hand. The details, however, are too interesting to be out of season, even now that we are shortly expecting more recent ones.

"The Managers of the American Bible Society meet their constituents, at this sixth anniversary, with mingled emotions of regret and gladness, of resignation and delight.

"It has pleased Almighty God to call out of this world, we trust into the rest and bliss of heaven, the first president of the Society, the Honourable Elias Boudinot. He departed this life on the 24th day of October last, in the eighty-second year of his age. In his last hours, his faith was firm, his patience was constant, and his hope was strong. He avowed himself willing, and even desirous, to depart hence; and the last prayer which he was known to utter, was, in the words of the dying Stephen, 'Lord Jesus, receive my spirit.' A deputation from the Board attended his obsequies; and a testimonial of gratitude and affection was entered on the minutes. While this afflictive dispensation has been deeply felt, the Managers have had joy accompanying their sorrow. At the very time of exercising submission to the will of the Lord, manifested in his providence, they expressed 'their grateful acknowledgments to a merciful God for his goodness, in prolonging beyond the ordinary measure of human life, that of their illustrious patron, in permitting him to witness the rapid growth and prosperity of the cherished object of his affections; in conveying to his heart the consolations of that blessed book, which he had made the standard of his faith and the rule of his conduct; and in enabling him to close a well-spent life, with the full hope, through the merits of his Saviour, of a blissful immortality beyond the grave.' The Managers rejoice, that the piety of their departed friend and benefactor was ardent, and his walk exemplary; that his works of faith and of usefulness were so numerous and so noble; and in the confidence that the stroke, which has caused many to mourn their loss, has been to his unspeakable gain. The letters received by the Board on this occasion, and particularly those from the president and one of the secretaries of the British and Foreign Bible Society, have not only

expressed sympathy and condolence, but also been so many evidences of the high sense entertained in this and in other countries of the character and the exertions of Dr. Boudinot. The monument to his honour, more durable than brass, is the American Bible Society; and instead of merely *some* friends and strangers reading his epitaph on his tombstone, and *thus* learning or retaining the remembrance of his name and his worth, there will be thousands on thousands, in successive ages, blessing his memory, and blessing God on his account, while they witness the usefulness, or experience the benefits, of the national institution. On his decease, the attention of the Board was directed to the election of a suitable person to be his successor. It is a most gratifying circumstance, that while the Managers felt very high respect and warm attachment to the many distinguished characters in our country, who have patronized and supported the bible cause, there was *one* in whom all were immediately united: and at a meeting of the Board on the 6th of December, by an unanimous vote, the Hon. John Jay, of New-York, was elected the president of the American Bible Society.

"The Managers proceed to give an account of the transactions during the sixth year of the Society; and they do so, with cordial praises to that God who has smiled on their labours, and even increased his blessing and the prosperity of the institution. The pressure of the times has not ceased, particularly in the Western States; perhaps in some districts of the country, pecuniary difficulties have become more numerous, and have obtained greater influence, than at the time of the last Report: yet the sales of bibles and testaments, from the depository, have been greater than ever during the past year; and the treasurer's statement will shew, that the receipts of the society, and the liberality of the community in its favour, have augmented.

"Rejoicing in the support of their fellow-citizens, and in the blessing of God, the Board have prosecuted their work with unabated zeal. They have felt the influence of the truths of the bible upon their own hearts; they have found that the bonds of christian charity grow stronger, while the union of christian efforts continues; they have heard, month after month, of new auxiliaries to strengthen the parent Society, and to furnish the scriptures to the destitute; and they have been cheered with repeated accounts of the benefits resulting from the diffusion of the sacred volume. Thus influenced and encouraged, they have persevered in their labours of love, entertaining mutual confidence, and engaging in their deliberations, and adopting their measures, with uninterrupted harmony.

"It was mentioned in the last Report, that it had been deemed expedient to diminish the work of the printer and binder in the depository. The business, without further reduction, has been continued, and within a few months materially extended. The

demand for the cheapest edition of the bible, and for the new testament in 18mo., has been particularly great, and it has been very difficult to secure a constant supply. A regard to economy, and a desire to accomplish the largest measure of good, have induced the auxiliaries to limit their *gifts* of bibles almost entirely to the cheapest edition; hence the demand for it more than for others: and the small new testament has been found so well calculated for the use of Sunday schools, and even as a book to be used in schools of all descriptions, from its size and cheapness, that it has been called for from every quarter. From these, and other causes, the business in the depository has been greatly increased within a short period.

"There have been printed at the depository of the American Bible Society during the sixth year,

Bibles	15,625
New Testaments in English	17,500
in Spanish	3,250
There have been purchased, German Bibles	250
	36,625
Which, added to the number mentioned in the last Report	231,552

Make a total of two hundred and sixty-eight thousand one hundred and seventy-seven bibles and testaments, or parts of the latter, printed from the stereotype plates of the Society in New-York, and at Lexington, Kentucky; or otherwise obtained for circulation, during the six years of its existence.

"There have been issued from the depository, from the 30th of April 1821, to the 1st of May 1822,

Bibles	28,910
Testaments	24,506
Gospel of John, in Mohawk	39
Epistles of John, in Delaware	15
	53,470

"In the five preceding years, there were issued,

Bibles and Testaments	139,510	
Epistles of John, in Delaware	736	
Gospel of John, in Mohawk	102	140,348

Making a total of one hundred and ninety-three thousand eight hundred and eighteen bibles and testaments, and parts of the new testament, issued by the American Bible Society, since its establishment.

"Were the managers able to add the number of bibles and testaments distributed by several auxiliaries, who have obtained the whole or a part of the copies circulated by them, not from the depository, but elsewhere, the above total would be greatly enlarged. The Board have not the information which would enable

them to make an exact statement: but they observe, with much pleasure, that the auxiliaries, with few exceptions, are now purchasing their supplies of the scriptures from the depository, under a conviction that it is for their interest to do so, on account of the superiority of the books of the Society over those to be obtained elsewhere at the same prices. Of the bibles issued from the depository during the sixth year, there were, German, 393; French, 551; Gaelic 21; Welch 5. Of the testaments, 1576 were Spanish, and 77 French.

"The calls on the liberality of the Managers during the past year have been many, and loud, and urgent. The Board have been sensible that it became them to be vigilant and prudent, in relation to the applications made to them. But they have never forgotten, that they were stewards of a public charity; and that 'there is that scattereth and yet increaseth,' while to withhold 'more than is meet, tendeth to poverty.' Therefore, in faith, and in obedience to the Master's will, they have never refused the needy; they have given with delight; and they have been pained when they have found themselves able to grant only a part of what was asked.

"The testaments in the Spanish language, which, as was stated in the last Report, were sent to Buenos Ayres, have been favourably received by the Cabildo of that city, and by their order have been delivered to the commissioner of schools. A large number of copies of the new testament in Spanish, have been sent to various parts of South America, and other places, where the Spanish language is spoken. The Managers find the facility of introducing these scriptures to be increasing, and the number of those who aid them in this work is considerable. They have been assured that in one place, these testaments were received as a most acceptable gift by a Roman Catholic ecclesiastic, that he proceeded immediately to a judicious distribution of them, and that he appeared to engage in this charity with lively pleasure. The Board feel grateful for the assistance with which they have been favoured; and they are determined to embrace and to improve, to the utmost, every opportunity of circulating the scriptures in Spanish. They rejoice in the prospect of being thus more and more instrumental for the divine glory, and for the good of multitudes who have hitherto remained ignorant of the oracles of God, and among whom, till lately, a copy of the scriptures was hardly to be found. As the truths of religion become more known, the desire of these persons to possess the sacred book will be more general; and the hope may be entertained with confidence, that in a few years, the new testament, and also the whole bible, will obtain a vastly greater circulation among those who use the Spanish language in America and in the West Indies. In this work, the British and Foreign Bible Society have already engaged with zeal and vigour, and they are preparing

copious editions of the Scriptures for the Spanish and Portuguese Catholics.

"The Board are encouraged to expect that much will be done in the ensuing year in the state of Louisiana. The Louisiana Bible Society has lately been revived under circumstances of great promise, and the friends of the bible cause connected with that Society, manifest very gratifying zeal and activity. By their means the Managers hope to succeed in placing the scriptures in the hands of many of the Catholic citizens of that state; and therefore measures have already been adopted, by which that society will be furnished with an ample supply of new testaments in French and Spanish, in the versions of De Sacy and Scio. The French new testaments are those mentioned in the last Report, as received from the British and Foreign Bible Society for circulation in Louisiana. A donation of bibles and testaments has recently been granted, at their request, to the American Board of Commissioners for Foreign Missions, to be sent to the Sandwich Islands, and to be distributed among the mariners frequenting those islands. The Managers trust that, by this measure, the benefits of the American Bible Society will be felt by many, who, when departing on a long voyage, have omitted to provide themselves with the scriptures, and who would else have remained, perhaps for years, without even an opportunity to peruse them. The bibles sent to the Vermont Bible Society for distribution in Canada, were very favourably received. The most of them were sold for a part of their value, according to the ability of the purchaser. The want of bibles was found to be very great. At the request of that active and efficient auxiliary, another supply of French bibles has recently been sent, also for distribution in Canada. As to the parts of the holy scriptures which the American Bible Society have printed in the Indian languages, the Managers regret that they must make a statement still less favourable than that contained in the last Report. The distribution has been very limited, and besides, there being reason to fear, from the information received, that the version of the Gospel of John in Mohawk, was not sufficiently accurate for circulation, its issue has, in consequence, been for the present suspended.

"The Board have much gratification in communicating to the Society another evidence of the vigilance, the promptitude, and the zeal, of the Committee of the British and Foreign Bible Society. Dr. Pinkerton, when at Paris, discovered there a manuscript in the Illinois language, consisting of a large folio, containing Genesis complete, several Psalms, the Gospels for all the Sundays and holy-days throughout the year, a number of other *items*, and a grammar, with a very extensive dictionary. It was said to be the work of a missionary, who made it for his own use and that of his brethren; and in some way it had been got out of the library of the *Propaganda*. It was offered for sale to the British and Foreign Bible Society; and the Committee of that Society immediately wrote

on the subject to your Managers. From the best information which the Board have yet procured, they are of opinion that the Illinois nation of Indians, though a nation may have existed under that name, has now become extinct, or exists under another name, and cannot be pointed out. A very considerable number of bibles and testaments have been given to various Bible Societies, throughout the United States and their territories."

Details are then given of the gratuitous issues of bibles and testaments during the year, the total of which, and the more interesting particulars of their distribution, are thus stated,

"Making a total of thirteen thousand seven hundred and six bibles and testaments, and parts of the latter, value 7869 dollars, 50 cents, (upwards of £1770,) issued gratuitously during the sixth year of the Society, to Auxiliary Societies in various parts of the United States; to two Bible Societies not auxiliary; to two public bodies; and to several individuals for distribution."

"The Managers have received numerous expressions of thanks for these gratuities, and strong evidences of their importance and usefulness.

"As to several of the above donations, the Board deem it their duty to make some explanations and statements. In the tremendous gale of the 3d of September last, the vessel was wrecked in which were bibles and testaments for the Maryland Bible Society, the Frederick County Bible Society, (Maryland,) and the Fayette County Bible Society, (Pennsylvania.) A new shipment was therefore ordered to these societies, to replace those which had been damaged on board of the vessel. Several of the donations are to Bible Societies in the state of Maine. The greater part of that extensive State has not been very long settled; and, excepting on the sea coast, the population is much scattered. It is thus like a new country, and it was ascertained that many were destitute of the scriptures, and that the local institutions had not the means of supplying them. The Managers were glad to have it in their power to afford them assistance; and while they had done much, and purposed to do much for their brethren in the west, they very cordially furnished to their brethren in the eastern extremity of the Union, the number of copies of the scriptures which appeared to be at present needed by them. Several of the donations are to newly formed Auxiliary Bible Societies in the state of North Carolina, and elsewhere. The Board were induced to believe, that a small grant to each, at the commencement of the operations of these auxiliaries, would quicken the zeal and animate the efforts of the members, tend to silence opposition to them, and to multiply the numbers of their friends, by enabling them to give immediate and decisive evidences of the benevolence and usefulness of their designs.

"In a number of instances, donations have been made to auxiliaries, whose list of members had become very scanty, and whose means were consequently small. The Managers found much pleasure in cheering the hearts of the faithful adherents to the cause, in these instances, by enabling them still to do good to the needy; and, while the Board desire that every effort may be used to maintain the auxiliaries in their strength and efficiency, yet they may always be relied on to aid every association of their zealous and persevering friends, however small at first, or however reduced.

"Many of the donations have been granted in consequence of deeply affecting statements of the inability of the auxiliaries, and of the wants of their districts, particularly in the western states. In some cases, the auxiliaries have felt constrained to receive articles of produce or of manufacture, in payment of the annual subscriptions of members, or in payment for bibles. In other cases it has been asserted, that few articles would even pay the price of conveying them to a market, and consequently all collections of subscriptions, and all sales of bibles, were stopped. In other instances, the difference of exchange between the places referred to, and the Atlantic states, had become so great, that remittances were totally suspended; or, as the only method of preventing their remittances from dwindling away to an insignificant sum, the managers of the auxiliaries chose to purchase some saleable article with their local currency, and ship it to a distant place, there to be converted into current money. With the accounts of the inability of the auxiliaries, there were received also statements of great and most pitiable need in many districts. It will be surprising to some, but the Managers have had it positively asserted to them, and it may not be questioned, that, in the year 1821, in a city where more than one Bible Society had long existed, there were found, in a single ward, no less than thirty-six families living in total ignorance of the scriptures. They were discovered, and they were supplied without delay by one of the most zealous and valuable of the auxiliaries of the American Bible Society. But, in the Western States particularly, the necessity is very often manifest, while there is little or no ability to relieve it. By the corresponding secretary of one Bible Society there, it was officially stated to your Managers, that, 'with proper exertions, five hundred bibles and five hundred testaments might be distributed, within a moderate district, during the year, and then the want would not be supplied.' The corresponding secretary of another western society declared officially, 'We could circulate almost any amount that might be sent us.' From another society, information was received, that their stock of scriptures had long been exhausted; that *their managers*, with a noble liberality, *had purchased bibles from the stores at their private expense, and given them to the poor;* and that three thousand copies would not be too many as an immediate supply. As to another society, the

Board learned, from undoubted authority, that nearly three thousand bibles and testaments have been distributed by it, and yet that the want of the scriptures was greater than at the time of the organization of the society, owing to the vast additions to the population within its district, which was calculated to have *trebled* since the society was formed.

"These are some of the circumstances under which the Managers have made many of the gratuitous grants above recited. They are confident that they have not bestowed too freely; and should any be ready to think that their gifts have been too limited, they have only to state, that they purpose, as they shall be enabled, to repeat these gratuities to their needy fellow-citizens.

"The Marine Bible Societies have continued their operations during the year, and there has been some increase of the number. The expectations, as to their usefulness, have not been disappointed. Many seamen have exhibited much interest in the design of the societies, and derived benefits from them. On one occasion, at a meeting appointed by a Marine Bible Society, all the seamen in port were requested to attend, and the request was very generally complied with. An address was delivered to them, and the immediate consequences were, that in the two following days one hundred and fifty seamen applied to be furnished with the scriptures, and eighty became members of the society.

"There have been received into the treasury from the 1st of May, 1821, to the 30th of April, 1822, both inclusive, the following sums, from the following specified sources, viz.:

	DOLS.	CTS.
Donations from Auxiliary Societies	7,622	50
Donations from Bible Societies not auxiliary ...	633	86
Remittances for bibles from Auxiliary Societies	22,968	97
Remittances for bibles from Societies not auxiliary	1,114	55
Donations from Benevolent Societies.....	50	20
Legacies.....	375	56
Contributions to constitute ministers directors for life	150	00
Contributions to constitute other individual directors for life.....	590	00
Contributions to constitute ministers members for life.....	1,665	00
Life subscriptions from other individuals	571	25
Annual contributions.....	499	50
Donations from individuals.....	122	44

"The *net* receipts into the treasury have exceeded those of the preceding year, and afford a decisive proof of the increased prosperity of the Society. These receipts have been particularly considerable during the last months of the year.

"The Board deem it their duty here to mention, that, by the last will and testament of the late president, about four thousand

five hundred and eighty-nine acres of land, in the state of Pennsylvania, have been left to trustees, who are instructed to pay the proceeds of the same into the treasury of the American Bible Society. The liberality of Dr. Boudinot to the National Institution has not been without its influence as an example: and the Managers state, with fervent gratitude, that a citizen of New-York, after a life which had been marked with many acts of charity and benevolence, in his last will bequeathed large sums to various religious uses; and the name of Mr. John Withington is recorded as one of the most distinguished benefactors of the American Bible Society, to which he has left a legacy of ten thousand dollars, (£2250.)

"Further evidence of the Divine blessing on the Society, is found in the increase of the number of its auxiliaries. More have been recognized during the past year than in the two preceding years; and information has been received of a considerable number which have not been recognized."

"The whole number of Bible Societies, which have been recognized as auxiliary to the National Society, are three hundred and one.

"It has been a matter of rejoicing to the Board, that so soon after the addition of Florida to the territories of the Union, the East Florida Bible Society has been organized, and has entered on the work of circulating the oracles of God in that country. The Managers have much pleasure in adverting to the increase of Auxiliary Bible Societies in the district of Columbia, and in the states of Delaware, Maryland, and North Carolina. In the last mentioned states, the number of auxiliaries has been doubled during the past year; in Maryland, much more than doubled; and Delaware and the district of Columbia, at the time of the last Report, contained only two Auxiliary Bible Societies. These very gratifying changes are to be imputed, under the divine blessing, to the exertions of gentlemen who have acted as agents of the Board in those parts of the country. They have succeeded in exciting the zeal, and in directing and concentrating the efforts, of many pious and benevolent persons. The Managers are deeply sensible of their obligations to these gentlemen, and they hope that those who purpose to continue their agencies, may be rendered the instruments of still greater usefulness.

"Assured by these demonstrations, of the advantages to be derived from the efforts of active and intelligent agents, and following the example of the British and Foreign Bible Society, the Board have extended their plans, and purpose to continue them so long as they shall find them to be materially beneficial. They have sent out two gentlemen, of approved piety and talents, and ardent friends of the bible cause, one of whom is to spend a year in the service of the Society, and in visiting the southern and western States. By means of these and other agents

whom the Managers hope to procure, and by the aid of the officers and members of the Society throughout the country, they expect to do much to increase the number and the activity of the auxiliaries. They hope, through the blessing of God, to obtain the formation of societies or associations, where none have yet been established. They hope to revive such as are languid, and to animate such as are making few or no efforts. They hope to guide and to encourage their warm and industrious friends, and to produce generally a deeper interest in favour of the work of disseminating the holy scriptures. They are confident that a more extended publication of the single design of the Society, to distribute the oracles of God without note or comment, a distinct knowledge of the pressing wants of many sections of the country, and of the inability of the local Societies to supply those wants, and an acquaintance with what has been done, and is doing, in many christian lands, to give the bible to the destitute, will not fail to silence opposition, and to call forth the subscriptions and the gifts of multitudes.

"From the reports of the auxiliaries, which are now much more regularly transmitted than formerly, many statements might be made, to shew the fervour, and the noble and most commendable efforts, of those who are engaged in the good work. The Board regret that any are languishing and inactive. They regret that any, even one, should be auxiliary only in name. But they rejoice to be able to say, that there appears to be a more systematic and earnest attention to the business of auxiliaries, and some of them have greatly distinguished themselves. The Managers must refrain from particulars; yet they may be permitted to mention, that many of their amiable countrywomen have shewn peculiar zeal, and laboured with peculiar diligence in circulating the holy scriptures. The Board have the pleasure of knowing that they have not only come forward with their gifts of money, but that they have also devoted their time and their talents to the work. The members of one small society have toiled industriously with their own hands; the proceeds of their labours, converted into money, have been remitted to your treasury from year to year, and the sum which they have contributed now amounts to about four hundred dollars. Others, in more than one place in the Union, have gone from street to street, from house to house; they have visited the garrets and the cellars of the poor and the destitute. They have laboured, and they have persevered with the kindness, and tenderness, and patience which belong to their sex; and no disgusting objects, no ignorance, no ingratitude, no obstacles, have caused them to desist. They have furnished the scriptures to many gratuitously when it was proper to give, but more generally by inducing individuals to purchase; and, cheered by the evident good which has resulted from their efforts, urged on by compassion for the numbers whom they know to be still needy, actuated by love to the bible, and to Him who has given it to our race, having the blessings of

hundreds resting on them, they are resolved to continue their pious toils. The Managers cannot, in too strong terms, express their value of such assistants; and, to the ladies of every place in our country, the Managers propose the example of their female coadjutors, who emulate the zeal and love of those disciples of Jesus, who 'were last at his cross, and earliest at his grave.'

"The practice of selling the scriptures at cost, or at reduced prices, has become yet more general during the past year. The Board have obtained increased conviction of the wisdom of the measure, and so have the auxiliaries. The really needy are not injured, but benefited by it, since there is a greater ability to furnish bibles gratuitously to those who are unable or unwilling to pay for them, and many buy who would not have received a bible as a gift.

"Since the last Report, the Managers have made considerable progress in relation to a permanent establishment for the operations of printing and binding, the safe keeping of the stock of the Society and the Biblical Library, and the accommodation of the secretaries and agent with suitable offices, and of the Board with a place for their meetings. A favourable site for a building has been purchased, a contract has been made, and the corner stone of the depository of the American Bible Society will be laid in the course of a few days. The work will be carried on with all proper expedition, and at the next anniversary, the Managers hope to be able to announce its completion. A considerable sum has been subscribed by liberal friends of the Society; yet the amount of the subscriptions falls far short of the probable expense. The Board still intend, however, not to entrench on the ordinary income of the Society to accomplish this object, and they rely on the generosity of their fellow-citizens to enable them to succeed. The Biblical Library has received some important additions to it during the year.

"In the last Report it was mentioned, that measures had been adopted with a view of removing any objections or hesitations on the part of some of the Bible Societies in the United States, as to becoming auxiliary to the American Bible Society. The result of those measures has not equalled the wishes of the Managers; yet there is reason to believe, that they have not been and will not be entirely fruitless. There is no interruption of the harmony and friendly intercourse which have always subsisted between those Societies and your Board of Managers, and one of them has recently transmitted a liberal donation to your treasury. The publication of the monthly half-sheet, containing information relative to the bible cause, has been commenced, pursuant to the intimation in the last report. Some unavoidable difficulties have prevented its appearing with exact regularity; but it is believed that these difficulties will be entirely obviated after a season, and that no material injury will result from them. The Board have been

much gratified to find that these extracts are highly acceptable, and that the benefits expected from them are likely to be realized. The information thus diffused is calculated to excite, and has already excited, more suitable sentiments in relation to the great work of circulating the holy scriptures. The Managers delight to learn, that their coadjutors are becoming more full of compassion for the destitute, more sensible of the duty, and honour, and privilege, of labouring to diffuse God's holy oracles, and more zealous for the divine glory. The Managers desire to feel such emotions more deeply in their own hearts, and that they may be produced in the hearts of all their fellow-citizens, and cause them universally to combine in the hallowed undertaking.

"The claims of the American Bible Society on the liberality of the community are not diminished, but increased. New auxiliaries have been formed, and are forming, many of which require to be fostered and aided by the parent Society in their infancy, whatever may be their eventual strength and ability. The exertions of the agent who has proceeded to the west and south, will probably result in the organization of numerous societies, of which far the greater number will be, for a considerable period, auxiliaries merely to circulate the scriptures within their own districts, and requiring large donations. There is a probability that the American Bible Society will have access to various regions where scriptures in the Spanish language may be very extensively introduced; and before the next anniversary, it may become a matter of duty to adopt a measure which is now under consideration,—the procuring of stereotype plates of the whole bible in Spanish. For these purposes, very considerable means will be requisite; and the Board rely, for those means, on the providence of God, and the gifts of the liberal and the pious. They are confident that such reliance will not be found to be misplaced. The single object of the American Bible Society to increase the circulation of the scriptures without note or comment, is one in which all may and all should unite: for, in the words of the excellent president of the Russian Bible Society, 'The bible is a book necessary for all times, for all classes of men, for all minds, for every age, for every disposition, and for every occasion in life.' And it becomes every real philanthropist to wish success to the efforts for spreading the sacred volume, and to engage in them, because, by that volume, men are instructed and influenced to discharge their various relative duties, and to attend to their own highest interests. Such should be the wishes and the engagements also of every genuine patriot, because where the truths of the bible are known, and its precepts are obeyed, there the government of the country will be the most stable, and it will have the fewest offenders, and the most peaceable and deserving citizens. Such should be the wishes and the engagements also of every female, because the bible is 'the charter of her sex against degradation and oppression;' and they who are blessed with it, and who

owe to it especial obligations, should be ever anxious that others may partake of all its benefits. Such should be the wishes and the engagements of every Christian; and when he finds that the bible affords him reason for new gladness in the day of his prosperity, that it sheds a cheering light around him in the night of his adversity, that it yields him unfailing consolations even when the storm of wo has left him only the wreck of his earthly hopes and prospects, that it deprives death of its terrors, that it makes him joyous in the expectation of a blissful eternity; when the Christian finds the bible thus blessed to himself, verily all his Christian sentiments and principles should induce him to exert his best ability, that his fellow-men may possess the invaluable book, and for this purpose to give liberally, according as the Lord has favoured him." [pp. 29—36.]

The Report then adverts to the progress of similar institutions in other countries, but as that is already familiar to our readers from other sources, we merely transcribe the following honourable testimony to the pre-eminence of our own in this great work of Christian benevolence.

"The Managers proceed to mention several particulars relative to the work of disseminating the holy scriptures in other countries. They rejoice that the multitudes engaged in this blessed employ are constantly increasing, and that, in every year, the favour of Almighty God causes their hearts to be cheered with uninterrupted and more signal success. The first station among the Bible Societies in our world, is held by the British and Foreign Bible Society. Its stupendous labours are continued, and its Committee proceed in their operations with all the wisdom of age, and with all the ardour and vigour of youth." [pp. 36, 37.]

The Report is concluded with the following just, energetic, and appropriate reflections.

"In the conclusion of their Report, the Board of Managers renew their devout thanksgivings to Him who has given the scriptures to our race, and who has excited His people to the labour, and so astonishingly blessed them in the labour, to impart His book of truth unto all lands.

"Only a few years have passed since a flood of infidelity was poured on the world. The arts of sophistry were employed, the vilest calumnies were uttered, the blackest falsehoods were invented and published, against the truths of God. This was more terrible than the primitive persecutions, for though they hurried the Christian to death, they yet suffered him to die with hope. This was more terrible than the darkness of ignorance and superstition; for that darkness, while it hid the path of safety from the victim, also prevented him from seeing any ruin which was sure to overwhelm him. But infidelity endeavoured to tear from his

bosom the hopes which were twined around his heart, and to shew to him the precipice where he stood, and the pit of despair at its base, and then to plunge him into the abyss. *The Spirit of the Lord has lifted up a standard against the enemy.* The Christian world have been influenced to deeds worthy of their religion, and to efforts of unexampled magnitude. Millions have combined in the noblest associations. Bible societies have been formed and multiplied, so that they are found in all quarters of the globe. Revenues of a vast amount are annually raised and expended: and that gospel but lately so decried, that bible but lately so opposed, is sent far and wide over the earth with amazing and with increasing success. Who will not say, in relation to all this, *The Lord hath done it, and to him be glory.* Who will not praise Him for His love, and mercy, and power manifested in this work? Who will not become a worker with Him, and deem it very high honour to be instrumental to promote God's cause, and to help to confer on his fellow-men, who are destitute, the inestimable benefit, the volume of the scriptures? Who will not toil for Him, to whom all are under incalculably great obligations, and by whom even a cup of cold water given to a disciple will not be forgotten? Who will not join in those efforts which assuredly shall prosper, the efforts of Bible Societies? The consciousness of having a share in them will mar no pleasure of life; it will not distress the heart with grief, nor disturb it with forebodings. It will be felt with joy, even should the toils be most severe and protracted. As we all have seen in the case of our departed president, such a consciousness will avail much to cheer and fire the soul, even amid the languors, and feebleness, and pains of old age. And one of the remembrances which we will choose to have on a death-bed, and at the judgment-seat, is, that we have been zealous, and active, and faithful for the circulation of the holy oracles among men. The Managers desire that they themselves, and their fellow-members of the Society, may be enabled aright to discharge their duties while this short and hasty life continues. They humbly pledge themselves to unwearied exertions, relying on Divine assistance; and they commit themselves and the Society, and all those engaged in the cause throughout the world, to Him whose power is measureless, whose promises are full, and whose faithfulness is sure. 'Let the beauty of the Lord our God be upon us, and establish THOU the work of our hands upon us, yea, the work of our hands establish THOU it.'" [pp. 36—48.]

This Report is followed by a list of the donations and members for life, the former by a payment of at least 150 dollars, (£33. 15s.) the latter of 30 dollars, (£6. 15s.) or upwards; and we are happy to notice the names of 650 ministers, of whom, the whole sixteen life directors, and no less than 607 of the life members, have been made such by the

subscriptions of others, in a manner to which we alluded with great approbation on a former occasion. Here we have students of theological academies placing the names of their principals and professors amongst the benefactors of the Society; as hundreds of pastors of every denomination are placed by the kindness of the members of their churches—their congregations generally—a few friends in them; the inhabitants of the town in which they live and labour—their deacons or elders—a few of their personal friends—occasional hearers,—and very often by the munificence of individuals; the name of one gentleman appearing at least half a dozen times in connection with the ministers of the reformed Dutch church, every one of whom, resident in his neighbourhood, seems at his own expense to have made a member of the Society. In at least twenty instances this service has been rendered by lodges of freemasons; and in not a few by societies of young gentlemen, or by collections amongst themselves in their respective congregations for the purpose. Once or twice, too, in looking cursorily through the list, we were grateful to find that pupils had taken this very acceptable method of testifying their gratitude to their instructors. But in nine cases out of ten, it has been by female exertion, that this apparently favourite, and certainly novel object of Christian kindness, has been accomplished; and we know not into what channel it could have been more honourably or blamelessly directed. This flattering mark of respect to their minister is paid by the ladies of their parish—the town in which they live—their vicinity—church—congregation;—and in a few cases by individual ladies named. In very many instances the necessary collection is made by the members of various female societies, associated together for philanthropic purposes, as, for example, Benevolent, Charitable, Bible, Missionary, Universalist, Evangelical, Gilead, Reading, Cent, (the hundredth part of a dollar,) and Mite Societies. The title of one of these friendly associations, namely, the Ecclesiastical Society, struck us as rather singular, but most probably it is an union of ladies to promote the general interests of the church to which they belong. All ages and stations are engaged in this plan of doing good, whilst testifying respect to the ministers of the gospel, not in word only, but in deed. Most frequently it is the work of ladies, or females generally—sometimes of married ones, or widows only; on very many occasions, of young ladies; and once we read of a contribution by "young misses," a phraseology

to an English ear not very elegant or complimentary. In one or two instances we have also noticed with pleasure, that this tribute to a pastor's worth has been paid by children, the lambs of his flock, thus early trained to deeds of pious benevolence.

These things are highly honourable to American philanthropy; and we rejoice that the inhabitants of that country are thus following in the footsteps of their parent state, in the great and glorious work of spreading the oracles of truth to the most distant regions of the habitable globe. Nor are we less pleased to find, that though politically severed from England, in all human probability for ever, Americans are ready, on proper occasions, to acknowledge their obligations to the country from which they have separated. One proof of this has already been given in their tribute to the British and Foreign Bible Society—the parent of all the Bible Societies in the world. That was the public recognition of a public body; we add to it the tribute of a private individual, extracted from "a Discourse, the substance of which was delivered at Woodbridge, Dec. 18, 1821, the day of public thanksgiving and prayer, appointed by the Governor of the State of New-Jersey," by our excellent friend and correspondent, the Rev. Matthias Bruen, of New-York.

"Our fathers," says the eloquent preacher, "brought with them from England a noble spirit of independence, infinitely removed alike from the ordinary licentiousness of revolution, and the systematic oppression of ancient and settled authority. They abandoned their native country, when the second Stuart restrained Hampden from finding a refuge in our forests, and kept him at home to be a principal agent in the overthrow of despotism. They retained in this new land a devoted regard to the place of their fathers' sepulchres, and have transmitted to us a just veneration for the noble institutions of that great kingdom. Doubtless, without such an exemplar as is to be found in the English constitution, the fabric of our government had not been raised; nor could any other than the children of parents long since free, have discriminated so dexterously between what is necessary and what is adventitious in the august model. That system of rule has been the work of ages; and time has, in a manner, sanctified its very defects. It stands, like some mighty tower with its scaffolding around it, scarcely finished,—all mantled in ivy; and the wisest may dread to remove the least part of it, for fear the edifice should crumble. The circumstances of our legislators have been incomparably more happy: and they have raised a monument, by line and measure, which may protect our people in all coming generations. Let it stand their mausoleum!" [pp. 8, 9.]

"We have come into possession," he elsewhere says, "of a sum of ancient wisdom in the English common law; and by new statutes have adapted it to our situation, or extended the principles it contained, till the great objects of both have been achieved, and we are protected in 'life, liberty, and the pursuit of happiness.'" [p. 12.]

This tribute is the more valuable, inasmuch as it comes from a thorough American; for though Mr. Bruen has travelled through most of the states of Europe in search of information, he has never lost a particle of his nationality, as the following passage in his sermon, will abundantly evince:

"We hazard nothing when we affirm, that never since the sons of Noah were scattered after the building of Babel, has any form of government been devised by men, so admirably accordant with its subjects, as our own." [p. 7.]

With this, we, as Englishmen, should be inclined to quarrel, were it not for the justice done to our country in other parts of the discourse, especially in the close of the following paragraph, in which the republican sentiments of the writer might have been expected to have warped his judgment:

"Another source of gratitude is, *the equal disposition of property.* When those who framed our constitution annulled the law of entail, they secured to us a vigour of political health, and to our institutions a permanence, not to be derived from any other source. It were in vain to annihilate patents of nobility, or declaim against aristocratic superiority, if the real aristocracy of heritable wealth had been left in our land—if it followed necesssarily from the laws of primogeniture, that one in each family succeeded to his father's right in the soil, and that his possessions were to go down an accumulating mass, until the line of descent run out. But with us there can be no overgrown fortunes, to stand and defy the ravages of time and the inroads of prodigal expense. We have here the encouraging spectacle of the same persons scattering the seed and enjoying the harvest. If we lose some of the advantages of a privileged class, who are necessarily opulent, we gain infinitely, when we exchange polish for independence, and the activity always engendered among a free and intelligent people. Wealth is power:—it is, in all climates, a sovereign stimulus to human exertion. In our country, it is like the electric fluid in a wholesome atmosphere—every where diffused, no where in dangerous proportions; in the countries of Europe, it is collected as this same fluid in tropical climates, and often extends its destructive influences to the cottages of the remotest hamlet. Happily, we see in the aristocracy of England, that hereditary wealth and rank do no always enervate; we find

the cause of the bible and of God sustained by those who are thrice noble. But these are accidents in the regular course of cause and effect; and we are willing that our state of society should lose in beauty of perspective what it gains in real force. All classes of society are productive here, for none are too high or too low for culture." [pp. 13, 14.]

In another subject of congratulation, we are satisfied that our country can at least rival America. We extract the statement of it, that our readers may apply to themselves the judicious admonitions by which it is accompanied.

"Our last topic is a consequence of the preceding, viz. *the energetic and enterprising disposition of our people.* There is a hardihood of exertion, a wisdom of design, a reach of project, which marks our population, and ministers wonderfully to the comforts of our life. We were half a century ago without a name among the nations; a ship, at uncertain intervals, brought to our few sea-ports a scanty supply of foreign luxuries. Now our thousand ships are found under every sky, and it is an ordinary enterprise to circumnavigate the globe. From Archangel to Ceylon, and from the islands of the Pacific to those of the Archipelago, the world is ransacked, to supply our real and our acquired wants. We shall be aware of this advantage, if we cast but a slight glance at the actual position of the inhabitants of the southern part of this mighty continent; where we see, that a country more fertile than our own, a climate more genial, commercial advantages more rich and abundant, are all of no avail, in the keeping of an ignorant, superstitious, and enslaved people. Their very revolution assumes the air of a massacre, so unrelenting has been their cruelty; and while we deplore their political and moral condition, the darkness is so thick, that we almost despair in offering any aid; and may despair, unless God be pleased to bless our efforts, and himself shine in to disperse the gloom which broods over the chaos. Iceland, with its christian population, buried in its snows, where the sun's visits are rare and short, is infinitely happier than Mexico, with its tropical fruits and golden mines. We are never to forget, that it is the people that makes the country; and it should be our earnest endeavour, so to train up our children, that we may leave our land in the possession of an enlightened, virtuous, religious posterity.

"I have carefully abstained, in what has been said, from looking at the reverse of the picture I have drawn, and shewing the dangers of our prosperous position; leaving it to the activity of your own consciences to discover how often you have abused your privileges. But I should be justly chargeable with unfaithfulness, did I not here enter my caution against the great error springing out of the enterprise of our people, and which threatens to be a blot upon our national character. Those ships that sail fast, need to be well ballasted; but, alas! there is often no measure in our

pursuit of wealth. The laws of God scarcely temper our activity; religious objects scarcely have place, much less reign, in our affections. We fail in 'looking up to the eternal providence and divine judgment, which often subverteth our imaginations. This incessant and sabbathless pursuit of a man's fortune leaveth not that tribute which we owe to God of our time; who, we see, demandeth a tenth of our substance, and a seventh, which is more strict, of our time; and it is to small purpose to have an erected face towards heaven, and a perpetual grovelling spirit upon earth, eating dust, as doth the serpent.'* To cite the highest authority against this most dangerous perversion of our energy, we have only to add,—'they that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.' " [pp. 15—17.]

On another vice, more common we have reason to believe in America than in England, though with us it is abundantly common enough, Mr. Bruen has animadverted with all the fidelity of a minister of the gospel of Jesus Christ:

"In this connection," (for he had just been referring to the abundance which the country enjoys,) "it is sad to touch upon a harsher chord; but I must not omit to ask you to deplore with me, one monstrous abuse of our abundance. Is it not a crying crime in the sight of the world and of heaven, that we cannot look at our fields, burdened with the harvest, or the trees loaded with fruit, without reflecting that intemperance, like some foul demon, is soon to scatter poison, gathered even from these choisest gifts, upon multitudes of our people? This is an offence at once so flagrant and so debasing, that we have a right solemnly to call upon every man who has a voice in the commonwealth, above all, upon every man who holds a place in the church, carefully, by precept and example, to oppose the stream of such corrupting, damning influence." [p. 20.]

More distantly does he allude to what we cannot but consider another of the crying sins of America, the notorious infidelity of the chief magistrates, and those who have the greatest influence in the direction of her public affairs; an evil which nothing but a determination on the part of the people, who have the choice of their rulers, to elect none but men of piety to offices in the state, can remedy; for to all coercive or proscriptive measures, where faith and conscience is concerned, we are as decidedly opposed as Mr. Bruen, or any other American, can be.

"We are far from wishing to force any man, by political expedients, to change his religious belief; we would give toleration to

* Lord Bacon, Adv. of Learning, b. ii.

Jew and Mahomedan: but what height of unreasonableness would it be in them to seek to silence us upon this mighty theme? The Christians at Constantinople do not expect that the crescent shall not flame in the sun upon the highest turret of Santa Sophia; and it would comport little with the august majesty of Christ's kingdom not publicly to acknowledge, that it is set up amongst us. Yet sometimes even a Christian allusion is as carefully avoided, as if our laws, framed from the time of Alfred upon the supposition that we are a Christian people, would immediately judge our chief magistrate weak or disloyal." [p. 24.]

The observations of our author upon tithes, and all compulsory provision for the clergy, are very strong—too strong we apprehend for many of our readers, though others will go along with him to the full extent of the reprehension, for which we ourselves must admit that there is but too much ground, in the gross inequality which prevails between the emoluments of our established clergy, and the duties which they perform in consideration of them. We could point to a living of nine thousand a year, the actual duty of which would be amply compensated by four hundred. It is held now, providentially we might say, by a man who knows how to make a good use of his wealth, but it may not always be so; and if it were, that circumstance would be no justification of the system, which thus gives to one parish minister what ought to maintain twenty, and on which at least a hundred and fifty curates, the men who actually do the duty of the church, are compelled to live. But we must hasten to give the passage which has occasioned these remarks.

"It is not easy, without personal observation, for us to imagine the dangerous effect of state protection to a religious order. In France, the ministers of religion, Catholics and Protestants, receive their salaries from the royal purse, and live upon royal bounty. The lowest peasant, therefore, as well as the philosophical politician, easily inclines to regard them as a part of the state machinery, useful perhaps in the regulation of the lower duties of morality, but deriving more authority from an earthly than a heavenly sovereign. Thus, infidelity is every where cherished; and instead of the natural connection of the heart, which was intended to be kept up by the pure Christian institution—where he who visits the altar voluntarily supports him who ministers,—the tax-gather, in the remotest parish of that great kingdom, collects the sum total of the revenue, which is to be transmitted to Paris, in order that it may flow back from the royal treasury, in a moderate allowance, to the village priest.

"In Holland, once, like ourselves, a republic—and where the

Presbyterian discipline still nominally prevails, the sovereign, now king of the Netherlands, has imitated the policy introduced by Napoleon into the French empire. Yet is this system the best that we find in Europe, and the least degrading to religion, of all the various forms of state protection. The valued tiends in the church of Scotland, is the next least injurious. But the worst, and the most common mode, is the law of tithes in England. These are levied upon all the land, whether in the occupancy of Dissenters or Churchmen, which first class embraces almost half the population: and the system is so gross and offensive in its appearance, and so unjust in its division among the higher clergy, who are chiefly ornaments of the throne, and the inferior clergy, the real supporters of the spiritual church, that it is justly regarded as oppressive by a large portion of that great nation. If it were necessary to adduce the evidence of my recent personal inspection, to the obvious reasonableness of the statement, I might go on to shew how this bolstering up church authority by civil law fosters general irreligion, and is at the root of the numberless and just complaints, that they who set about the reform of the state, are infidel or atheistical in their principles. Men will not discriminate accurately between the good and evil; what is protected by a corrupt political government is supposed, for that very reason, to be only political and corrupt; and hence we see with regret, that those who are sound and well-informed in state affairs, are ready to pull down Christianity with the stalls of the prebendaries and the episcopal throne. It is the alliance of church and state, which has cherished the infidel spirit all over Europe—in the radicals of England—the republicans of France—the carbonari of Italy." [pp. 29—31.]

These are the sentiments of a Presbyterian and an American, but we should be doing injustice to that liberality which our personal knowledge of him enables us to state that he professes and displays upon every occasion, not to quote the following sentence:

"Others of our fellow Christians prefer other modes of government. To their own Master they stand or fall. We do not demand freedom for ourselves, when we will not grant it to our neighbours; the land is wide enough for us all: to those who prefer the government of bishops, now reduced in our happy country nearer the apostolic model, they being little more than pastors of churches, and to all others, so far as they hold the essential truths, we repeat, God speed—may they advance and prosper!" [pp. 33, 34.]

The same spirit characterizes the following judicious remarks, which we here insert, from the apprehension we have often felt, lest, in the present day of liberal and cor-

dial co-operation amongst all sects and parties of Christians, principle should sometimes be sacrificed to candour. *Usque ad aras,* we would willingly and cheerfully go with every man, and any man, in endeavours to do good; but we dare not go ourselves, nor advise others to go, *ultra aras.* Forms, ceremonies, little distinctions of names and things, we can always set light by, when a great object is to be effected; but on a principle, even on matters which others may think immaterial, never. It is by these views that our author also is influenced.

"Certainly we should doubt either the honesty or the sense of the man whose preference to his own church and creed should not be decided and paramount. 'They are in the dark, to whom all colours are alike.' And of all the errors which have lately sprung up, and which is especially infectious and deadly, that of general indifference to all modifications of belief, is most fundamentally ruinous. Yet with that preference for our own system, which is the acquired right of any one who has examined before he has chosen, and sought for truth wherever hidden, we do not need to wage war with those who in essential points agree with ourselves. We have reason, then, to be thankful in considering our condition for a general spirit of union.

"'Concerning the bonds of unity, the true placing of them importeth exceedingly. There appear to be two extremes. For to certain zealots, all speech of pacification is odious. *Is it peace, Jehu? What hast thou to do with peace? Turn thee behind me.* Peace is not the matter, but following and party. Contrariwise, certain Laodiceans and lukewarm persons think they may accommodate points of religion by middleways, and taking part of both, and witty reconcilements, as if they would make an arbitrament between God and man. Both these extremes are to be avoided; which will be done, if the league of Christians, penned by our Saviour himself, were in two cross clauses thereof, soundly and plainly expounded:—he that is not with us, is against us; and again, he that is not against us, is with us: that is, if the points fundamental and of substance in religion were truly discerned and distinguished from points, not merely of faith, but of opinion, order, or good intention."* [pp. 38, 82.]

Another passage or two struck us in perusing this discourse, we therefore extract them, in the hopes that they may also interest our readers. One of them is the introduction to the sermon, which exhibits, in a very few lines, the rapid changes that have taken place in a country, where, comparatively speaking, every thing is still new.

* Bacon: Works, vol. ii. p. 258.

"A century has wrought a mighty change upon the land we inhabit. It is scarcely more than threescore and ten years, since a Christian missionary travelled around the district where we live, to instruct the wretched Indians in the knowledge of God our Saviour. At no great distance from our dwellings did he labour, whose pious spirit and flaming zeal have made his name revered in the farthest limits of Christendom, as, by the grace of our divine Lord, they have added to the abundance of his entrance into the kingdom of heaven; where Brainerd shines as one of the brightest stars in the firmament of light." [p. 3.]

The following passage involves a curious question of Christian casuistry, if, for want of a better, such a term may be allowed us, on which we confess that our own minds have often been perplexed, but one which, thanks to a kind Providence for casting our lot in this age and country, it is not probable that we shall ever have to do more than think. Our fathers acted, and we rejoice that they acted as they did, whatever, on the spur of the moment, we ourselves might have done.

"It is a nice question in Christian casuistry, how far resistance to established authority is legal, and when it becomes a duty to break through the control of arbitrary power. It was under Nero's bloody domination that the apostle wrote the precept, 'let every soul be subject unto the higher powers;'* and under the usurped military violence of imperious Rome, our Lord meekly bowed himself and paid tribute, and commanded honour to be rendered to Cæsar.† We are happily saved the necessity of agitating any of these doubtful questions, having already, upon this point, all that we should seek." [p. 10.]

We close our notice of this interesting sermon, by transcribing the proclamation of the governor of New-Jersey, for the thanksgiving-day, on which it was preached.

A proclamation by Isaac H. Williamson, Governor of the State of New-Jersey.—"Whereas it is our solemn duty to acknowledge Almighty God in all the dispensations of his providence, and to unite in publicly expressing our most fervent gratitude to him for the many blessings we derive for his infinite goodness and favour; and especially for divine revelation, and the atonement made for sinners by the death of his Son, our Saviour and Judge,—I do therefore appoint Thursday, the 13th day of December next, to be observed, throughout this state, as a day of public thanksgiving and prayer; and do hereby recommend to my fellow citizens to assemble on that day, at their respective places of public worship, to unite in offering the homage of fervent and grateful hearts to

* Romans xii. 1. † Matt. xxii. 21.

the great Creator and Preserver of the universe, for his continued favours to our state and nation; and in particular for the great blessings of peace, internal tranquillity, and general abundance,—for the prevailing influence of the pure precepts of the gospel, and the assurance afforded to all of a happy and immortal existence, through faith, penitence, and obedience: and, at the same time, to supplicate his divine protection and guidance in behalf of the president of these United States, and all in authority; to implore his blessing upon our civil and religious privileges; and most earnestly to beseech him, that the true interests of our highly favoured country may, to the latest posterity, be cherished, sustained, and preserved by the piety, virtue, and patriotism of the people.—In witness whereof, I have hereunto subscribed my name, at the city of Trenton, this 21st day of November, in the year of our Lord, 1821. ISAAC H. WILLIAMSON."

We now present our readers with some remarks on American preachers and preaching, furnished to one of the periodical publications of that country, and by its editor, himself a minister of distinguished talent and reputation, forwarded to us. At least, therefore, it is not the description of an enemy to the rising reputation of our transatlantic brethren, which we lay before the English public, but the sketch of one whose prejudices would all tend another way. Some of the remarks may, we should think, be advantageously applied somewhat nearer home.

"HINTS TO PREACHERS.

"One good turn deserves another.—*Old adage.*

"The want of previous study in preparing the matter of their sermons is a general and a crying defect. Either from indolence, or a vain reliance on their own resources, or on the miraculous inspiration of the moment, or from some other cause, few sermons bear the marks of much previous thought, and few, therefore, in comparison with the whole number delivered, are worth the hearing. Their matter is so entirely common-place and threadbare, that it neither instructs nor persuades, nor in any way rewards the attention of the hearer. On all other occasions, when a man is about to address the public, he thinks it his duty, both to them and himself, to prepare and digest, beforehand, the matter of his discourse. And if he have the cause or his own character much at heart, he labours it day and night, and thinks no toil too great, if it may enable him to succeed. But on this, the most important of all subjects—surpassing all others as far as eternity surpasses time—on this subject on which it is utterly impossible to strike and to fix the reluctant and wavering attention of sinners, without something novel either in the matter or the collocation of its parts, without some new beauty in

the trains of thinking, or in the relative adjustment of those trains, without some new graces of fancy, or some unexpected mode of presenting the subject, or some stroke of pathos, that may take the hearer by surprise—on such a subject as this, demanding such profound and elaborate preparation, and so much skill and judgment in the presentation of the subject—men walk up into the pulpit with as little premeditation (I mean no levity) as they walk into the market-house when they have not previously resolved what they will have for dinner! And it has appeared to me that the weaker the man's natural abilities, the less he thinks it necessary to study his subject beforehand; weakness and presumption being always found together, and generally in the same ratio. Was it necessary that such men as Hooker, Jeremy Taylor, Sherlock, Atterbury, Tillotson, Bossuet, Bourdaloue, Flechiere, Massillon, Witherspoon, Edwards, Davies, and Dwight, should labour in thought, as they did, to produce discourses worthy of their cause; and is this labour unnecessary to the men with whom we have to deal? It may be said that our ministers are required to preach oftener than those to whom I have alluded; that hence they have not time to study their discourses; and that they make up in quantity what they want in quality. But who requires them to preach oftener than they can preach well? And as to making up in quantity what they want in quality, they might as well tell me that a hundred pushes with a straw are equal to one thrust of the spear of Achilles; or that a hundred ciphers will make a unit. For myself, I would much rather have one profound and masterly sermon on the sabbath, than twenty intellectual abortions, mis-named sermons, through the week; since I cannot think that in this matter, however it may be in grammar, two or even twenty negatives will ever make one affirmative. On the contrary, I am satisfied that frequent and weak or even mediocre preaching has an ill effect, by detracting from the awful solemnity of the subject, and rendering it familiar and cheap in the hearer's estimation. But is it not, in every thing, a wretched apology for a man to say that he has too much business to do, to be able to do it well? Is not the ready answer—'then do *less*, and do *it well?*'

"One of the best sermons that I have heard in the last twenty years was delivered by a young man (not a boy) of merely middling talents. Its interest was manifestly the fruit of study. I do not mean that the sermon was committed to memory, (for to me this is intolerable, unless the secret be perfectly concealed by the manner of the delivery;) but that its matter was well considered its arguments well digested and well arranged, and its topics of feeling skilfully selected and happily urged. The sermon was on the subject of keeping holy the sabbath. Perhaps there was not one original thought in the whole discourse; and yet it had the air, and very nearly, if not quite all the effect, of entire originality, resulting from the industry with which the thoughts had been

worked up, the judgment with which they had been disposed, and the unassuming modesty with which the whole was delivered. I do not know that I ever met with a more striking illustration of the value of industry than on that occasion; and would that I could persuade some of your brethren to follow the example! The world is tired of hearing the same things said in the same words, and in the same way. Nor is it true, as some allege, that every variety of which the subject is susceptible has been already tried and exhausted. Dulness and indolence may urge this plea; but industry and genius, in some quarter or other of the world, are continually refuting it, and demonstrating that the varieties of lights in which it may still be held up are as new, as countless, and inexhaustible as those with which the rising and setting sun is perpetually gilding and diversifying the clouds that hang around and adorn his pathway. Look at the sermons recently published by Mr. Chalmers of Scotland: do *they* look as if the subject had been previously exhausted, or as if it were even yet exhausted? On the contrary, do they not justify the conclusion that there are many new fields yet to enter, which no sickle has ever touched, rich too with harvests to reward the toil of industry and the enterprise of genius? Those fields, however, are to be discovered by brooding study and unwearied search, or disclosed by some felicity of inspiration which is the lot of but few; they are to be won and cultivated by labour and perseverance; the wreath which they supply will deck the brow of the student, not that of the sleeper who reposes indolently on the aphorism, that 'there is nothing new under the sun.' I pray you, Sir, who are authorized to speak on this subject *ex cathedra*, to order the matter differently, at least so far as the Presbyterian church is concerned; and to let us have sermons that have some body and substance in them, which we can feel and carry home; not flitting shadows, that vanish as soon as seen, or sounds so long and so often heard, that they produce a less permanent effect than even the braying of an ass generally produces in this country.

"With regard to the kind of matter which a sermon should contain, it might seem remote to discuss this, until we have advanced so far as that they shall be found to contain some sort of matter or other. I will remark, however, that we have very good models both in the French and English languages, and among the latter I know of none better adapted to the taste of this country than those which have been left us by Mr. Davies. They are, indeed, noble specimens, which our divines would do well to study and to imitate. They are full of deep and serious thinking, of close and cogent argument, of alarming exhortation and melting persuasion. They are never so merely doctrinal and dry as to weary the reader; never so light and loose, as to let go their hold and permit the attention to wander. They display a profound and thorough knowledge of the human heart, and the appeals which they make to our passions are pushed with great power. Nor has

Mr. Davies relied merely on the weight and worth of his matter; he has sought to present it in a pleasing and alluring dress, and he has succeeded. His language is always that of a scholar—pure and correct; his style chaste, and, whenever the occasion called for it, rich, beautiful, and even sublime. His eloquence is of the true gospel stamp. There is nothing of egotism, nothing of human vanity, in it. Not a word is said for shew. The soul of the preacher is deeply and exclusively devoted to the cross of the dying Redeemer of a lost world; and he pours forth the anxieties of his mind with the earnestness, and almost with the unaffected majesty, of St. Paul. *He never speaks for admiration.* I wish this remark could be with truth more generally applied. Of Mr. Davies, however, it is unquestionably true. He does, indeed, sometimes excite our admiration; but it is obviously not sought for on his part, and, on our own, it is soon silenced by the deeper and more interesting emotions with which it is always associated: for he inspires us with such awful concern for the state of our souls, that we feel it almost sinful toward heaven, and insulting to the pious and excellent preacher, to indulge, for an instant, the levity of admiration. We know that it is not what he seeks; and that he would even be distressed to learn that while he was endeavouring to fill us with hatred for sin and the love of the Redemer, and persuading us to fly from death to life eternal, by taking refuge under the cross, our solicitude for our own souls could be, for an instant, so far relaxed as to permit us to feel admiration for him. How many preachers have we, who would really feel this distress?—And this leads me to remark:

"That there is a general and most lamentable want of piety in the manner of our preachers. I do not presume to say that they want the substance of piety: far be from me any such presumption. My complaint merely is, that *their manner in the pulpit* is, in too many instances, deficient in piety: and a sad defect it is, for in my opinion nothing can supply the place of it. No: without the spirit of meek, ingenuous, humble piety, *sincerely and intensely breathed into the preacher's manner*, all the learning, genius, and eloquence in the world, set off with all the graces of action of Cicero and Roscius combined, would be, *in the pulpit*, but tinkling cymbals: whereas, on the other hand, real and undissembled humility, and a deep and fervent anxiety for the salvation of souls, are, almost of themselves, sufficient to make a preacher eloquent. It is very surprising how little this truth seems to be understood; and not less lamentable than surprising; for were it otherwise, our churches, I believe, would be better attended, and our preaching, I am persuaded, far more efficacious. A preacher has no business to be playing either the wit or the orator. They are as much out of place in the pulpit as a cotillon would be at a funeral. We do not go to church either to laugh or to applaud. We go there to hear the most serious concerns of our souls discussed. Were it a question as to our

life or death, even as to this world, we should have a right to expect that it would be seriously treated: but when it is a question of life and death *eternal*, not as to one merely, but as to many souls, what can be more out of a place, what more shocking, than to hear the minister of the gospel, who professes to be charged with this awful mission, indulging himself in sallies of wit and humour, or empty flourishes of cold-blooded rhetoric, *even in the pulpit!*—When I see a man acting thus, I wonder that he does not expect to hear the thunders of Sinai burst around his own head, instead of those of the sinners, whom he is presuming to exhort in strains so unhallowed. Pray do your endeavour, that we may have no more of this. Again: there is a sort of earnestness in the pulpit, so hard-hearted, so fierce and ferocious, that, far from being happy in its effect, its only effect is to offend and disgust, and to dispose the congregation to inquire what right the minister has to be playing the Saracen in such a style: and then if there be any blot in his own escutcheon it is pretty sure to be found out and made known through the congregation;—when, adieu to all farther hope of utility *from him.* Such things have happened. Now it is certainly the minister's duty to declare the whole truth of the gospel, and not to keep back any part of the counsels of God: but the manner of doing this, is another question, and it is *this* which we are considering. Let the manner of our Saviour furnish the standard, and we shall have no more of this loud, angry, and disorderly scolding from the pulpit. Apart from this ferocity, I think there is too much vociferation in the pulpit. Love is never vociferous; and it is in the persuasive voice of love that a preacher should generally, if not always, address his congregation. Whenever I hear one of these stentors venting his noisy nothings, I am constantly reminded of a hit of a celebrated justice of the peace, of Louisa, on a stentorian lawyer who was rebuking him rather rudely for speaking so low:—'You are to understand, Sir, that empty barrels always make the most sound.' A preacher, I think, never fails to remove his hearers, in point of feeling, farther from him by addressing them in such appalling thunders. It has the effect of interposing a great gulf betwixt him and them. This is bad policy. It is better to identify himself with them, and mix with them in a tone of familiar and affectionate intercouse. This draws them towards the preacher, secures their confidence, and disposes them to admit into their bosoms, with cordial kindness, whatever is so cordially and kindly offered. This is one of the reasons why addresses around the communion table are so much more affecting than set discourses from the pulpit. All ceremony is chilling and repelling; all kind and friendly familiarity, warming and conciliating. And hence the preachers whom I have ever found most interesting and affecting, are those whose preaching has approached nearest to the tone and manner of friendly conversation. One of the most embarrassing

things to me, from the pulpit, is to hear one of these sonorous gentlemen, uttering trite and familiar truths, not only with the trumpet's clangor in his voice, but with a sort of baboon quickness and smartness of vivacity and triumph in his look, as if he were now sure that he had taken his audience completely by surprise, and filled them with admiration of his cleverness. But there are *innocents*, at whom it is scarcely lawful to laugh; they ought not, however, to have been admitted into the pulpit: that is no place for the display of their misfortunes.

"There is a sort of cold unfeeling dignity sometimes displayed in the pulpit, against which I protest. This is more frequently observable in those who read their sermons, than in those who speak *extempore* or from notes: I have seen it, however, in the latter also. Dignity, as an attendant on sensibility, has a fine effect: but dignity, *per se*, cold, strutting, formal dignity, is a *refrigirator*, which ought never to be carried into the pulpit—I mean that kind of dignity which indicates itself by an erect and lofty attitude, marble features that never unbend, a scowling eye, and a hard-sounding, ambitiously articulated, and monotonous voice, that rolls on from beginning to end, with as little inflection or remorse as the cataract of Niagara. You may be started at first by the sound; but you are soon requited for this temporary inconvenience, by the lulling effect of the monotony. For my own part, I go fairly to sleep, with pretty much the same sort of reflection with which Sancho rolled himself up in his cloak, and addressed himself to the same employment: 'Blessed be the man that first invented sleep!' On the other hand, there is a silly, whining, sing-song sensibility in some preachers, still more annoying to me, because there is no retreat from it. It is the mawkish and watery effusion of premature dotage, or of mental weakness approaching to idiocy, whose only effects are to make us sorry for the poor creature that betrays it, or half angry with him for such a needless exposure of his imbecility. The tears of a weak man in the pulpit, seldom affect us with sympathy. We must respect his understanding, and there must be something of manly intelligence and dignity mixed with his tenderness, to render it contagious. The sniveller, who pipes his eye, like an old woman, upon every occasion, will never command the tears of a sensible audience. It is the struggle between the man of sense and his own feelings, and his final inability to conquer them, which dissolves the enlightened congregation. In short, if none but men of strong natural parts were permitted to enter the pulpit, there would be no danger of a mistake on this subject. But be it remembered, that all scholars are not men of strong natural parts; neither are all men of comely person, good gesture, and smooth elocution, of that description: I have seen these qualities combined with an original impotency of intellect, that counteracted all their efforts, and rendered them utterly unavailing, except as opiates or emetics. It is

perhaps owing to the disgust which some preachers of strong and cultivated intellects have felt at this kind of hysterical display, that they confine themselves, exclusively, to the judgment of their audience, or, if they appeal to any passion at all, that it is only to the passion of terror. For my own part, I prefer the plan of Massillon. 'He was persuaded,' says D'Alembert, 'that if a minister of the gospel degrades himself by circulating known truths in vulgar language, he fails, on the other hand, in thinking to reclaim by profound argumentation, a multitude of hearers, who are by no means able to comprehend him; that all who hear him may not have the advantage of education, yet all of them have a heart, at which the preacher should aim; that in the pulpit, man should be exhibited to himself, not to frighten him by the horror of the picture, but to afflict him by its resemblance; and that if it is sometimes useful to terrify and alarm him, it is oftener profitable to draw forth those ecstatic tears that are more efficacious than those of despair.'

"I have observed, already, that the spirit of deep and humble piety shewn in the pulpit, was of itself almost sufficient to make a preacher eloquent; I am persuaded that it is but necessary that this quality be found united with a sound understanding and a kind heart, to render a preacher eminently affecting and useful; supposing him to possess what every man who presumes to address the public is always supposed to possess, a knowledge and command of the language in which he is about to speak. A sound understanding, decently cultivated, a kind heart, and pure and fervent piety, are qualities which ought, in my opinion, to shew themselves in the manner of every preacher. This, I think it must be admitted, is not a very heavy exaction; and yet it is inconceivable to those who have not observed and reflected on this subject, what desolation it would produce in the ranks of the clergy to require them, man by man, to walk up and to be measured even by this very moderate standard. Of how many pert and conceited prigs, how many mouthing and ranting agitators, how may shallow and mewling pietists, would the simple requisition of *a sound mind*, rid us. Then the requisition of decent cultivation, what havock would it make among the fraternity of *oystermen?* How many are there whose manner in the pulpit would meet the requisition of a kind and feeling heart? Alas, this quality is much more rare than the kind and feeling themselves are disposed to take for granted. And not a few, nay even some of those who are thought the mighty men of the pulpit, would fall before this standard. But the requisition of a manner intensely breathing the pure and fervent spirit of a genuine, meek, and humble piety, would, I fear, do most mischief of all, and leave but comparatively very few standing in the ranks. How many within your own knowledge would bear this test? I beg you to pause, and to call up to this standard, one by one, all the preachers whom you have ever heard: not to glance over the whole line by one stroke of the eye; but to take time to

make the trial, *deliberately, man by man.* If you make this trial thus deliberately and fairly, I shall be much surprised if you will not yourself start at the result. Away will go all the vain, the conceited, the affected—away will go many a *pretty orator*, who is at present very well satisfied with himself—away will go all the pretty men, vain of their eye-brows, their ringlets, and their personal beauty—(frown not, Sir, for I have seen such in the pulpit)—away will go all the hard-mouthed, hard-hearted Saracens, who presume to throw the bolts of the Almighty, and forget how richly they deserve the first one themselves—away will go many a stately preacher who now plumes himself on his dignity, his intelligence, his learning, his energy, and even his eloquence—yes, Sir, many a high head and proud heart would fall, were their pulpit manner tried by this simple gospel standard—yes; some of those, who, on account of their real or reputed talents, now stand aloft, *primi inter pares*, would, if tried by this test, stand no longer. It is indeed most mournful and afflicting to recollect how very rare this most touching of all the qualities of a Christian preacher is. I have seen it a few times in my life in men of high talents, and its effect was so exquisite, so exactly in accordance with my notion of the manner of our Saviour, that I can scarcely recognize any man as a minister of the gospel of Christ, who does not possess it. Nothing to me can ever supply the place of it. It happens, too, unfortunately, that it is precisely where it would produce the highest effect, that it is most rarely to be met with—I mean, in preachers whose talents are of the first order. In general, it seems to me that these men consider their whole duty to consist in being *terrible in rebuke*, and they deal out their fulminations with a barbarity so merciless, that one cannot help thinking them much better fitted by nature for apostles to the bloody Mahomet, than to the meek, and lowly, and benevolent Jesus. Their effect is correspondent. They are admired and applauded, and there is the end of it. Ah! it was not thus that the celebrated Flechiere thought; nor thus that he pronounced those discourses on which D'Alembert has past this beautiful eulogium.

" 'Their style is not only pure and correct, but full of sweetness and eloquence. They were truly pathetic; but this property became still more sensible when the orations were pronounced by the author. His serious action, and his slow and somewhat feeble voice, brought the hearers into a disposition of sympathetic sorrow: the soul felt itself gradually penetrated by the simple expressions of the sentiment, and the ear by the soft cadence of the periods. Hence he was obliged to make a pause in the pulpit, that he might leave a free course to plaudits, not of the tumultuous kind which resound at our profane spectacles, but expressed by that general and modest murmur which eloquence wrests, even in our temples, from an audience deeply moved; a kind of involuntary enthusiasm, which not even the sanctity of the places can repress.' "

POETRY.

THE LAMENT OF THE GOLDFINCH

TO ITS MISTRESS.

Supposed to be heard issuing from the tomb the night after its interment.

1.

Oh weep for me, 'tis finish'd now,
Thy hands have rais'd my verdant tomb,
And strown it thick with violet bloom,
And planted there a cypress bough,
Whose leaves one day may haply wave
Funereal o'er thy songster's grave.

2.

Oh weep for me, and water well
With tears the turf where low I'm laid;
Be solemn dirges, slow and sad,
Heard mingling with the ev'ning bell,
Which dying day so sweetly chimes,
To mind thee of departed times.

3.

Departed times and days gone by,
Oh weep for them, oh weep for me,
As I had wept and mourn'd for thee,
Hadst thou been laid where now I lie,
All changing fast to yellow clay,
And mute as mine thy pleasing lay.

4.

The lay—the lay, we wont to sing,
When thou on thy sweet harpsichord
Wouldst run through many a thrilling chord,
In the happy hours of cheerful spring,
It seem'd my breast could scarce contain
The rapture of that tender strain.

5.

It made me think of field and grove,
Of freedom, but than these far more,
('Twas that which touch'd my bosom's core,)
It made me think of earliest love,
Young love, whose tendrils oft do twine
Round virgins' hearts, as once round mine.

6.

Oh! yet most dear my cage was grown,
By long society with thee,—
I neither wish'd nor would be free,
I liv'd, I sung for thee alone;
Till, losing all desire to roam,
My prison chang'd itself to home.

7.

Ah me! the thread, the slender thread,
On which our hearts' best hopes abide,
The fatal shears too soon divide,
The life I then so sweetly led;
Oh! all too soon it is my doom
To sleep within this violet tomb.

8.

Then weep for me, oh! weep for me,
Wet my sad couch with briny tears:
The cypress bough, in flight of years,
Perchance may grow to cypress tree;
There pensive birds, on branch and spray,
Repeat the long lamenting lay,
Dear maid, when thou art far away.

B.

"REJOICE IN THE LORD ALWAY; AND AGAIN I SAY, REJOICE."—PHIL. IV. 4.

Bright with a thousand varying charms,
With look benign, and cheerful voice,
Nature extends her radiant arms,
And shouts unto her sons, "Rejoice!"

See how the landscape laughs around,
Profuse of bliss to every sense,
Each lovely sight, each joyous sound,
Proclaiming heav'n's munificence:

While man rejoices not alone,
But in the smiles of those he loves,
Again reflected from his own,
A richer, dearer blessing proves.

But hark! I hear a mournful cry
From yonder cabin dark and low,
"Why will ye mock with sounds of joy
"The child of poverty and woe?

"For him can nature's beauty shine,
"Who groaning toils his food to seek?
"Can pale disease the chorus join?
"Or smiles illume the mourner's cheek?"

Yes!—e'en from their dim tearful eyes
Enchanting hope shall chase the gloom,
While pointing to the starry skies,
She speaks of joys beyond the tomb!

"Short are the woes you suffer here,
"Eternal bliss awaits your choice;
"And in the view of blessings near,
"The child of mis'ry may rejoice."

But, conscience-struck, oppress'd with shame,
The trembling soul suspends belief:
"Those high rewards let virtue claim,
"For me is nought but endless grief!

"In vain would reason guide me right,
"My wayward steps the wrong pursue;
"Till lost in sin, I shun the light,
"And dread my future fate to view."

Oh sinner! turn not yet away,
List to the comfort faith can give!
Her hands a radiant cross display,
She bids thee look on that and live.

"Here doubts must end, and murmurs cease,
"The promise of your Father GOD
"Gives pardon, righteousness, and peace,
"To those who trust a Saviour's blood:

"His love, his purity, they share,
"His will becomes their only choice,
"And trusting all things to his care,
They ever *in the Lord rejoice.*

B. L.

CHRISTIAN WARFARE.

Christian soldiers, wake to glory!
Hark, your Leader bids you rise;
See the crown of life before ye,
March to seize the heav'nly prize.

What can rouse to vig'rous action,
Like the gospel's martial sound?
Where can equal satisfaction,
In another cause be found?
Instant assume your arms,
Be ready for the foe,
And undismay'd at all alarms,
To battle go.

Let the hope of full salvation,
Helmet-like, your head adorn;
Be the gospel's preparation
On your feet like sandals worn.
Let your loins around be girded
By the truth your lips profess
From your breast be danger warded
By the plate of righteousness.
Instant assume your arms,
Be ready for the foe,
And undismay'd at all alarms,
To battle go.

Over all be wide extended
Faith's impenetrable shield,
Thus you'll be from darts defended,
Shot by Satan o'er the field.
Let your hand with skill be guided
Manfully to use the sword,
By the Spirit's care provided
For the faithful in the word.
Instant assume your arms,
Be ready for the foe,
And undismay'd at all alarms,
To battle go.

Let your prayers ascend with fervour,
Without ceasing, to the Lord:
Not an unconcern'd observer,
Timely succour he'll afford.
Faith and hope must never languish,
All your cares upon him cast,
He'll enable you to vanquish
E'vry enemy at last.
With these celestial arms,
Fear not to meet the foe,
But undismay'd at all alarms,
To victory go.

PHILOSOPHICAL AND LITERARY INTELLIGENCE.

Travels in Africa.—A letter from Cape Coast, dated 30th November last, among other intelligence, mentions a Tartar merchant having succeeded, with incredible labour and difficulty, in completing a journey through the heart of Africa, which must excite great interest amongst geographers. He commenced his undertaking at Tripoli, in the Levant, opposite to Cyprus, and passed overland to Alexandria, from which point his difficulties increased. He crossed the Desert to Angela, Zalu, Mourzook, Bournon, and Kushna, crossed the Niger at Gana to Nykee, Zeppoo, and Mooseedoo; again crossed the river Niger at Jennee; from thence to Tombuctoo, and worked his way over the Hong Mountains to Diambella, in the Mundinga country, towards Sierra Leone; he visited the Ashantee capital, and pursued his journey from thence to Cape Coast. The sufferings undergone by this enterprising traveller almost exceed belief: in the journey over the Desert, the whole of his merchandise was necessarily relinquished by the loss of every one of his camels, and he was reduced to the greatest extremity of distress; however, his genius and courage did not desert him, for he hit upon the ingenious and successful device of manufacturing and selling a colouring for the eye-brows, which took wonderfully, and placed him in comparative affluence. The account given by this merchant corresponds with the descriptions we have of the known parts of Africa in this traveller's route, and there is no doubt entertained of the veracity of his journal. The Cape Coast natives are suffering from a misunderstanding with the Ashantee country, which has proved very detrimental to their trade; and it is feared nothing but military force will bring the king of Ashantee to terms, negociation having as yet proved unsuccessful. A small force would settle this business, and the natives of Cape Coast have some reliance on Sir Charles Macarthy's friendly interference.

British Expedition for Discovering the Course of the Niger.—The mission, consisting of Dr. Oudenay, Major Denham, and Lieut. Clapperton, had on their first journey arrived at Mourzook, the capital of the kingdom of Fezzan, in the month of April last, in the best health and spirits, having performed the journey in 42 days, a distance of 600 miles. On arriving at Mourzook, the same house was prepared for them, that had been inhabited by Mr. Ritchie and his friends in the year 1819, and where he fell a victim to the hazardous enterprise he had undertaken. All those who had read Capt. Lyon's interesting narrative of this journey, will recollect the delays and difficulties that presented themselves to the further prosecution of their object, and the privations they had here to encounter and endure, which paralyzed their exertions by exhausting at once their health and their resources. Major Denham, fearing lest his hopes might be defeated by similar means, and all his endeavours to advance to Bourno prove ineffectual, decided on the hazardous alternative of returning to Tripoli, and he describes his journey in these words: "In pursuance of my intentions, which you were made acquainted with by my letter from Mourzook, I left that place on the 19th of

May, and after twenty-three days of very great fatigue, arrived here (Tripoli) the 11th of last month. One Arab scheik and two camels, composed, with myself, the caravan. Our usual time was from fourteen to sixteen hours in the twenty-four on the march; and in passing the Deserts (three and four days in length) always eighteen hours; the camels I scarcely ever allowed to rest: the halt we always made in the middle of the day to allow the camels to come up was by far the most trying part of the journey: exposed to the burning heat of the mid-day sun, where nature had not provided shade sufficient for a grasshopper, lying on a scorching sand, and with nothing to alleviate our parching thirst, but wretched water which had been several days in beastly skins, was a misery I had no conception of before. At night we generally got a little kouscaçous, with some fat and salt, no bad supper; but a cup of tea was luxury supreme, as it satisfied thirst, and took off the edge of the putrid taste of the bad water; our fire, which was always made by scraping together the camel's dung which we found, was consequently uncertain, and we sometimes could not find more than was necessary for boiling a little water. I had a tent with me, but seldom pitched it; we were all too tired, and my Arab thought it quite useless: we slipt off our horses when nearly sleeping with fatigue and heat; the nose-bag was put over the poor animal's head, and a cord round his two fore-legs; the loose stones were soon cleared from a space large enough to receive our carcases, and, rolled up in a bornouse, in two minutes all our troubles were forgotten." Fresh arrangements having been now made, by which it is hoped all the difficulties, except those of climate, may be avoided, Major Denham has again set forward to rejoin his associates, and in a subsequent letter says, "I shall certainly make the attempt at returning home by way of Egypt."

Inundation in India.—In consequence of the continued heavy rains, the river at Surat had, in September last, overflowed its banks, causing great injury to the town, with loss of lives. The river began to rise on the 15th, and did not abate for four days, when the scene that presented itself was of the most melancholy description. From the effects of the dead bodies of men and cattle, the latter of which were spread over the whole town, a pestilence was apprehended. The water rose so rapidly, that gentlemen only saved their horses by taking them up stairs. Hundreds of low-built houses were covered by the stream, and quite destroyed. The Adawlut was the only house belonging to Europeans, the lower rooms of which were not under water. The village of Brachia had been washed away. The troops there were only saved by the strength of their barracks, to the roofs of which they were compelled to betake themselves. All the villages on the banks of the river had suffered: dead bodies of men and cattle were seen floating down the river. Two poor fellows passed Brachia alive on the branch of a tree with great velocity, but assistance was impossible.

Electricity.—The application of improved science to beneficial purposes, was lately illustrated by Mr. Harris, of Plymouth; who proved, by an experiment on the river Thames, that the electric fluid, attracted by a conductor on the top of a vessel's masts, and conducted by a descending wired-rope, would pass down the mast, and even through the magazine, into the water, without doing any injury. The experiment satisfied several of our most distinguished

chemists, and will, we trust, be the means of preserving many ships and valuable lives.

New Mode of taking Altitudes at Sea.—A new method of taking altitudes at sea, when the horizon is invisible, has been invented by Mr. Adam, rector of the Inverness academy. In consequence of an application to the admiralty by Sir Jas. Dunbar, Bart., captain R. N., for an opportunity to try this method on board his Majesty's ships, the Cherokee brig of war, commanded by Capt. Keats, was, with their accustomed liberality and readiness to promote improvements in nautical science, immediately ordered on this service, and, on the 22d of January last, sailed from Inverness, with Mr. Adam on board. On passing down the Beauly Frith, the sun being invisible, we understand that he easily succeeded in determining the vertical angles contained between the horizon and the tops of the adjacent mountains, seen at different distances from the ship; and that at night, while the horizon was invisible, he took altitudes of the moon, so as to distinguish single minutes in her varying altitudes. Capt. Keats, and the officers of the Cherokee, expressed a very favourable opinion of the success of this method at sea, when the motion of the ship is not considerable, and anticipated, that on land it might supersede the use of an artificial horizon. It is said, that without affecting the ordinary method of observation, that of Mr. Adam admits of an easy application to the telescopes of the quadrants, sextants, and reflecting circles already in use; and that, when executed according to his directions by a skilful artist, he expects it will admit of a degree of accuracy approaching nearly to single seconds. His method requires no allowance for dip, and, if necessary, might be employed to determine directly from observation the quantity of dip due to the different altitudes of an observer above the surface of the sea. We are therefore glad to learn, that in prosecuting this subject, Mr. Adam has lately executed the model of a platform suspended on gimbols, to be placed, when required, either in the main hatchway, or near it on deck, by which, when taking altitudes, he expects to relieve the observer from all inconvenience arising from the violent pitching, rolling, or inclined motion of the ship in a rough sea, which sometimes, though but rarely, we believe, accompanies fog.

Menai Bridge.—The public will be gratified to learn, that the first great iron plate for forming the fastenings of this bridge, was laid in its proper position at the bottom of one of the caverns, which have been formed out of the solid rock on the Anglesey shore, on Easter Monday. Sir Henry Parnell and Mr. Telford attended on the occasion, and did not leave Mr. Wilson's office until all the necessary arrangements were adopted for proceeding immediately with the putting up of the large quantities of the iron work which have arrived from Shropshire, for forming the suspending cables. Nearly the whole of the bridge masonry is completed—the pyramids for supporting the cables, of fifty feet in height above the top of the main piers, will be finished early in the summer; and the iron work is now going on so rapidly at Mr. Hazeldine's forges, that there is a certainty of this great work being completed in the most satisfactory manner, for the use of the public, in little more than another year. The method employed in fastening the cables in beds of solid rock, displays very great ingenuity; and the manner of carrying the cables from the caverns to the tops of the pyramids along a well-

continued scaffolding, will make the bridge an object of great curiosity to the Welch tourist during the ensuing summer.

Rocks of the two Hemispheres.—M. Humboldt has published a volume entitled "A Geognostic Essay on the Bearing and Relation of Rocks in the two Hemispheres," in which he examines successively, in the order of their age, the strata of the Old Continent; compares them with those which he has observed in the New World; proves their analogy, and confirms the principle now adopted, that they do not change, like animals or plants, with climates; but, on the contrary, that those that belong to the same epoch of formation are the same every where. He concludes by some original remarks on a mode of describing the varieties of strata; however complicated, by pasigraphic characters, in a manner so simple as to be easily comprehended at the first glance.

War Physic of the American Indians.—"When young men (among the Indians) are going to war, by way of preparation, they are put into a sweat-house, made for the purpose, and remain there four days, and drink tea made of bitter roots. The fourth day they come out, have their knapsacks ready, and march. The knapsack is an old blanket, and contains some parched corn, flour, jerked-meat, and leather to patch their mocasons. They have in their shot-bag a charm, a protection against all ills, called the '*war physic*' or '*war medicine*,' composed of the bones of a snake and a wild cat. The traditionary account of this physic is, that in old times, the wild cat or panther devoured their people; they set a trap for him, and caught him in it; burned him, and preserved his bones. The snake was in the water; the old people sang, and he shewed himself; they sang again, and he shewed himself a little out of the water; the third time he shewed his horns, and they cut off one of them; he shewed himself a fourth time, and they cut off the other horn. A piece of these horns, and the bones of the wild cat or panther, is the great war medicine!"

Congreve Anchor Rockets.—Lord Melville, accompanied by Lords Darnley, Amelius Beauclerk, Thanet, and Clifton, several Prussian, Italian, and Austrian noblemen, the Prussian Ambassador, Sir G. T. Cockburn, B. Martin, P. Melville, R. Seppings, B. Hallowell, A. Christie, and a very large number of the principal gentry of the county of Kent, lately went on board the Admiralty yacht, which was towed down the river by the Comet steam vessel, as far as Gillingham Creek, where they lay to, in order to witness an experiment with some newly invented rockets by Sir William Congreve, called Anchor Rockets, the use of which is to assist ships in distress on a lee shore, or in any dangerous situation near land; or to throw a line across the river, which shall fix itself, and be made instantly available for the purpose of pontooning. These rockets are provided with about ten yards of chain, to which any required quantity of rope, of proportionate strength, is attached, having a small anchor at the head of the rocket, which fixes itself on the opposite bank by the force with which it is projected; the rope is coiled up in a box in a new way, ready for use at any time. The first rocket fired, was one of the smallest size, and sent across Gillingham creek, a distance of about 100 yards, and completely succeeded. A rocket of the largest size was next tried, to which a moderate-sized cable was attached, which was carried half-way across the stream, and failed by the breaking of the chain, which was not sufficiently strong to bear the

weight of the cable when suddenly put in motion by the rocket; two other rockets, of a middle size, with smaller ropes, were then fired, both of which succeeded in carrying the ropes to the opposite shore, where the anchor fixed so securely in the mud, that, on an experiment being made to move the anchor by a number of men pulling on the rope, the anchor held firm, and the rope broke.—This invention of Sir William Congreve does him great credit, and there is every reason to believe and hope that it will prove of essential service in case of shipwreck, and may be the means of preserving many valuable lives, as well as facilitating military operations in a country much intersected with rivers.

Moonshine.—Hitherto there has been no evidence of the thermometer acquiring warmth from the rays of the moon, though collected in the focus of a burning mirror, and calculations have been made to prove that they do not excite any. Dr. Howard of the United States, maintains, however, that those calculations and experiments are inaccurate. With a thermometer of his own construction, which he calls Differential, he has had proofs of the rays of a full moon, received on a concave mirror, a foot in diameter, raising the fluid eight degrees.

British Academy at Rome.—His Majesty, ever seizing with avidity all opportunities which offer for promoting the arts and literature, has presented 200 guineas towards the plan for establishing the British Academy at Rome.

Enormous Magnet.—Professor Patterson of Philadelphia has exhibited to his class an artificial magnet, of the horse-shoe form, which supported the enormous weight of 162lbs. Its own weight is 32lbs. This is said to be the most powerful magnet known. It was prepared under the direction of Mr. Lukens, of that city, who has discovered a method of *touching* which is much superior to that used in Europe. The large magnet will therefore in future be found among the curiosities in the Philadelphia Museum.

Edinburgh Wernerian Society.—A very able scientific essay on different modes of applying the power of the steam-engine towards impelling vessels through the water, has been read at the meeting of the Society. The advantages, the different construction, and the application of the paddle or wheel to this purpose, were detailed at considerable length, and were followed by statements of several other ingenious contrivances; such as a spiral worm working in a cylinder, which receives the water at the bow, and expels it at the stern; series of horizontal pumps, &c. &c.—Professor Jamieson read an article on the natural ferocity of beasts of prey; combating the notion that the same species of animal was naturally more savage in one part of the world than in another; and attributing the apparent difference to the knowledge which the animals may have obtained by experience of the power of man. He gave several instances in corroboration of the position; stating, that the authors who have affirmed the contrary, have drawn their facts from the habits of those animals which have existed in the neighbourhood of civilized human beings; and have thus apparently assumed the effect of locality as an original difference of disposition. The horn of a rhinoceros found in Scotland was then produced; it was rather more than two feet in length, slightly curved, of very great weight, and of large circumference at the base. It was a very interesting subject for reflection, as well as an object of admiration. A stuffed specimen, and also a

skeleton, of the Dugong, was then shewn to the Society. This animal is of the whale tribe, inhabiting the seas about Java. It wants the *blow-hole* of the whale. The anterior part of the skeleton has much resemblance to that of quadrupeds. The head exhibited many peculiarities, amongst which the teeth were the most remarkable: besides incisores and molares, there was an intermediate range distant from the others, of what might be called canine, were they not too numerous to make that designation correct; there were three of them on each side of the jaw; they are supposed to discharge the first functions of the molares, that is, of dividing previous to grinding. The molares were round and flat, the distinctive characteristics of animals not carnivorous. The stuffed specimen might be about three and a half feet long. This animal has large mammæ in the anterior part of the body. It frequently raises itself out of the water; and its round face, together with the mammæ, have given rise to the fable of the mermaid. A living ichneumon was let loose upon the Society, which caused no small disturbance, by running about amongst the legs of those present.

Magnetism.—M. Hanstæn, of Christiana, has made some remarkable discoveries with respect to the magnetism of the globe, by means of a small oscillating instrument, consisting of a magnetic steel cylinder, suspended by a very fine silken thread, and enclosed in a glass tube. The principal of these discoveries is, that the intensity of the earth's magnetism is subject to daily variation; that it decreases from the early hours of the morning until about ten or eleven o'clock, which is the period of its minimum; that it then increases until about four in the afternoon, and during summer until six or seven in the evening; that it again decreases during the night, and returns to its maximum about three o'clock in the morning.

Hydraulic Orrery.—Mr. Busby has recently opened an exhibition of an invention of his, the Hydraulic Orrery, which has excited considerable attention among the lovers of astronomy and of general science. The object of Mr. Busby's invention is not only to shew the various positions of the heavenly bodies at the different periods of their revolutions, but to produce a self-acting machine, that should imitate those silently gliding and harmonious movements which characterize the planetary revolutions. To effect these points, Mr. Busby has provided a circular reservoir, five feet in diameter, in the centre of which a floating vessel bears the sun, elevated considerably from the surface of the fluid; this vessel is made to revolve by the re-active impulse of water discharged in a minute lateral stream from a siphon. The earth and moon are also borne at equal elevations by floating vessels, and are similarly moved, excepting only the introduction of such mechanical modifications as were necessary to produce the parallelism of the earth's axis, and the changing modes of the moon's orbit. The whole apparatus ultimately performs the annual orbit by means of a larger re-acting siphon, which carries off the water previously used to effect the other imovements. This apparatus, which is situated in the centre of the room, is purposely confined to the elucidation of the motions of the three bodies most interesting to us, viz. the sun, the earth, and the moon; but another machine, which equally deserves notice, imitates, in silent but perpetual harmony, the motions of Jupiter and his satellites. This is also a floating apparatus; but the most curious circumstances attending it are, that the whole is moved by a stream of rarefied air,

produced by one small lamp, and that this lamp is so contrived as to impart a rotatory motion over a surface of water three feet in diameter, which being communicated to four floating rings, bearing the satellites, they are made to revolve at their proper distances about the primary, and with velocities regularly diminishing, as in nature, and doubtless from similar mechanism. This invention has been honoured with a gold medal from the Society of Arts, and with a testimonial from some leading scientific characters, among whom are Drs. Hutton, Gregory, and Kelly, and Messrs. Throughton, and T. and F. Bramah.

Improved Velocipede.—An ingenious labouring mechanic, named Henry Geering, travelled a short time since from Newark to Stamford on an improved velocipede, manufactured by himself, at the expense of about £11. He calls it a "mechanical horse." It differs from the fanciful things which excited so much notice a year or two ago, inasmuch as the rider on Geering's piece of mechanism does not depend on his legs and feet for making way, but places the latter in stirrups at the end of an axis provided for giving direction to two side-wheels, which wheels support the carriage, and keep it upright. A third wheel, towards the hinder end of the frame of the carriage, is turned with leather straps, on the principle of a lathe, and the power is communicated to these by a windlass placed conveniently in front of the rider, who turns it with both hands, and makes progress in proportion to his activity and force in so turning. Geering himself travelled at an average rate of seven miles an hour: progress up hill is of course attended with more labour.

Diving Bell.—A diving bell, under the direction of a submarine adventurer, called Crusoe, has been lately shipped from London to Holland to recover the cargo of a frigate sunk there 22 years ago. The frigate Lutine is stated to have 22 brass guns on board, £30,000 in gold, 32 casks of gold in bars, and 32 casks of silver in bars. The vessel lays in 30 feet at high water, which being very clear, the most sanguine expectations are formed of their saving the whole of the property. One of the casks of gold bars was lately raised to the water's edge, but from the bursting of the hoops, only one bar was saved, which weighed seven pounds and a half.

Petrifaction Ponds.—The following is a description of the Petrifaction Ponds at Shirameen, (a village near the Lake of Ourmia in Persia,) which produce the transparent stone known by the name of Tabriz marble.—This natural curiosity consists of certain extraordinary pools or plashes, whose indolent waters, by a slow and regular process, stagnate, concrete, and petrify, and produce that beautiful transparent stone, commonly called Tabriz marble, which is so remarkable in most of the burial-places in Persia, and which forms a chief ornament in all buildings of note throughout the country. These ponds, which are situated close to one another, are contained in the circumference of about half a mile, and their position is marked by confused heaps and mounds of the stone, which have accumulated as the excavations have increased. On approaching the spot, the ground has a hollow sound, with a particularly dreary and calcined appearance, and when upon it, a strong mineral smell arises from the ponds. The process of petrifaction is to be traced from its first beginning to its termination. In one part, the water is clear; in a second, it appears thicker and stagnant; in a third, quite black; and in its last stage it is white like a hoar frost. Indeed, a petrified pond

looks like frozen water, and, before the operation is quite finished, a stone slightly thrown upon it breaks the outer coating, and causes the black water underneath to exude. Where the operation is complete, a stone makes no impression, and a man may walk on it without wetting his shoes. Wherever the petrifaction has been hewn into, the curious progress of the concretion is clearly seen, and shews itself like sheets of rough paper placed one over the other in accumulated layers. Such is the constant tendency of this water to become stone, that where it exudes from the ground in bubbles, the petrifaction assumes a globular shape, as if the bubbles of a spring, by a stroke of magic, had been arrested in their play, and metamorphosed into marble. The substance thus produced is brittle, transparent, and sometimes most richly streaked with green, red, and copper-coloured veins. It admits of being cut into immense slabs, and takes a good polish. The present royal family of Persia, whose princes do not spend large sums in the construction of public buildings, have not carried away much of the stone; but some immense slabs which were cut by Nadir Shah, and now lie neglected amongst innumerable fragments, shew the objects which he had in view. So much is this stone looked upon as an article of luxury, that none but the king, his sons, and persons privileged by special firman, are permitted to excavate; and such is the ascendancy of pride over avarice, that the scheme of farming it to the highest bidder does not seem to have ever come within the calculations of its present possessor.

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RELIGIOUS AND PHILANTHROPIC INTELLIGENCE.

Wesleyan Missionary Society.—After the usual preparatory sermons, which were this year preached by Dr. Clarke, Rev. W. Jay of Bath, and Mr. R. Wood; and after the Annual Meeting of the London

District Auxiliary; on Monday, May 5, was held the Annual Meeting of this Society, at the City Road chapel, Jos. Butterworth, Esq. M.P. in the chair. The Report, after giving as usual a circuit through all their Missionary Stations, proceeded to a statement of accounts, the total receipts being £31,748, and the balance remaining due to the treasurers, £2702. The collections and donations at this anniversary exceeded £1200.

Church Missionary Society.—Tuesday, May 6, was held, at Freemasons' Hall, the twenty-third Anniversary of this Society; Admiral Lord Gambier in the chair. The Report stated the income of the year at about £35,000, being a little more than £1000 beyond last year. The first thirteen years have averaged an income of £1700., their total value being 22,000. The last ten years averaged £24,000 a year! There were promising fields of labour opening in different countries, and not half enough husbandmen for the work. Some thousands of zealous clergymen might be advantageously employed, The Committee had not been able to appoint all who offered themselves, some wanting the necessary qualifications. Of ninety Europeans who had been accepted and sent out, twenty-two were Englishmen. Out of fifty-seven, who had offered themselves within the year, eighteen were accepted, twenty-seven declined, and the rest were under consideration. The Report then reviewed, *seriatim*, the condition of the several missions.

British and Foreign Bible Society.—On Wednesday, May 7, was held the nineteenth Anniversary of this noble and excellent Institution, at Freemasons' Hall, the Right Hon. Lord Teignmouth, president, in the chair. The Report announced the death of their late laborious and highly esteemed secretary, the Rev. John Owen; to whose memory it paid a tribute, in which the meeting expressed their concurrence, by the manner in which they received the intelligence. The number of the copies of the Scriptures circulated this year exceeded that of any former year, and made the total circulated by this Society alone, since its commencement, more than three millions of copies. The Report stated at great length the progress of the Society, which was represented to be still flourishing in every quarter of the world. It had spread its agents, and increased its supporters, in India, Russia, and America. The most perfect intercourse subsisted between the Society and its foreign associates; and this intercourse had been productive of other beneficial effects, beyond the great one of the dissemination of the Scriptures, in the promotion of a friendly and Christian feeling, in quarters where it had not before existed. It occasioned people to read who never read before, and was found useful to the people in respect of their temporal as well as spiritual welfare. The treasurer stated the receipts of last year to be £97,052. This sum, when compared with the average of the three last years, exceeded them by £1600. There had been one legacy of £5000 left to the Society; and they had received £8600 from Auxiliary Societies. Though the funds were diminished, in consequence of the increased expenditure, yet the prospect was in every way most gratifying; and increased exertions might safely be calculated upon.

Prayer Book and Homily Society.—On Thursday, May 8, the Annual Meeting of this Society was held at Stationers' Hall, the Right Hon. Lord Bexley in the chair; when it appeared from the Report, that the income of the Society during the last year was

£2082. 9s. 6d., and its expenditure £1977. 3s. 5d. On the preceding evening, the Rev. Henry Budd, A.M., minister of Bridewell Precinct, and Rector of White Rocking, Essex, preached the annual sermon at Christ Church, Newgate-street.

Merchant Seamen's Bible Society.—Thursday, May 8, the fifth Anniversary Meeting of this Society was held at the City of London Tavern; the Right Hon. Admiral Lord Exmouth in the chair. The Report stated, at great length, the progress the Society had made during the last year. A great change had been effected in the manners and morals of sailors, amongst whom the scriptures had been circulated. Bibles and testaments were now made part of the furniture of ships, and sailors were thereby instructed in the way of salvation, that they might be prepared, at any sudden call, to meet the face of their Maker. Such a change had been wrought in many sailors, that in their desire to obtain the Scriptures, they had actually purchased them out of their own wages. They were now neither so profane nor profligate as heretofore. In some instances they had declined breaking the sabbath, though requested by their captains to do so. A great change had been wrought in the captains themselves; their commands were often unaccompanied by curses; and one of them had said he endeavoured never to work his men on Sundays, if it could be avoided. Another had acknowledged to the Society's agent, that he was one of the "greatest *scamps* imaginable," before he received the Scriptures from them. In fact, sailors were now becoming sober steady men, to whom property might be entrusted with safety, and whose honesty and courage might be equally relied upon. The number of bibles sold by the Society last year at Gravesend, amounted to 730, and 79 testaments; and the number left without payment (many of which have been since paid for) 90 bibles, and 356 testaments. The total distribution from the commencement of the Society in 1818, is 7190 bibles; 9279 testaments.

Society for Promoting Christianity among the Jews.—Friday May. 9, a most numerous meeting of this Society took place at the Freemasons' Tavern, Sir T. Baring, Bart. in the chair. The Report, which was long, and very interesting, contained a great deal of intelligence transmitted by the Missionaries from distant nations, as well as accounts of the branches which were shooting out in different parts of the kingdom, from the parent stock in London. The total amount of subscriptions, for the year, was £10,924, exceeding the last year £230; of which Ireland had contributed, notwithstanding the privations under which that country had recently laboured, no less than £1150. Within the year, 8824 copies of the Scriptures, in whole or part (including above 3000 testaments in Hebrew, German, &c.) had been issued, and no fewer than 74,000 tracts. An additional number of Missionaries were going out to Poland, where the efforts of the Society were strongly felt. In Holland, a steady progress was making, notwithstanding many and peculiar difficulties which arose from the great dissatisfaction the Jews there felt at the state of their own religion. The Report cited cases of infidelity cured by the means of the Society, and one case of a thief who had been condemned to imprisonment in the house of correction at V. converted without any persuasion from the clergyman, or prospect of advantage. The Jew was baptized—remained in prison till his offence was expiated, and was now in the service of a man who

placed the most unbounded confidence in him. It concluded with a call for increase of funds.

Moravian Mission.—The Annual Sermon on behalf of the Mission of the United Brethren, was preached on Friday evening, May 9, at the Church of St. Clement's Danes in the Strand, by the Rev. Thomas Mortimer, Sunday afternoon lecturer of St. Leonard's, Shoreditch, and Sunday evening lecturer of St. Olave, Southwark. The collection amounted to £70. 1s. 3d. The receipts of the London Association for the last year were £2691. 8s. 3d., of which £2267. 9s. 6d. has been paid to the Brethren's Society for the furtherance of the gospel.

Port of London Society.—Monday, May 12, the fifth Anniversary of this laudable institution was held at the City of London Tavern; Lord Gambier in the chair. The Report of the committee's proceedings for the last year, stated that there was scarcely a port in Britain where the gospel was not preached to seamen; and that they received it with avidity. There were numerous instances of conversion from the grossest profaneness and ignorance, by the efforts of this association. The Society being truly catholic, they had invited ministers of all sects to the pulpit of the floating chapel for seamen, taking only care that they should be men of good report in the church. The Committee strongly recommended the formation of small libraries on board our trading vessels. In allusion to the Society's finances, they were sorry to say they were not equal to the great expenditure, and the claims on their exertions; but they did not doubt of the charity and benevolence of the meeting.—By the Society's accounts, there appeared a balance of £75 in hand, and a debt of £216 against them.

London Itinerant Society.—This Society, formed for introducing Sunday-schools, and the preaching of the gospel, into destitute villages within fifteen (formerly ten) miles of the metropolis, held its twenty-sixth Annual Meeting at the City of London Tavern, on Monday, May 12th; Samuel Robinson, Esq. in the chair. The Report stated, that the Lord had made the Society the honoured instrument of training up and introducing to this work no less than 48 of his public servants, whom he had since employed in various parts of the world, some in the South Sea Islands, in New Zealand, and India; whilst the rest are labouring at home, either as stated pastors, or in the service of the Home Missionary Society, which chiefly owes its origin to some valuable and zealous brethren in connection with the London Itinerant Society: That the preachers and teachers are *gratuitously* engaged from sabbath to sabbath in proclaiming the unsearchable riches of Christ to hundreds of immortal souls; many of whom, but for the labours of the Institution, might never have heard of the glorious gospel of God: That although the Society is still burdened, it was pleasing to find, that during the past year the debt had been reduced by upwards of £90: That Sydenham, Dulwich, Merton, Wimbledon, Garrett, Wandsworth Common, Battersea Rise, Finchley, and Barking side, are the villages now under the charge of the Society; and some pleasing things were mentioned, regarding the progress of the truths of God in most of these places. The introduction of the new plan of the Religious Tract Society, circulating bound tracts, selected and properly classed, had been adopted, with prospects of usefulness. The spiritual interests of the congregations at Lewisham, Bromley, Mortlake, Ealing, Acton, and Crouch-End, (raised by the Divine blessing on the Society's

exertions,) appear to be improving. At Lewisham, a more commodious place of worship is in progress; and at Ealing, in March last there was one opened, erected by the zealous efforts of the villagers and their friends. A pastor has been recently settled at Crouch-End, and the Rev. Mr. Blackburn continues to minister with increasing acceptability at Mortlake. The chapel there, belonging to the Society, the people have generously repaired. The Report lastly stated, that for want of an increase in the Society's funds, the Committee had not been able to send the word to any new station during the past year, although several villages call for it. A general appeal was then made to the Meeting, urging to renewed co-operation and support.

Naval and Military Bible Society.—Tuesday, May 13, the Anniversary Meeting of this Society for the distribution of bibles amongst sailors and soldiers, was held at the King's Concert Room; Lord Viscount Lorton in the chair. The Report represented that the Society had been greatly cramped by their want of adequate funds: but they were determined to proceed in their course of making, in all the army and navy, soldiers and sailors of Jesus Christ; and not to sheathe the spiritual sword whilst one remained who did not submit to the sacred standard. The Institution had received strong aid from the Auxiliary Societies in Ireland and Scotland, and also from the Ladies' Association, at the head of which was the Duchess of Beaufort. The exertions of the ladies in behalf of the soldiers and sailors had been by far the most efficient, and they had made the greatest subscription to the Society. The Society had appointed an officer to travel from station to station, and offer bibles and testaments to the soldiers; and he had distributed altogether 9000 copies of the Scriptures; and had succeeded in getting in return upwards of £100. This agent had been eminently successful in supplanting blasphemous and seditious tracts, which he feared had been extensively circulated amongst the soldiers. Notwithstanding the endeavours which were made by persons to seduce the soldiers, there was a strong desire amongst them for the Scriptures, which desire was manifested by the actual purchase of them. Nothing could be better than the plan of selling the Scriptures at the cost price; for the chance was, that the man who paid for them would read and prize them more than if he had them for nothing. The Report concluded by an exhortation to the friends of the Scriptures to come forward, and save the soldiers from the current of infidelity which was let loose upon them.

Sunday School Union Society.—On Tuesday Morning, May 13, at six o'clock, the Annual Meeting of this Society was held at the City of London Tavern; Joseph Butterworth, Esq., M.P., in the chair. The following was given as the state of the funds:

Receipts of the Year.	£.	s.	d.
Contributions	109	9	2
Publications	1637	10	0
	1746	19	2
Payments of the Year.			
Publications	1572	12	2
Grants to Schools and Societies	74	15	7
Sundries	71	1	4
	1718	9	1

London Missionary Society.—On Thursday, May 15, (after two annual sermons preached the preceding day,) was held the twenty-ninth Anniversary of the above Society, at Queen-street Chapel; Wm. Alers Hankey, Esq. in the chair. The Report contained, as usual, a brief view of the different missions in which the Society is engaged; concluding with stating, that during the past year no less than thirty-seven Auxiliary Institutions have been formed in different parts of the country; and with recommending their increase, and also the formation of penny-a-week societies, wherever practicable, in support of this great design. The treasurer then stated the cash account for the past year, from which it appears that the total expenses had been £33,187. 19s. 5d., and the total receipts £32,039. 11s. 1d., leaving a deficiency of nearly £1200. There had been therefore (notwithstanding the income of the present year greatly exceeded the last,) a necessity of again intrenching on their funded stock, and of some advances from the treasurer. To meet this deficiency, the worthy chairman recommended every practical retrenchment their expenses; and, on the other hand, the increase of subscriptions, Auxiliary Societies, and penny-a-week subscriptions. The preachers were, at Surrey Chapel, Rev. John Leifchild, of Kensington; at the Tabernacle, Rev. William Chaplin, of Bishop Stortford; at Tottenham-Court Chapel, Rev. J. Mc. Donald, of Urquhart; at the Parish Church of St. Ann's, Blackfriars, Rev. Edward Sidney, B.A., of Lopham, Norfolk; at Spa-Fields, to the members of Juvenile Missionary Societies, Rev. Joseph Fletcher, A.M., of Stepney. Two sermons were also preached in Welch; one at Albion Chapel, Moorfields, by Rev. John Elias, from Anglesea; the other, at the Poultry Chapel, by Rev. W. Williams, of Wern. The amount of the collection was as follows:

	£.	s.	d.
Surrey Chapel	448	0	5
Tabernacle	156	14	6
Queen-street	182	7	2
Tottenham	137	2	8
St. Ann's	69	7	0
Zion	96	17	1
Orange-street	80	0	0
Silver-street	31	9	10
Kennington	41	0	2
Spa-Fields	38	2	3
Poultry Chapel	13	0	0
Albion	10	0	0
Total	£1304	1	1

Religious Tract Society.—On Friday, May 16, the Annual Meeting of this Society was held at the City of London Tavern, at seven o'clock in the morning; Joseph Reyner, Esq., treasurer, in the chair. The following is the statement made of its funds:

Receipts of the Year.	£.	s.	d.
Collections	142	18	0
Annual Subscriptions	651	11	0
Donations	389	10	4
Auxiliaries and Associations	874	17	8
Legacies	105	16	0
	2164	13	0
Sale of Publications	6645	0	7
	8809	13	7

Payments.	£.	s.	d.
Paper, Printing, Binding, &c.	6007	14	0
Gratuitous issue of Tracts, &c.	1143	19	0
Loss on sale to Hawkers	201	16	4
Salaries, rent, taxes, travelling, carriage, translations, and various incidentals	1499	4	7
	8852	13	11

Protestant Society for the Protection of Religious Liberty.—The twelfth Anniversary Meeting of this Society was held on Saturday, May 17, at the City of London Tavern, Lord Dacre in the chair. After a few introductory observations from the noble chairman, and some extracts from the minutes of the Committee, read by Mr. Pellatt, Mr. John Wilks, the other honorary secretary, rose, and addressed the meeting with his usual ability and effect.—Taking a review of the cases of the past year, he divided them into the usual classes, beginning with those of a pecuniary nature, as turnpike charges, taxing of chapels, &c. Mr. Wilks informed the meeting, that since the last anniversary, an act had been passed, exempting Dissenters as well as churchmen from all Sunday tolls, in going to, or returning from, their customary places of worship. Several fresh attempts had been made to assess dissenting chapels and school-rooms; and a Mr. P. Watson, of Newcastle, had been imprisoned for a contempt of the Ecclesiastical Court, arising out of Easter offerings. Parochial relief had been withdrawn from paupers on account of their attendance at dissenting chapels; and a publican had been threatened with the loss of his license, because an itinerant preacher put up there. Several riots had taken place at dissenting places of worship, and in some cases the magistrates had taken part with the rioters. In other instances, however, justice had been done. Some refusals of burial, and even of marriage, had occurred. In one instance, a Welsh clergyman refused to marry a man who had been twice baptized, (in infancy, and when adult) and made him submit to a third baptism from his own hands, before he performed the marriage ceremony. The Court of Chancery had also lately decided, that a registry of baptism, on the plan of Dr. Williams, at the Red-Cross-street library, was no legal record. The subject of out-door preaching was attended with considerable difficulty. Preaching in a street or highway was manifestly improper; yet some had been so imprudent as to preach facing the church-door while service was performing. If above twenty persons were assembled in any uncertified place, they were liable to a penalty. They might certify a field which was not a highway, but the legality of the certification was not settled. The Committee, he stated, would endeavour to ascertain it, should ever a case of refusal to such a certificate occur.

Home Missionary Society.—Tuesday evening, May 20, the fourth Anniversary Meeting of this Society was held at Spa-Fields chapel; Wm. Walker, Esq. in the chair. The Report related, in a brief and perspicuous manner, the operations, prospects, and intentions of the Society. It acknowledged the kindness of those societies which had furnished them with testaments and tracts; of the latter of which, 250,000 had been distributed since the commencement of the Society. Six religious libraries had been established, consisting of twenty-five volumes each, and one Bible Society had been formed

from the influence of their labours. The Report complained of a deficiency of means, which had compelled a refusal of aid in several counties enumerated. The *Gypsies* had been visited in their tents and fugitive dwellings, and received their visits kindly. Thirty more villages are visited (making in the whole 189,) and two new stations are established. The gospel is preached to 15,000 persons by their agency, and 2800 children are enrolled in their Sunday-schools. The treasurer was in advance £1000, beside smaller loans from the Committee. Various auxiliaries had been formed, from which liberal contributions had been received, as also from various county associations, beside the profits of the Home Missionary Magazine. A sister society had been formed in the United States, and the first accounts contained the most agreeable presages of success. The total expenditure of the year was £4266. 11s. 1d., the total receipts £4311. 1s. 9d.

Continental Society.—The fifth Anniversary Meeting of this Society whose object is "the diffusion of religious knowledge over the Continent of Europe," was held on Wednesday, May 21, at Freemasons' Hall; Sir Thomas Baring, Bart. M.P., president, in the chair. Rev. Mr. Saunders (rector of St. Ann's, Blackfriars) read the Report, which briefly stated the progress of the Society on the Continent. The Agent employed by them in the south of France, writes in the month of February last, that he had established meetings on the first Monday in each month, which were dedicated to the objects of the Bible and Missionary Societies. Many attend to hear what is passing in the religious world, and express their admiration at the union, activity, and zeal, which they observe. Their principal agent here is a Protestant Swiss minister, who has established a small Bible Society, to circulate the Scriptures among the Protestants as well as Catholics; for the Report added, that there was great need of the distribution of the Scriptures amongst those who were called Protestants in France; for there the word *Protestant* meant nothing but a person who did not go through the ceremonies prescribed by the Church of Rome, and who had, with the superstitions of that church, renounced every fundamental principle of Christianity. Besides, the works in greatest circulation amongst them were chiefly of a deistical, or Socinian character. In the north of France, the progress had been much greater, for no less than 300 souls had been converted by the instrumentality of one active minister, who has formed a circle of seven churches. In Germany, the bible was working its way; but the Missionaries of the Society had not yet gained access to Spain. In France, the Society had made great use of the *colporteurs*, or hawkers, by whose means they had extensively circulated the Scriptures, and, in short, had made them Missionaries instead of *colporteurs*. Much opposition had been encountered by the Society's agents, even from the Protestant preachers; and one of the agents who had ventured to preach in a field, was severely fined and imprisoned. The funds were in a good condition, the receipts being greater than the disbursements. The Report apologized for concealing the names of its agents, as necessary to preserve them from unmerited obloquy and persecution. John Scott, Esq., the treasurer, then gave the receipts and expenditure, acknowledging a balance in his hands of £26. 11s. 1d.

London Society for Mitigating and gradually Abolishing the State of Slavery throughout the British dominions.—The objects of this

Society cannot be more clearly and comprehensively defined than in the following resolutions, which were unanimously adopted at the first meeting: That the individuals composing the present meeting are deeply impressed with the magnitude and number of the evils attached to the system of slavery which prevails in many of the colonies of Great Britain; a system which appears to them to be opposed to the spirit and precepts of Christianity, as well as repugnant to every dictate of natural humanity and justice: That they long indulged a hope, that the great measure of the abolition of the slave trade, for which an act of the legislature was passed in 1807, after a struggle of twenty years, would have tended rapidly to the mitigation and gradual extinction of negro bondage in the British colonies; but that in this hope they have been painfully disappointed; and after a lapse of sixteen years, they have still to deplore the almost undiminished prevalence of the evils which it was one great object of the abolition to remedy: That under these circumstances they feel themselves called upon by the most binding consideration of their duty as Christians, by their best sympathies as men, and by their solicitude to maintain unimpaired the high reputation and the solid prosperity of their country, to exert themselves, in their separate and collective capacities, in furthering this most important object, and in endeavouring by all prudent and lawful means to mitigate and eventually to abolish the slavery existing in our colonial possessions: That an association be now formed, to be called "The London Society for mitigating, and gradually abolishing, the state of slavery throughout the British dominions;" and that a subscription be entered into for that purpose. With respect to the *means* of carrying these objects into effect, they must in some measure depend on circumstances. For such as are more obvious, particularly the obtaining and diffusing of information, considerable funds will be required; and it will therefore be necessary to promote subscriptions, not only in the metropolis, but in all parts of the kingdom. S. Hoare, jun. Esq., (at Hoare, Barnett, and Co.'s Lombard-street) is the treasurer.

Royal Infirmary for Diseases of the Eye.—At the Annual General Meeting of the Governors of this Institution, held on Wednesday, March 26, 1823, Thos. Ware, Esq., in the chair; it appeared, that the total amount of poor persons, received since the opening of the charity on the 26th of March, 1805, was 33,772, of whom 31,510 had been discharged cured and relieved, 978 deemed incurable, and 1284 remained upon the list: That within the same period 1367 operations for the removal of the cataract had been performed; 1279 of which had terminated successfully, and 128 of these were on persons born blind.

Society for the Relief of Widows and Orphans of Medical Men in London and its Vicinity.—The thirty-fifth Anniversary of this Institution was celebrated on Saturday, March 29, by a public dinner at the Albion, in Aldersgate-street, when about seventy of the principal members of the profession attended. The chair was ably filled by Dr. Baillie, who is the president of this benevolent Society. In proposing the health of his Majesty, the worthy chairman said, he had a communication to make, which he was sure would give the most heartfelt satisfaction and pleasure to every friend of the cause, and would demand the most sincere and earnest expressions of their gratitude and thankfulness; he had received a letter from Sir W.

Knighton, inclosing a draft for 100 guineas, which the King had honoured him with his commands to transmit for the benefit of that excellent institution, the Society for the Relief of Widows and Orphans of Medical Men. This liberal testimony of their Sovereign's sympathy in the cause of the widows and orphans of their distressed members, was received with the most rapturous applause, and the plaudits which followed the drinking of the King's health did not subside for many minutes. During the afternoon, a statement of the Society's affairs was given by the secretary, from which it appeared, that about £800 is annually applied to the benevolent purpose of relief, and that twenty-seven widows and children partake of the benefits of the fund.

Asylum for the Deaf and Dumb.—Monday evening, April 7, the Anniversary Festival of this Institution was held at the City of London Tavern, Bishopsgate-street; and in the absence of his Royal Highness the Duke of Gloucester, who was prevented, by indisposition, from attending the dinner, Sir Cl. St. Hunter, bart., took the chair. In the course of the evening, the children, the objects of the Institution, were conducted into the room, supporting the various articles of handiwork (their own productions), and marched round to slow music. The subscription was very liberal; that at the sermon, on the preceding Sunday, by the Rev. Mr. Dealtry, amounted to £118. 10s. 3d. More than 200 deaf and dumb children are now receiving instruction in this Asylum. Admission is confined to no district or persuasion within the British empire.

London Society for the Improvement and Encouragement of Female Servants.—The tenth Anniversary of this Society was held on Wednesday evening, April 30, at the (old) London Tavern; Mr. Alderman Brown, in the chair; the Lord Mayor, who is president of the Society, being unable to attend. The Report contained much that was valuable on the subject of the characters of servants, and the importance of our kindness and example in improving them as a class. It intimated the dangers incident to servants by applying at common statute offices, and that numbers of servants *from the country* were dreadfully deceived, and fell into wretchedness and misery. The Report stated, that since the Society's institution, 40,000 tracts appropriate to servants had been dispersed among them; 612 servants had received the reward of a bible each, with a gilt inscription, on the completion of the first year of their service; 1180 rewards and donations had been assigned, to the amount of £1928. 6s.; and 3919 engagements had been made between subscribers and servants. It also mentioned the societies at Manchester and York, and that application had been made to the secretaries from Edinburgh and Paris, for such information as might be necessary for the institution of societies in those places.

City Hospitals.—The following is the Account of the City Hospitals, on Easter Monday:

Christ's Hospital.

Children apprenticed and discharged last year		195
Buried		6
Remaining under care of the Hospital in London and Hertford	1060	
To be admitted on presentation.....	150	1210
Total.....		1411

St. Bartholomew's.

Patients admitted, cured, and discharged last year:		
In-patients	4374	
Out-patients	5622	
		9996
Buried this year		377
Remaining under cure:—In-patients		484
Out-patients		333
Total relieved, and under cure		11,190

St. Thomas's.

Cured and discharged last year:—In-patients	2948	
Out-patients	7114	
		10,062
Buried last year		193
Remaining under cure:—In-patients		442
Out-patients		332
Total relieved and under cure		11,029

Bridewell Hospital.

Received last year as vagrants, under commitments of the Lord Mayor and City Aldermen		359
Apprentices sent to solitary confinement by the Chamberlain		36
Received into Hospital on being passed to their respective parishes, according to Act		92
Apprentices from Christ's Hospital		15
		502

Bethlem Hospital.

Remaining in Hospital in 1822:—Curables	90	
Incurables	71	
Criminals	55	
		216
Admitted in 1822:—Curables	165	
Incurables	2	
Criminals	5	
		172
Total		388
Discharged in 1822:—Curables	152	
Incurables	3	
Criminals	7	
		162
Remaining in Hospital, Dec. 31, 1822, including those on leave:—Curables	103	
Incurables	70	
Criminals	53	
		226
Total		388

OBITUARY.

Feb. 10.—At his house in Bedford-Row, CHARLES HUTTON, LL.D., F.R.S., &c., an eminent mathematician, and author of many valuable and useful works. He was formerly a schoolmaster at Newcastle-upon-Tyne, where he was born on the 14th of August, 1737. In 1764 his first work appeared, under the title of "A Practical Treatise on Arithmetic and Book-keeping," to which he afterwards added a Key for the use of Tutors. In 1770 he published, in quarto, his "Treatise on Mensuration in Theory and Practice," which led to his admission into the Royal Society, and his appointment as Professor of Mathematics in the Royal Military Academy at Woolwich, a station which he filled with great advantage to the institution and the public, until the year 1807, when, in the 70th year of his age, he retired from it on account of ill health, with a pension from government, no less well merited than it was liberal; and a just eulogy from the Board of Ordnance, the department of the executive best able to appreciate his lengthened services. Of the Royal Society he was for some years Foreign Secretary, but, shortly after the succession of Sir Joseph Banks to the presidency, resigned his post in disgust, under circumstances which it was no very pleasant part of our duty to explain, in our biographical sketch of the late president of the Society. Besides the works already mentioned, Dr. Hutton published, "The Principles of Bridges," 8vo. 1773; "The Diarian Miscellany," 5 vols. 12mo; a selection of useful and entertaining articles from the Ladies' Diary, of which he was for a long time the editor; "Elements of the Conic Sections," 8vo. 1777; "Tables of the Products and Powers of Numbers," folio, 1788; "Mathematical Tables, (Logarithms)," 1785; "Tables of interest," 8vo. 1786; "Tracts, Mathematical and Philosophical," 4to. 1786; "Compendious Measurer," 12mo. 1786; "Mathematical and Philosophical Dictionary," 2 vols. 4to. 1796. He published also several other treatises and tracts on various abstract parts of the Mathematics and of Natural Philosophy; translations from Despian, Ozanam, and Montucla; and, in conjunction with Drs. Shaw and Pearson, edited the Abridgment of the Philosophical Transactions, (to which he himself was a valuable contributor,) in 18 vols. 4to. He also for many years conducted the calculations for the principal almanacks published by the Stationers' Company.

Dr. Hutton was to the last exceedingly cheerful in his conversation and manner, although deliberate in expressing himself. His voice was clear and firm, but it had a slight Northumbrian accent. He appears in every thing to have displayed his taste for his favourite study. Shewing a friend, not long before his decease, a bust of himself, he said, "There, Sir, is a bust of me by Gahagan—my "friends tell me it is like me, except that it is too grave, though "gravity is a part of my character. As to the likeness and expres-"sion, I cannot myself be the judge, but *I can vouch for the accuracy, "for I have measured it in every point with the callipers.*" Upon the same person taking leave, the Doctor insisted on accompanying him to the door, and on remarking to him that the street was broad, light, and very airy, he stepped two or three paces on, and, pointing to the end of the row, said, "Yes, it is a very agreeable place to work in.

" From the chair in my study to that post at the corner, is just forty " yards ; and from that post to the other post at the other end of the " row, is exactly the eighth part of a mile : so that when I come out " to take my walk, I can walk my eighth part of a mile, the quarter " of a mile, half of a mile, or my mile, as I choose. When I return to " my seat, *I know what exercise I have taken.* I am in my eighty- " sixth year, and, thank God, have my health in a remarkable way at " such an age. I have very few pains, but am a little deaf." The Doctor bequeathed the original marble bust of himself, presented to him but a short time before his death by a number of friends and of the admirers of his talents, to the Literary and Philosophical Society of Newcastle-upon-Tyne, as a testimony of his respect for the place of his nativity.

PROVINCIAL AND MISCELLANEOUS INTELLIGENCE.

Deaths.—Aug. 3. At Tilliepally, in Ceylon, Rev. James Richards, a Missionary of the American Board of Missions.—*Sept.* 4. At Calcutta, Rev. Henry Lloyd Loring, D.D., archdeacon of Calcutta. Some of his sermons, on public occasions, were printed at the request of his congregations, and are very creditable to his talents, 38.—*Dec* At Paris, Count d'Escairs.—*Jan.* At New Orleans, Gen. Humbert, a distinguished officer of the French Republic, who, at the commencement of the war in 1798, landed in Ireland with a small force, and defeated General Lake, &c. Emigrating to the United States in 1812, he acted under General Jackson, when New Orleans was attacked by the British forces. For the last five years his mind had been disordered, and a deep melancholy preyed upon his spirits, the consequence of a poverty which left not sufficient to pay the expenses of his funeral.—18. At Clarendon, Jamaica, Rev. Theophilus Donne.—19. At Rouen, Edward Berkley Portman, Esq., M.P. for Dorsetshire, 51.—29. Rev. W. Mead, minister of St. Marylebone parish chapel, and rector of Dunstable, Bedfordshire.—25. Suddenly, in a coach, on his way to the Italian Opera-house, Mr. Peter Bailey, late editor of the weekly periodical paper called the Museum. He was the son of an attorney at Nantwich, in Cheshire, and after receiving his education at Rugby, and at Merton College, Oxford, entered at the Temple ; but preferring music, company, and plays, to the law, soon found his way into the King's Bench Prison, where he collected information for the satirical poem, which he published anonymously, under the title of " Sketches from St. George's Fields, by Georgiani di Castel Chiuso." He published also anonymously, a Spencerean Poem, called the " Queen's Appeal," and wrote an epic on the conquest of Wales, intitled " Idwal," part only of which has been printed, but not published, though the greater portion of it remains in a finished state in manuscript. At the end of the specimen, privately printed, is a Greek Poem, originally published in the Classical Journal a few years since.—*Feb.* 1. At Nice, Hon. Edward Spencer Cowper, brother of the present and late Earl Cowper, and formerly M.P. for Hertford.—3. At Paris, Henry Grey

Mc Nab, M.D., physician to his late Royal Highness the Duke of Kent. He was the author of several works, and, shortly before his death, had finished a treatise on education, founded on the word of God. He was interred in the cemetery of Pere la Chaise, an eloquent oration having been pronounced over his ashes by his intimate friend, Count Laffau Ladebat.—16. In Portland-Place, Gilbert Walker Jordan, Esq., M.A., F.R.S., one of the benchers of the Inner Temple, and colonial agent for the island of Barbadoes. In 1804 he published "The Claims of the British West Indian Colonists to the right of obtaining Supplies from America, stated and vindicated," 8vo., 65.—21. In the workhouse of St. George the Martyr, aged 106, Mary Dolby, who, up to the time of her decease, retained her mental faculties to an astonishing degree, and could see to read the smallest print, and even to thread a needle.—22. At Hamburgh, in the 67th year of his age, the celebrated John Louis Von Hess, well known as a writer, by his travels, his history of the city in which he dwelt, and various other political and statistical works. As a philosopher, he was also celebrated, from his being the chosen friend of Kant; but is perhaps still better known than in either character, as the leader of the gallant Hamburghers, when they stood forward to defend their country from the tyranny of Buonaparte, a short time before his overthrow.—26. At Lausanne, in Switzerland, John Philip Kemble, Esq. the celebrated tragedian. He was an author as well as an actor, having produced, besides several tragedies, comedies, and farces, of no great merit, (his Alterations from Shakspeare and the older dramatists, excepted,) the "Palace of Mersey, a Poem," and a volume of "Fugitive Poetry," consisting of juvenile productions, with which he was so much discontented when he saw them in print, that the very day after publication he destroyed every copy that he could recover from the publisher, or elsewhere, though it is said that he need not to have been ashamed of their appearance. A copy of them was afterwards sold at Mr. King's auction rooms for £3. 5s. One peculiarity in the character of this eminent actor deserves to be recorded—the reverential and impressive tone with which he always named the Supreme Being in private conversation, and which he was accustomed to make the more marked, by uncovering his head, or by some similar acknowledgment of humility and respect.—27. In a fit of apoplexy, Rev. John Bartlam, M.A., vicar of Bisley, Worcestershire, P. C. of Studley, Warwickshire, and V. of Pontiland, Northumberland.—*March.* At Boulogne, Sir Arthur Forbes, of Craigiver, N.B.—5. In Baker-street, Lieutenant-General G. Deare, 71.—8. Sir William Duff Gordon, Bart., leaving issue by his wife Caroline, daughter of Sir George Cornwall, Bart., Alexander Cornwall Duff, the present baronet, and one other son and a daughter, 50.—Rev. John Escereet, M.A., of Trinity College, Cambridge, and curate of Sisted, Essex, 26.—12. In Sloane-street, Right Hon. Baron Best, one of his Majesty's Privy Counsellors, K.C.H., F.R.S., 67.—11. At his house, Charlotte-street, Bloomsbury, after a short illness, Rev. William Bingley, A.M., F.L.S., of Christchurch, Hants. He was author of several popular works, the chief of which are, "A Tour through North Wales during the Summer of 1798," 2 vols. 8vo.; "Animal Biography, or Anecdotes of the Animal Creation," 3 vols. 8vo. 1802, a work which has since frequently been reprinted, and of which two German and a French translation have been published; "The Economy of a Christian Life," 2 vols. 8vo. 1808; "Memoirs of

British Quadrupeds," vol. 1. 8vo. 1809; "Biographical Dictionary of the Musical Composers of the three last Centuries," 2 vols. 8vo. 1813. He edited also "The Correspondence of the Countesses of Pembroke and Hertford," and made considerable progress in a History of Hampshire, which, had he lived to complete it, would have been a work of great merit.—19. Gen. James Balfour, Col. of the 83d regiment of foot.—20. Right Hon. Gen. Sir George Beckwith, G.C.B., Colonel of the 89th regiment of foot. This gallant veteran, (for he died in the 70th year of his age), after having distinguished himself in the American war, was successively governor and commander-in-chief of Bermuda, St. Vincent's, and Barbadoes. Whilst in the last post, he effected the conquest of Martinique and Guadaloupe with such despatch, that the thanks of both Houses of Parliament for its gallant achievement very properly noticed the signal rapidity of his movements. Nor was he distinguished alone as a military officer, for the vote of thanks which he received from the legislature of Barbadoes, very justly characterized his, as "the most unsullied administration which the annals of the island can boast." This vote was followed by a present of a service of plate, of the value of no less than £2500. In consideration of his services, both in civil and military capacities, he was created a Knight of the Bath, and honoured with some heraldic bearings, highly flattering to his talents and his valour. He was afterwards for four years commander-in-chief in Ireland, a post in which he acquitted himself with the greatest credit.—23. John Haighton, M.D., F.R.S., for many years lecturer on Midwifery, Physiology, and Comparative Anatomy, in the Medical School of the united Hospitals, Southwark.—25. At Ghent, Sir Thomas Constable, Bart., of Tixall, Staffordshire, and of Burton Constable, Yorkshire. He was the eldest son of the late Hon. Thomas Clifford, of Chudleigh, and of the Hon. Barbara Aston, youngest daughter of Lord Aston, of Forfar, Scotland, by whom the estate of Tixall passed into the Clifford family. About two years ago, by the death of Francis Constable, Esq., he came into possession of the great estates of Burton Constable and Wycliffe, Yorkshire, on which occasion, he assumed the name of Constable, and although a Catholic, was soon afterwards created a baronet, at the particular request of Louis XVIII. He is succeeded in his title and estates by his only son, a youth of 17, who is now Sir Thomas Aston Clifford Constable. Educated at Liege, and in the famous college of Navarre in Paris, the late highly respectable baronet afterwards travelled over Switzerland on foot, and there formed an acquaintance with the late Mr. Whitbread. On his return from this tour, he conceived an ardent passion for botany, in which he exhibited satisfactory proofs of his extensive knowledge, in the Flora Tixalliana, appended to his "Historical and Topographical Description of the parish of Tixall," which he composed, in conjunction with his brother Mr. Arthur Clifford, but for which he himself furnished nearly the whole of the materials. It was printed at Paris in 1818. At a later period of his life, he imbibed a taste for the study of history, antiquities, topography, heraldry, and genealogy, in all of which he was conversant, and had conceived the plan of a history of the Normans, in the execution of which he had made considerable progress. His leisure hours were, however, frequently amused with lighter pursuits, for he translated into English verse, the Fables of La Fontaine, and had contrived to hit off with remarkable felicity, the almost inimitable *naiveté*, and indescribable

arch simplicity of that original author. In his latter years, he completed a new metrical version of the Psalms, and produced a work in French, entitled "L'Evangile Medité," from which he extracted forty meditations on the divinity and passion of Christ, for the forty days of Lent, translated them into English, and published them at his own expense.—26. At Grillon's Hotel, Albermarle-street, Sir Thomas Webb, Bart. of Oldstock, Wilts, leaving issue by his wife, the Hon. Frances Charlotte, daughter of Charles, 12th Viscount Dillon, a son and heir, who succeeds him in his title and estates, 48. —*April* 7. In Saville-Row, Sir George William Gunning, Bart. By his wife Elizabeth, daughter of Sir Henry Bridgman, first Lord Bradford, he had issue, seven sons and one daughter. The oldest of the former succeeds him in his title and estates.—In Portland-Place, Rev. Robert Price, D.C.L., prebendary of Durham, canon residentiary of Salisbury, and chaplain in ordinary to his Majesty. He published in 1816, "A Sermon preached at the Anniversary of the Sons of the Clergy," 4to.—16. Rev. W. J. Abdy, M.A., the amiable and respected rector of St. John's, Horsleydown.—19. In Montague-Square, in consequence of being shot by a man whose wife was in his service, Sir Charles Warwic Bampfylde, Bart. D.C.L., of Poltimere, Devon, and Hardington Park, Somerset. He represented the city of Exeter in seven successive Parliaments. By his wife, the eldest daughter of Sir John Moore, Bart., he had issue two sons, the oldest of whom, George Warwic, succeeds him in his title and estates. He was in the 71st year, when he fell a victim to the jealousy of his assassin, whose name was Mansard, and who, immediately that he had shot him, discharged the contents of another pistol into his own head, which killed him on the spot.—22. In Hill-street, Berkley-Square, General Richard Grenville.—23. At his house in Mortimer-street, Cavendish-Square, Joseph Nollekens, Esq. R.A., in the 68th year of his age.—29. In Great Cumberland-Place, Lieut.-Gen. Vere Warner Hussey, 76.—30. In Soho-Square, aged 73, A. Arrowsmith, Esq., the celebrated geographer.—*May.* In Covent-Garden, William Playfair, younger brother to the late Professor John Playfair, of Edinburgh. He was apprenticed to the late Mr. Watt, of Birmingham, and under him became an able philosophical mechanic, and acquired a turn for calculation. This led him to become a writer on political economy during the administration of Mr. Pitt, whose measures he espoused. Being in France at the commencement of the Revolution, the propensity to scheming, which characterized him through life, led him to project and establish a bank for small assignats, which giving rise to others, the whole were closed by a decree of the government, and Playfair was, contrary to his intention, obliged to return the money he had received for his small tickets. Coming afterwards to London, he formed a connection with M. Hartsink, a Dutch merchant, and, in partnership with him, opened a bank in Cornhill, for the purpose of dividing large securities into small ones; but the plan did not succeed, and the parties in it became bankrupts. He afterwards maintained himself chiefly as a political and statistical writer, and a miscellaneous editor. On the restoration of the Bourbons he went again to Paris, and there conducted Galignani's English newspaper, until he was driven away by a prosecution for some insignificant libel. His constitution being now however broken up, and his means of living having become precarious, he died from a decay of nature, though his death was

perhaps accelerated by anxiety of mind. He was the inventor of what is called Linear Arithmetic, or a means of representing by lines the increase and decrease of quantities and amounts, a system much admired, and applied by him to a variety of subjects. His name appears also to a bulky work on the families of our peerage, and to a vast number of pamphlets, 64.—After a long illness, Rev. Edward Dupré, LL.D., rector of the parish of St. Helier, and dean of Jersey, chaplain of the garrison of that island, and formerly fellow of Pembroke College, Oxford, 69.—At Paris, M. Cadet-Gassicourt. His father, who was an apothecary and chemist of considerable eminence, introduced his son at an early age to the conversation of Condorcet, Buffon, Bailly, Lalande, and other philosophers and literati of the day, and he profited so well by these advantages, as that at the age of fifteen he published a memoir on Natural History, which contained many excellent observations, and was particularly commended by Buffon. He was educated for the bar, and distinguished himself in his profession, as the intrepid advocate of many of the wretched victims of the French Revolution, although his forensic and political occupations were diversified by literary labours. In 1797, as an editor, he published a pamphlet on the "Theory of Elections," and in the same year, another on the "Influences that Masonic Societies exercised in the progress of the Revolution." To this succeeded "The Supper of Nature," a dramatic work, which passed in review upon the stage, the illustrious characters of Louis XIV. and XV.; "Travels in Normandy;" "An Essay on the Private Life of Mirabeau;" and "Saint Geram," an ingenious critique on the "Neologime, or new Modes of thinking, writing, and speaking, introduced into France by the changes of the times." These were followed by various political pieces adapted to the changing circumstances of the day; the one that attracted most notice, being "The Four Ages of the National Guard." The death of his father gave, however, a new direction to his pursuits, and henceforward pharmacy occupied his chief attention; and he cultivated his paternal profession so assiduously, that after publishing improved editions of his father's works on "Domestic Pharmacy," and a formulary on the subject, which ran through four editions, he became one of the conductors of the Bulletin of Pharmacy, commenced in 1809, and still continued under the title of Journal of Pharmacy. In 1803 he published a work of still higher importance, in "A new Dictionary of Chemistry," serving as an elementary course for young students, as which it was successfully introduced into the Polytechnic and Normal schools. Besides these productions, he was the author of "Letters on London and the English," exhibiting great impartiality, and "Travels in Austria, during the campaign of 1809." In his tour through the latter country, he frequently repaired to the field of battle, to dress the wounds of the soldiers, and there invented a new instrument in military surgery, called *Las Baguettes*. His ideas and pursuits receiving somewhat of a new direction, he wrote and published, under their first impression, a treatise "On the Means of Destruction and Resistance which the Physical Sciences may contribute in a National War." He was an associate in, or contributor to, most of the important periodical works of a scientific nature published in France, and for fifteen years was engaged in collecting and arranging the materials for a "Practical Manual of Chemistry," which he did not live to finish. He projected

also the formation of a Normal Institute, to perambulate the different parts of France at stated intervals, to remark the progress and events of local industry, and to invite the attention of government to their supply. Thus, in the midst of his literary occupations, he never forgot his duty as a citizen; a further proof of which was given in his sketching out a plan for the organization of a board of health; and on its being adopted by M. Dubois, prefect of police, its ingenious projector was very properly appointed its reporting secretary. He was also in 1785, one of the founders of the Lyceum of Paris, which, under this name and that of the Athaneum, has for seven and thirty years proved a very desirable asylum to the votaries of science, philosophy, and literature.—1. At his official residence in the Green Park, Right Hon. Lord William Gordon, deputy ranger of St. James's Park, and receiver-general of the Duchy of Cornwall.—4. Sir Rt. Kingsmill, Bart., of Aston, Gloucestershire, and late of Sidmonton-house, Hants, leaving issue by his wife Elizabeth, daughter of C. Newman Esq., late of Calcutta, only two daughters, the baronetcy is extinct in its second possessor, 51.—7. Dr. Richter, actual counsellor of state, physician to the Imperial Court, and professor of physic in the University of Moscow.—*June.* In Burton-Crescent, Rev. T. E. Partridge, R. of Uley, Gloucestershire.—In Portland-Place, G. W. Jordan, Esq., M.A., F.R.S., one of the benchers of the Inner-Temple, 63.—1. In John-street, America-square, Joseph Hart Myers, M.D., 66.—5. At Calais, Henry Foster, Esq., M.A., student of Christchurch, Oxford, barrister-at-law, commissioner of bankrupts, and nephew of the Earl of Eldon and Lord Stowell.

Ecclesiastical Preferments.—Rev. Corbet Hue, D.D., deanery of Jersey.—Rev. Dr. Maltby, preachership of Lincoln's-Inn.—Rev. Dr. Povah, St. James's, Duke's-Place, R.—Rev. J. S. Sergrove, LL.B., St. Mary, Somerset, and St. Mary, Mounthaw, RR.—Rev. John Channing Abdy, M.A., St. John's, Southwark, R.—Rev. F. D. Lemporiere, head-mastership of St. Olave's school, Southwark.

New Chapels.—March 26. A new Chapel for the congregation of the Welch Calvinistic Methodists assembling in Wilderness-Row, was opened in Jewin-street Crescent. Preachers, Rev. Dr. Collyer, Joseph Fletcher of Stepney, and Rowland Hill.—*April* 4. Founder's-Hall Meeting-house was reopened for the use of the congregation of the Rev. S. Mummery, of St. Mary Axe. Preachers, Rev. Dr. Collyer, and Joseph Fletcher, of Stepney.

Ordination.—March 20. Rev. Joseph Denton, over the Independent Church at Mill-Hill, near Limehouse.

BEDFORDSHIRE.

Deaths.—March. At Woburn, Rev. John Parry, A.M., vicar, and domestic chaplain to his Grace the Duke of Bedford. He was formerly for many years head classical tutor in the large Academy at Aspley, Bedfordshire, and under his superintendence there, one of the editors of this work had the advantage of receiving a part of his education.—*April.* At Shefford, Rev. C. Portier.—At Westoning, Rev. R. H. Whitehurst.—*May* 22. At Houghton Regis, Thomas Parkins, aged 64. He was by trade a chimney-sweeper, and a very singular character, having never slept in a bed for more than twenty years. His regular practice was to sleep in the barns and out-houses of the adjacent farm-yards. During the week, he was a constant visitor at the blacksmith's shop, where he enjoyed the double advantage of

cooking his victuals and warming himself. This had been his place of daily resort for the last twenty years, except on Sundays, which he devoted wholly to sleep, being never known to move from his barn on that day. On the Monday morning previous to his death, he went as usual to the blacksmith's shop, when he complained of pains in his stomach. The blacksmith gave him a little gin, and warmed him some broth to alleviate his pain. He continued unwell till about three o'clock in the afternoon, at which time he was sitting on the form apparently dozing. In this state the blacksmith left him for the purpose of fetching some coals. On his return, in the course of a few minutes, he had fallen on the form dead. He was minutely examined by a surgeon, who gave it his opinion, that his death was caused by water in the chest; and the coroner's inquest returned a verdict accordingly.

New Chapel.—Sept. 12. A new Baptist Meeting-house was opened at Heath, near Leighton Buzzard. Preachers, Rev. Messrs. Clairbut of Tring, Holloway of Cotton-End, and Hilliard of Bedford.

BERKSHIRE.

Deaths.—Jan. 25. In his 75th year, Rev. John Winter, 38 years pastor of the Congregational church in Newbury.—*May.* At Padworth, Rev. J. Hemus, D.D.

Ecclesiastical Preferment.—Rev. J. M. Turner, St. Helen's, Abingdon, V.

BUCKINGHAMSHIRE.

Deaths.—March. 5. Rev. Charles Gardner, 35 years R. of Stoke Hammond.—*May.* At Ellesborough, Rev. W. J. Mansel.

Ecclesiastical Preferments.—Rev. T. Bouwens, a prebendary of Lincoln, Stoke Hammond, R.—Rev. J. Sabin, Purton Bassett, R.

CAMBRIDGESHIRE.

Deaths.—March 29. At his Lodge, in Downing College, Edward Christian, Esq., chief justice of the Isle of Ely, and professor of Law in the University of Cambridge. He was the editor of Blackstone's Commentary, and author of Treatises on the Bankrupt and Game Laws, and several other legal works.—31. At Cambridge, Sir Corbet Corbet, Bart., of Adderley-Hall, Shropshire. This gentleman's name was originally D'Avenant, being a branch of the ancient family of that name in the county of Essex; but in 1783 he took the name of Corbet, by his Majesty's license. Having no issue by his wife Hester, youngest daughter of the late Sir Lynch Salisbury Cotton, Bart., of Combermere Abbey, Cheshire, his title is extinct. He has devised the Adderley estate to Richard Corbet, Esq., second son of Sir Andrew Corbet, Bart., of Aston Reynold, and the other estates to the Cotton family, the relations of his lady.—*April.* At Cambridge, Rev. A. Rotham.

Ecclesiastical Preferments.—Rev. W. Cecil, Stanton, St. Mary's, R.—Rev. George Macfarlane, Shudy Camps, V.—Rev. T. Willatts, East Hatley, R.—Rev. George Judson, St. Mary the Great, Cambridge, P.C.

Ordination.—Sept. 12. Rev. S. Ramsay, formerly of Hackney Academy, over the Independent church and congregation at Fordham.

CHESHIRE.

Death.—March. At Chorlton-hall, Rev. Dr. Smyth, 76.

Ecclesiastical Preferment.—Rev. O. Leicester, Carrington, P. C.

CORNWALL.

Death.—May. At St. Germains, E. Tamblem, 103.

Ecclesiastical Preferments.—Rev. James Duke Coleridge, St. Kenwin and Kea, VV.—Rev. M. Hoblyn, Mylor and Mabe, VV.—Rev. M. Every, St. Veep, V.

DERBYSHIRE.

Death.—Jan. 13. At Hillingsborough, Mr. John Lomas, a respectable local preacher in the Wesleyan connection, 74.

DEVONSHIRE.

Deaths.—Feb. At Exmouth, in her 66th year, Mrs. Agnes Ibbetson, relict of the late —— Ibbetson, Esq., Barrister-at-law, and daughter of Andrew Thompson, Esq., of London. She was well acquainted with the various branches of natural philosophy, especially botany, in which science she contributed several valuable papers on the philosophy of plants, to Nicholson's and other scientific journals, whence their substance has been transferred into the various Encyclopædias.—*March.* At Dartmouth, Rev. J. Chester.—6. At Dawlish, John Schank, Esq., Admiral of the Blue, 82.—15. Rev. Thomas Hill, R. of Deddiscombleigh, North Taunton and Ashton.—16. At Dawlish, Francis Whalley, M.D., late of Rippon, Yorkshire.—29. At Tor, Rev. John Rowland Litchfield, A.M., R. of Boothby Pagnell, Lincolnshire.—*April* 4. At the house of his relation the Rev. C. Luxmore, of Bridestow, Rev. Thomas Smyth Glubb, B.D., V. of Long Wittenham, Berks, and Senior Fellow of Exeter College, Oxford, 65.

Ecclesiastical Preferment.—Rev. John Bull, B.D., censor of Christ Church, a prebendary in Exeter Cathedral.

New Chapel.—Jan. 1. A new Baptist meeting was opened at Crediton. Preachers, Rev. Messrs. Kilpin, pastor of the church, and Davies, the Independent minister of Crediton.

DORSETSHIRE.

Deaths.—Feb. 16. At Weymouth, on his way to London, Sir Mark Masterman Sykes, Bart., of Sledmere-house, county of York, and late M.P. for the city of York. He was a bibliomanist of the first class, and as such is very honourably mentioned by Mr. Dibdin in his Decameron. Dying in his 53d year, without issue by either of his wives, he is succeeded in his title and estates by his next brother, Mr. (now Sir) Tatton Sykes.—*May* 27. After a few days' illness, in his 58th year, the Rev. Jas. Weston, 23 years pastor of the Independent Church in Sherborne.

Ecclesiastical Preferments.—Rev. W. Owen, Rynn Intrenseca, R.—Rev. R. Broadley, Melbury Sandford and Melbury Osmond, RR.—Rev. Francis Skerray, B.D., Winterborn Abbas, cum Stapleton consolidated, RR.

DURHAM.

Ecclesiastical Preferment.—Rev. T. Gisborne, A.M., of Yoxall Lodge, Staffordshire, to the fifth prebendal stall in Durham Cathedral.

ESSEX.

Death.—March 15. At Rochetts, near Brentwood, John Jervis, Earl of St. Vincent in the kingdom of Spain, Viscount St. Vincent of Merford, county of Stafford, and Baron Jervis of Merford, Admiral of the

Fleet, G.C.B. and K.T.S., F.R.S., General of the Royal Marines, an elder brother of the Trinity-house, and one of the Council of State for the Prince of Wales in Scotland. His Lordship was descended from an ancient and respectable family in the county of Stafford, being the second and youngest son of Swynfen Jervis, Esq., barrister-at-law, counsel to the Board of Admiralty, and auditor of Greenwich Hospital, by a sister of Chief Baron Parker. He was born at Merford-Hall, Jan. 9, 1734, O.S., educated at the Grammar School of Burton-upon-Trent, and early placed in the navy, under the auspices of Lord Hawke. He served at the siege of Quebec, and under Admiral Keppel in the Channel, as one of his flag-captains, in which situation he was engaged in the celebrated battles of the 27th and 28th of July, 1778, the unsatisfactory result of which led to the trial of the commander-in-chief and his vice-admiral. In April 1782, whilst the ship was forming a part of the squadron of Admiral Barrington, he engaged and took the Pegasé, a French 74, in a close action, so gallantly conducted, that his bravery was rewarded with a ribbon of the Bath; shortly after which he attended Lord Howe in his gallant relief of Gibraltar. In 1794, being then a rear-admiral, he commanded the naval expedition fitted out against the French West Indian islands, and, in conjunction with Sir Charles Grey, the commander of the forces, captured Martinique, St. Loucie, and Guadaloupe. For this service he received the thanks of the House of Commons, and the freedom of the city of London, in a gold box. He was soon afterwards promoted to the rank of a vice-admiral, and taking the command of the Mediterranean fleet, on the 14th of February, 1797, gained the glorious victory which gave him the title in the peerage, to which he was immediately elevated, with a pension of £3000 per annum to support the dignity, besides receiving the thanks of both Houses of Parliament, and a gold medal from the King. During the Sidmouth administration he was the first Lord of the Admiralty, and in that post he detected and rectified a number of abuses. His remains were privately interred in the family vault at Stone; but the House of Commons have voted a national monument to his memory in St. Paul's Cathedral. His Lordship was in his 89th year, and having had no issue by his wife Martha, eldest daughter of his maternal uncle, Sir Thomas Parker, the earldom is extinct; but in pursuance of the collateral remainders contained in a new grant of April 12, 1801, the viscountry devolves on his nephew, John Edward Ricketts, now Viscount St. Vincent.

Ecclesiastical Preferments.—Rev. R. G. Baker, Springfield, R.—Rev. H. Bishop, Great Clacton, V.—Rev. J. M. Sumner, Sutton, R.

GLOUCESTERSHIRE.

Ordination.—April 2. Rev. Thomas Hunter, late of Beckington, over the Particular Baptist Church at Counterslip, Bristol.

HAMPSHIRE.

Deaths.—Jan. 22. At Portswood-house, Sir John Newbold, Knt. formerly successively recorder of Bombay, and one of the judges of the Supreme Court of Judicature in Bengal.—*Feb.* 7. At Abbots Worthy, Rev. Francis W. Swanton, B.C.L., 45 years R. of Strutton All Saints.—18. At Andover, Rev. W. Pedder, upwards of 30 years minister of that parish, 62.—*March* 25. At Amport, Mr. Edward Biggs, aged 100 years. His venerable relict is 93, and his daughter 70 years of age.

Ecclesiastical Preferments.—Rev. C. B. Henville, Portsea, V.—Rev. John Alder, Bedhampton, R.—Rev. J. Matthew, to hold by dispensation, Stapleton V. with that of Shrewton.

New Chapel.—*March* 29. A small but neat Independent Meeting-house was opened at Kepley, a village between Christchurch and Ringwood. Preacher, Rev. D. Gunn.

HEREFORDSHIRE.

Death.—*March* 2. In consequence of an attack of apoplexy whilst riding on horseback from Holme Lacey, to perform divine service in the annexed chapel of Bowlston, Rev. Richard Walwyn, A.M., R. of Holme Lacey, Herefordshire, and of Coleby, Lincolnshire, 41.

Ecclesiastical Preferment.—Rev. J. Lilly, of Newcourt, Archdeaconry of Hereford.

HERTFORDSHIRE.

Death.—*March* 8. Rev. R. Welton, 30 years R. of Sandridge, 72.

KENT.

Deaths.—*Jan.* 22. At Woodlands, Blackheath, in the 92d year of his age, John Julius Angerstein, Esq. He was descended from a respectable family at St Petersburgh, where he was born in 1735. Coming over to England under the patronge of the late A. Thompson, Esq., an eminent Russia merchant, he was for some time employed as a clerk in his counting-house, though he was afterwards for fifty years his partner. It is to Mr. Angerstein that the mercantile world is indebted for the ship registry act, which forbids the changing of a ship's name, a very frequent practice in former times, when a vessel had got at once into bad repair and bad repute. It was he, also, who first proposed the reward of £2000 from the funds at Lloyd's, where he was for many years a leading man, for the discovery of the life-boat. His choice collection of paintings has long been celebrated, but is now likely to come to the hammer. No man ever sustained with more credit than he did, the honourable character of a British merchant.—*Feb.* 12. Rev. C. Philpott, M.A., R. of Rippen, and V. of St. Margaret at Cliffe. He distinguished himself at Cambridge by gaining the Seatonian prize in the two successive years of 1790, 1791. In the last of those years he published "Humility, a Night Thought," 4to. The amusement of his latter years, was writing a history of the rise and progress of the Reformed Church in France, embracing the manners and literature of that interesting period; a work which will, it is to be hoped, yet be given to the world.—*April.* At Greenwich, Rev. J. Cooke, one of the chaplains to the hospital.—*May.* At Bessels Green, at a very advanced age, Rev. John Stanger, for many years pastor of the Calvinistic Baptist Church in that village.

LEICESTERSHIRE.

Ecclesiastical Preferment.—Rev. R. J. B. Henshaw, Harrington with Twyford, V.

LINCOLNSHIRE.

Death.—*March* 28. Rev. Richard Relhan, M.A., F.R.S., F.S.L., and R. of Hemingby. He published "Flora Cantabrigiensis, 1765," and two supplements to that work, in 1786, 1788, and 1793, and "Tacitus de Moribus Germanorum et de Vitâ Agricolæ," 8vo. 1809.

Ecclesiastical Preferments.—Rev. J. Bowers, Brampton, prebend in Lincoln Cathedral.—Rev. G. Moore, Cromby, R.—Rev. W. M. Pierce, Barwell and Gilesby, VV.—Rev. J. Smith, Kirkby-cum-Asgarby, R.

MIDDLESEX.

Death.—April 13. At Chelsea, William Heney Mosely, M.D., many years physician to the forces in Egypt, &c. 47.

New Chapel.—Sept. 11. A new Baptist chapel was opened in Homerton Row. Preachers, Rev. Messrs. Upton, Dr. Andrews of Walworth, and W. Shenston.

MONMOUTHSHIRE.

Deaths.—Feb. 6. At Chepstow, aged near 100, Mr. Francis Kembys, the oldest inhabitant of that town.—*April* 1. At Chepstow, Rev. W. Morgan, many years V. of that place.—*May.* At Monmouth, Rev. T. Prosser, V. of Cwmdu, Brecon.—At Yniscedwyn-house, Brecon, Rev. T. Gough.

NORFOLK.

Death.—April 3. At Wymondham, Rev. W. Evans, pastor of the Independent Church in that town, 26.

NORTHAMPTONSHIRE.

Death.—March. At Sandon, Mr. Bushe, 102.

Ecclesiastical Preferments.—Rev. W. Duthey, Sudborough, R.—Rev. J. H. Hunt, Weedon Beek, V.

NORTHUMBERLAND.

Ecclesiastical Preferment.—Rev. John Hodgson, Kirkerbessington, V.

Miscellaneous Intelligence.—A groundless alarm of fire having lately been raised at the Newcastle Theatre, a great part of the audience in the gallery rushed towards the entrance, which is only wide enough to admit two at a time. A dreadful confusion ensued, and seven persons were crushed to death in attempting to get out, and a great number of others were dreadfully injured.

NOTTINGHAMSHIRE.

Deaths.—Jan. 26. At Radcliffe, near Nottingham, Mr. John Brewster, a local preacher amongst the Wesleyan Methodists, 64.—*April* 10. Rev. J. Bryan, formerly of Newgate-street, for sixteen years pastor of the church and congregation at Sion Chapel, Nottingham.

OXFORDSHIRE.

Death.—Feb. 3. At the president's lodgings, Corpus Christi College, Rev. John Cooke, D.D., president of that college, R. of Woodeaton and Beybrooke, Oxfordshire, 88. He was emphatically called the Father of the University.

Ecclesiastical Preferment.—Rev. G. Schobell, D.D., Henley-upon-Thames, R.

University Intelligence.—Rev. T. E. Bridges, B.D., fellow and senior bursar of Corpus Christi College, is elected president of that society.

SHROPSHIRE.

Deaths.—May. At Wroxeter, Rev. E. Dana, 83.—At Shrewsbury, Rev. John Palmer, for many years pastor of the Baptist Church in that town.

Ecclesiastical Preferment.—Rev. E. P. Owen, Wellington, V.

Miscellaneous Intelligence.—The parishioners of Hodnet have presented their late rector, the Rt. Rev. Reginald Heber, D.D., now Lord

Bishop of Calcutta, with a silver tureen, inscribed as follows: "To "the Rev. Reginald Heber, rector of Hodnet, this piece of plate is "presented, as a parting gift, by his parishioners; with the hope "that it may remind him, in a far distant land, of those who will "never cease to think of his virtues with affection, and of his loss "with regret. A.D. 1823."

SOMERSETSHIRE.

Deaths.—Jan. 19. At Taunton, Major James Field, late of the 44th regiment. He distinguished himself at the taking of Quebec under Wolfe in 1759, and was perhaps the last surviving officer present at that engagement. He also fought at the battle of Bunker's Hill, where a ball penetrated his body, and passed out at his side, 87. —*March.* At Bishop's Hill, Rev. S. Greathead.—At Taunton, Rev. J. L. Warren, V. of Combe, St. Nicholas.—15. At Hatch-Beauchamp, Rev. T. Strangway, R. of Charton Adam, and 33 years R. of Wilton. —27. At Bath, Michael Theogh, Esq., barrister-at-law.—*April.* At Bath, Rev. H. W. Cobb.

Ecclesiastical Preferments.—Rev. F. R. Spragg, Combe, St. Nicholas, V.—Rev. James Pears, A.M., Charlcombe, R. and the mastership of the Free Grammar School, Bath.

STAFFORDSHIRE.

Death.—May 15. Rev. Samuel Dickenson, LL.B., rector of Blymhill, formerly of St. John's College, Cambridge, and for some years chaplain of his Majesty's ship the Dunkirk, 94.

SUFFOLK.

Deaths.—March 2. At Gifford's-hall, Rev. Blase Morey, 33 years chaplain to the ancient Catholic family of Mannoch.—6. At Aldborough, Rev. T. Mills, pastor of the Baptist church and congregation in that town, 28.—24. At the Glebe-house, Moulton, Rev. Edward Wilson, 39 years V. of Moulton.—*April.* At Framlingham, Henry Meade Ogle, Esq., of Drogheda, which town he represented for many years, both in the Irish and English Parliament.—*May.* At Bungay, Rev. J. Paddon.

Ecclesiastical Preferments.—Rev. W. Browne, B.A., Marlesford, R.—Rev. J. T. Nottidge, Old Newton, V.—Rev. William White, Stradbroke, V.—Rev. J. Phear, A.M., East Stonham, R.—Rev. C. Henley, M.A., Wantesden, P.C.—Rev. John Stygall, Ashfield Magna, P.C.—Rev. T. B. Norgate, A.M., Bradwell Ash, P.C. and Great Ashfield lectureship.

SURREY.

Death.—Jan. 30. At Richmond, Hon. and Rev. Harbottle Bucknall, D.D., chaplain in ordinary to his Majesty, and R. of Pitmarsh and High Halstow, Kent. He was the third son of James, second Viscount Grimston, and uncle to the present Earl of Verulam, but, by permission of the Prince Regent, had assumed the name of Bucknall only.

SUSSEX.

Death.—Feb. 15. Rev. Anthony Nott, LL.B., R. of Little Horsted and Littlington.

Ecclesiastical Preferment.—Rev. Wm. Vaux, R. of Patching, with Tarring annexed to the R. of the latter place, *sine cura.*

WARWICKSHIRE.

Ecclesiastical Preferment.—Rev. J. Elers, Bickenhill, V.

WILTSHIRE.

Deaths.—Feb. 28. Rev. Charles Talbot, D.D., dean of Salisbury, R. of Wimbourne, All Saints, and St. Giles's, Dorset, and of Crickhowell, Brecon. A few days previous to his death, after amusing himself in his garden, he retired to the drawing-room, and seated himself on a sofa, when one of his children inquiring if he had finished, he replied, "Yes, I have done my work!" and immediately fell into a fit of apoplexy, from which he never sufficiently recovered to speak again. By his wife, Lady Elizabeth, daughter of Henry, fifth Duke of Beaufort, and sister to the present Duke, he has left 13 children to bewail his loss.—*March* 29. Mr. Robert Payne, a local preacher in the Methodist connection.

Ecclesiastical Preferments.—Rev. H. M. Pearson, D.D., domestic chaplain to the King, deanery of Sarum.—Rev. Matthew Marsh, B.D., chancellor of the diocese of Salisbury, Beaminster Prima prebend in the cathedral of Sarum.—Rev. Thomas Rennel, B.D., vicar of Kensington, and chaplain to the bishop of Salisbury, Grantham Australis prebend in the cathedral church of Sarum, and the mastership of St. Nicholas's hospital, near Salisbury.—Hon. and Rev. Frederick Pleydel Bouverie Stanton, St. Quintin, R.—Rt. Hon. and Rev. Lord John Thynne, Kingston Deverell, R.

WORCESTERSHIRE.

Deaths.—Jan. 26. At Rainbow-hill, Worcester, William Sandford, Esq., for 37 years one of the surgeons to the Worcester Infirmary. He was the author of a little work, "On the Medicinal Effects of Wine and Spirits."—*March.* Rev. S. Nash, R. of Shrawley and Warndon.—At Upton-on-Severn, S. Cole, 101.—*April.* At Kyrewood, Rev. V. Wood.

Ecclesiastical Preferments.—Rev. W. B. Yeomans, D.D. to hold by dispensation, Warndon, R. with the R. of Bucknell, Oxfordshire.

New Church.—The new church of St. Clement's, Worcester, was lately consecrated. It is a neat building, in the Saxon style.

YORKSHIRE.

Deaths.—March. Hon. and Rev. James Atholl Cochrane, 35 years V. of Manfield, Yorkshire, and 31 years V. of Horsfield, Northumberland. He was brother to Admiral, and uncle to Lord Cochrane, and was formerly chaplain to the 82d regiment of foot. He published "A Plan for Recruiting the British Army," 1779, 4to.; "Thoughts concerning the proper Constitutional principles of Manning and Recruiting the Royal Navy and Army," 4to. 1791; "A Letter concerning an Establishment of a Provision for Sailors and Soldiers after a certain length of service," 1805, 8vo.;" "Two Tracts on Agricultural Subjects," 1805, 8vo.

Ecclesiastical Preferments.—Rev. W. R. Gilby, St. Mary's, Beverley, R.—Rev. John Swere, Manfield, V.

Ordination.—May 19. Rev. David Dunkerley, son of the late pastor, over the Independent Church assembling in Loxley Chapel, near Sheffield.

WALES.

Deaths.—Jan. 10. At Swansea, Rev. D. Williams, Baptist minister of that place, 27.—*Feb.* 6. In his 100th year, Mr. John Morris, many years a resident of Swansea.—*March.* At Brecon, Mr. L. Williams,

102.—At Wonaston Mill, near Monmouth, Mrs. Waltham, 104.—*April* 12. At her residence, Fairy-hill, Glamorganshire, Right Hon. Diana Baroness Barham, of Barham Court, county of Kent, sole daughter and heiress of Charles Middleton, first Lord Barham, and lady of Sir Gerard Noel Noel, Bart., M.P. She was a lady of eminent piety, and was the honoured instrument of planting several churches in the vale of Gower, which she selected as the place of her retreat, and where, for some years past, she has diffused far around her the blessings of her pious and unostentatious benevolence.

Ecclesiastical Preferment.—Rev. C. E. Davies, Flint, P.C.

SCOTLAND.

Death.—March. Near Kincardine, George Keith Elphinstone, Viscount Keith, Baron Keith of Stonehaven Marischal, Kincardine, and of Banheath, Dumbartonshire, Viscount Keith of the United Kingdom, Admiral of the Red, G.C.B., K.C., and F.R.S., Secretary, Chamberlain, Keeper of the Signet, and a Counsellor of State for Scotland, and Treasurer of the Household to his Royal Highness the Duke of Clarence. His Lordship was the fifth son of Charles, tenth Baron Elphinstone, by Clementina Fleming, only daughter of John, Earl of Wigton, and was born in 1747. Entering the navy at an early age, he served with great credit under Lord Howe in America, in the action off Brest in 1778., and in 1781, whilst in command of the Warwick of 50 guns, in his passage down the Channel, fell in with and captured the Rotterdam, a Dutch ship of the same size, which had before been repeatedly engaged by another 50-gun ship. In the commencement of the French war in 1793, he served as a post-captain under Admiral Hood in the Mediterranean, and behaved himself with great gallantry in command of Fort Malgue, on our taking possession of Toulon; the destruction of its fortifications and shipping, on the evacuation of that port, being also ably conducted under his direction. As a reward for these important services, he was shortly afterwards created a Knight of the Bath, and a rear-admiral. Having been made a vice-admiral in 1795, he was entrusted with the command of the naval part of the expedition which captured the Cape of Good Hope, and afterwards, without firing a shot, procured the surrender of the Dutch fleet sent to recapture that colony. For this service, he was created an Irish peer in March, 1797. He afterwards served in the Mediterranean under Earl St. Vincent, whom he succeeded in that important station; and for his conduct in it, whilst employed against the French in Egypt, was, on the 5th of December, 1801, elevated to a peerage of Great Britain. He also received, on the same account, the thanks of both Houses of Parliament, and was presented by the city of London with a sword of the value of 100 guineas. On the 9th of November, 1805, his Lordship was raised to the rank of Admiral of the White, and in 1814 was advanced to the dignity of a Viscount of the United Kingdom, a peerage now extinct for want of issue male, though in the English and Irish baronies he is succeeded by his only daughter, Margaret Mercer, by his first wife, Jane, daughter and sole heiress of Wm. Mercer, Esq., of Aldie, Perthshire, who was married in 1817 to Count Flahault. His Lordship married, secondly, Hester Maria, eldest daughter and coheiress of Henry Thrale, Esq., of Streatham, by Hester his wife, afterwards more celebrated as Mrs. Piozzi, and by her has left issue one daughter, now about fourteen years of age. His Lordship was in his seventy-sixth year.

He formerly represented the counties of Dumbarton and Stirling in Parliament, in which he always acted as an independent member.—*May* 12. At Greenock, Rev. Joseph Ribbons, superintendant of the Methodist societies in that circuit, and for 31 years an itinerant minister in the Wesleyan connection.

Ordination.—July 29. Rev. Mr. Maclaurin, late student in the Independent Academy, Rotherham, and in the University of Glasgow, over the Independent church and congregation in the island of Islay, Argyleshire.

IRELAND.

Deaths.—Jan. 22. At his seat, near Dublin, Charles Henry Cook, Baron Castlecoote, governor of Queen's county, and chief commissioner of the customs. He is succeeded in his titles and estates by Eyre, his third but only surviving son, by his wife Elizabeth Anne, eldest daughter and coheiress of the Rev. Henry Tilson, D.D., of Eagle-hill, county of Kildare, 67.—*Feb.* 15. At Friar's-hall, near Melros, Right Hon. Richard Barri Dunning, second Baron Ashburton, of Ashburton, in the county of Devon. He was the youngest son of the celebrated lawyer, to whose titles and estates he succeeded at eleven months of age. He married in Sept. 1805, Anne, daughter of the late William Cunningham, Esq., of Laurislaw, but having no issue, the title becomes extinct, 40.—*March* 26. At Bird Avenue, Roebuck, the Hon. Luke Wellington Gardiner, Viscount Mountjoy, son and heir of the Earl of Blessington.—*April.* At Clonmel, Rev. Mr. Pendergrast.—At Belan, county of Kildare, John Stratford, third Earl of Aldborough, Viscount Amiens, Viscount Aldborough of Belan and Baron of Baltinglass, and governor of the county of Wicklow. He was one of the sixteen children of the first, and brother of the late, Earl; but by his death, without male issue, the title is extinct. His Lordship had by Elizabeth, daughter of the Hon. and Rev. Frederick Hamilton, eldest son of the late Lord Archibald Hamilton, to whom he was married in April, 1777, three daughters, all of whom have married, and two surviving him.—At Kilkenny, Rev. C. F. Philips.—24. Rev. Moses Neilson, D.D., 56 years Presbyterian minister of Kilmore; he was a man of literary eminence, and consistent religious character, 84.—*May* 10. Dr. John Thomas Troy, R.C., Archbishop of Dublin, 83.—*June* 5. At his house in Merrion-Square, Dublin, the venerable Judge Fletcher, who was elevated to the bench in the year 1806, by the Duke of Bedford, then Lord-Lieutenant of Ireland.

Ecclesiastical Preferments.—Right Rev. Dr. Nathaniel Alexander, bishop of Down and Connor, to the bishoprick of Meath.—Right Rev. Dr. Richard Mant, bishop of Killaloe and Kilfenora, to the bishopric of Down and Connor.—Rev. Dr. Alexander Arbuthnot, dean of his Majesty's cathedral church of St. Coleman's, Cloyne, to the bishopric of Killaloe.

SUMMARY OF MISSIONARY PROCEEDINGS.

We commence our summary with the pleasing intelligence, that the Society for the Propagation of the Gospel in Foreign Parts, have resolved to send out three Missionaries to the East Indies, with Dr. Heber, the new bishop of Calcutta, in whose

appointment to that most important station, every friend to the union of learning and religion must rejoice. A library for the college, of the value of a thousand pounds, will also be forwarded by the same favourable opportunity. The principal of that college (Dr. Mills) has lately transmitted to the society a detailed account of a journey which he has taken round the Peninsula, in which he was occupied more than a year, directing his attention, as did the excellent Dr. Buchanan before him, more especially to the state of the native Christians, into whose history and situation he enters very minutely. From the success which has attended the introduction of a regular ecclesiastical establishment in our Eastern possessions, the Bath District Committee have been induced to present an address to the Parent Society, most earnestly recommending a similar episcopal establishment for our West Indian islands; and could we be assured that fit men would be selected to fill the various posts in this new hierarchy, most earnestly should we wish that the suggestion might be promptly attended to.

Of the proceedings of the MORAVIAN MISSION, we are not in possession of any very recent intelligence. In June of last year, the centenary of the renewal of the church of the Brethren was celebrated at Gnadenthall, in Southern Africa, when the Missionaries addressed their Hottentot converts under the shade of the old pear-tree planted eighty years ago, when their predecessors in this labour of love first set their feet upon this barren waste, as the heralds of the cross, and the civilizers of Africa. Mr. Hallbeck, one of the Missionaries at this interesting station, is employing part of his time in rescuing from oblivion the history and language of the Hottentots, to whom, from some of their customs and words, he ascribes, and we think with great probability, an Hindostanee or Malay origin; more probably, we should say, the latter.

The BAPTIST MISSION seems to have a door opening at Dijah, by means of which the gospel may find an entrance among the higher classes of Hindoos, whom it has hitherto been difficult to approach. A Rajah has for some time been living in one of the Bungalows of the Society, attended by brahmins, and a great number of servants of different descriptions. His object appears to be the performance of his religious ablutions on the banks of the Ganges; but whilst thus superstitiously engaged, he has made some inquiries after a better way, and he and his attendants have been supplied with the living oracles of the only true God, which, on one at least of them, seem to have made a deep, and, we would fain hope, a saving impression, besides leading many of them to inquiry.—From the same station, we rejoice to find that our judicial authorities have determined at length to put a stop to one of those superstitious practices of self-murder, which have so long been the disgrace of British India. One of the district judges has issued an order, of which the friends of justice, humanity, and religion must alike cordially approve, directing, as it does, that any person assisting in the self-destruction of the natives, by drowning in the sacred waters of the Jumna, shall be deemed guilty of murder, and on apprehension, shall be tried for that offence. This judicious proclamation had the desired effect, and the crowd assembled to witness this celebrated religious rite, dispersed without the least disturbance, as would, we are satisfied, be the case also, were our Indian government to interpose with similar decision, in preventing Suttees, a new species of which has lately been observed

at Kemnedy, in the suffocation of a young widow of seventeen, in a pit which she had directed to be dug, by sand poured upon her head. The Brethren seem to be in some difficulty as to their converts, who very generally entertain the notion, that when baptized, those who have induced them to abandon their caste, and with it frequently their original means of subsistence, are bound to provide for them. Should this opinion spread, we apprehend that it will do incalculable mischief in the secularization of missionary exertions, whilst, on the other hand, we see not how the brethren of this particular Society can meet the evil, without violence to the distinguishing feature of their church discipline. At Monghyr two native teachers are very laboriously supplying the place of Mr. Chamberlain, in whose stead the Society earnestly hope, ere long, to send out another English Missionary. One of those employed in Ceylon, has made a short tour into the interior of Candy, where he was very kindly received at the British residency at Ratnepoor, and earnestly entreated, both by the natives and Europeans, who are alike left without the means of grace, to visit them frequently, and establish schools amongst them; measures which will, we hope, speedily be taken, as the best calculated for promoting the conversion of this vast, but benighted kingdom to Christianity. In Sumatra, the distribution of the scriptures and Malay tracts is carrying on with great activity; people of the higher rank, and the petty rajahs, and even Mussulman priests, receiving them gladly.—Turning from East to West, we are much gratified to find, that the converts at Jamaica are rapidly increasing. One hundred and fifty adults were lately baptized at once by the Missionaries of this Society, who assure the parent Institution, that the greatest caution was exercised in receiving these candidates for this Christian rite. In Kingston they have a thousand stated communicants. At Port Royal, the church congregation and school have also greatly increased. The seeds of heresy seem, however, already to be sowing in this new field of Christian labours; a black preacher, who has been on the island for many years, having prejudiced several of the old people against instruction, by misrepresenting the text of the scripture which declares, that "the letter killeth."

The LONDON MISSIONARY SOCIETY continues to go on prosperously in the islands of the South Sea, the chief scene of the triumph of their exertions. The number of baptized and of communicants has considerably increased, and the work of civilization keeps pace, as it ever should do, with that of evangelizing the people. For their use a system of arithmetic has lately been printed in the Tahitan language, in which the whole of the Gospels are already printed, and the Acts are in the press. The last annual meeting of the Auxiliary Missionary Society of these islands, was attended by about 3500 people who seemed to take the liveliest interest in its proceedings. The infant king, Pomare III. in the arms of one of the chiefs, sat in the chair, as the newly elected president. But whilst the work is thus prospering in the Society islands, a still wider sphere of usefulness has been unexpectedly opened, through the instrumentality of the deputation sent out by the Society to visit them in the Sandwich islands, which contain a population of above 200,000 souls. Reaching Owhyhee, one of those islands, in their way to the Marquesas, in company with Mr. Ellis, the Missionary at Huaheine, and two of the deacons of the church there, and their wives, who were intended to settle in the latter islands, one of these women was providentially

led to discover her own brother, who had left Tahiti when a boy, without their having heard from him for thirty years, now a confidential attendant on the queen of Attooi, who was staying with the king of Owhyhee, by whom and his queen the deputation were earnestly invited to leave Mr. Ellis and his companions, as their teachers in the knowledge of that God of whom they are so ignorant, that not a single native could be found who had the least notion who made the earth, the sea, the sky, or themselves. The king has already declared himself decidedly in favour of Christianity, and has become the instructor of the Missionaries in the language of his people. One of the Tahitans and his wife accompanied the king and queen of Attooi, by whom they are most kindly treated.

The active agents of the CHURCH MISSIONARY SOCIETY in Southern Africa have recently paid a visit to the Bullom country, in company with a native youth, who has been educated for the ministry in their Christian institution, and their reception both by the king and people every where, holds out the most encouraging prospect for the re-establishment of the mission to the Bulloms, as soon as their countryman shall have finished his education, which he will not, however, have done for two years. In the mean time, at the earnest request of the king, the Society has consented to receive two youths for instruction, as teachers in the schools which are then to be established, and for the commencement of which, the people are very anxious. They have also taken a tour of inspection to the more distant settlements of the British colonies, which they found, without exception, much improved both in religious knowledge and moral conduct. —From the East Indies, the Society has received no very recent intelligence, though the little that has arrived is encouraging. In Calcutta the schools are flourishing, and the prejudices against them seem daily to decrease; so much so indeed, that the Missionaries who superintend them can now freely speak of the Christian religion without danger of diminishing the number of their scholars. In the surrounding villages they are still more successful, and applications for the establishment of new ones are more frequently made, than, by reason of a want of funds, they can be attended to. Boys' schools, we are assured, might now be extended to any degree. One for teaching English to those who have the best conducted themselves in, and profited by, the native schools, has lately been opened with very promising prospects of great success. In it, none but Christian books are used. The difficulties so long opposed to female education in India seem also to be gradually, though, as might be expected by those who know their nature and extent, very gradually giving way. The first school of this description commenced at Calcutta with eight girls, was increased to thirteen, on the Pundit who taught there, giving the parents an undertaking in writing, that they should hang him up, if the Missionaries, after educating their children, should steal them away; and since then a far greater advance has been made, by producing such an impression on the natives, that petitions have been presented by them for the establishment of schools of this description, whilst their daughters are coming for instruction of their own accord. Indeed, some of the native gentlemen, who declined, as members of the school committee, taking a part publicly in native female education, privately assist in procuring ground for erecting schools for the purpose. The number of these now under the care of Miss Cooke is fifteen, of scholars nearly 400, and an opening has

been obtained for instructing the females of the higher classes. A learned native has also written a pamphlet, to prove that it was customary among the Hindoos in ancient times, particularly of the higher classes, to educate their females. Thus is education making its way in India, in spite of oppositions which many wise, benevolent, and even religious men have pronounced insurmountable; and we are not without sanguine hopes that it will spread also in Turkey, a soil as unpropitious, perhaps more so, seeing that the tract of the Society on Education has just been reprinted at the press of the Bashaw of Grand Cairo.—In the West Indies, an agent has been appointed to visit the different islands, for the purpose of ascertaining the practicability of establishing schools for the instruction of the labouring classes of the community, so as to enable them to read the scriptures, and we are happy to find, that at a public meeting of the inhabitants of Dominica, at which the chief-justice presided, an auxiliary to the Society was formed, for carrying into execution this, among others of its benevolent objects. The Earl of Huntingdon, the governor of the island, has readily accepted the patronage of the new society, at the same time assuring its founders, that the parent institution may at all times rely on every assistance in his power to render it.

The agents of the METHODIST MISSION lately opened a new chapel in Madras, where they are proceeding successfully in their work, and would do much more good, had they Missionaries there in a number in any measure adequate to the demand for their labours. The schools in Ceylon are in a flourishing condition, and it is highly honourable to their characters to have it recorded of the governor, Sir Edward Paget, and Sir Richard Ottley, the chief-justice, that they afford every encouragement to this important work; both of them, accompanied by the lady of the former, having attended the public examination of the schools at Colombo, and personally distributed rewards to the children who deserved them. In other parts of the island new schools have been erected, some without expense to the Society. The congregations at the chapels are increasing, and here and there a native is to be found publicly renouncing the follies of Buddhuism, and embracing, in all their simplicity, the doctrines of the cross. Near Kornegalloe, oneof the chiefs allowed the Missionary of the Society to preach in his house, and often attends the public services in the mission-house, and not unfrequently the prayer meetings also. He is very anxious for the establishment of schools in his village, and seems inquiring into the truth of Christianity for himself, being in the course of reading the new testament in order. The ravages of the *cholera morbus* have, however, seriously impeded the progress of the mission here, though there appears to be very good ground to hope that its operations are recommencing under more pleasing prospects.—In the South-Seas a new mission is about to be opened on the island of Tonga, whose chief formerly shewed remarkable kindness to the agents of the London Society, and who is still very anxious to receive any Missionaries that may choose to visit his island. The Missionary who has proceeded to this new station from South Wales, takes with him a small breeding stock of cattle, presented to him by the governor of the colony, out of the the government flocks and herds. Even on New-Zealand some light appears to shine again, for the agent of this Society having been able to weather the storm of the late convulsion there, is beginning

to make progress in his work. He can already read the prayers and hymns in the language of the country, and the fierce native cannibals join in repeating and singing these Christian compositions.—In the West Indies, great and increasing success attends the unremitting labours of the active agents of this Society. In Antigua the schools flourish extensively, and are in such general repute, that the merchants and planters of the island gladly come forward to move and second resolutions at their anniversary meetings. At Montserrat the Speaker of the House of Assembly has invited the Missionaries to visit and preach upon his estate, which they do with freedom and success. The foundation-stone of a new chapel has been laid at St. Christopher's, where the work is still progressively advancing. The same pleasing statement may be made with respect to St. Bartholomew's, where the foundation-stone of the chapel was lately laid by Sir John Norderling, the governor of the island, who publicly walked at the head of the procession formed for the purpose. At Demerara the prospect of usefulness is also rapidly enlarging, the negroes every where evincing a strong desire to be instructed.

The indefatigable Missionaries of the SCOTTISH SOCIETY are proceeding in their arduous undertaking of converting the Tartars to Christianity, amidst alternate discouragements and hopes. At one village they are derided, insulted, driven away, and threatened with expulsion, and even death; whilst at another, the bigoted Mahomedan inhabitants after listening to them for a while, turn away, from an evident fear of the impression these strange doctrines might make. They will not hear, lest they should repent and be saved; yet at some few places, the people hear them gladly, and evidently remember what they hear. With the Persians, the prospect of success seems not quite so distant, as the scriptures are very widely circulated amongst a people who can read them, which few of the Tartars can. The exertions of the mission attracts considerable notice, not only at Astrachan, but throughout Persia, for whilst priests and laymen visiting the former place, frequently seek out its agents, to dispute with them on the comparative merits of the Christian and Mohamedan systems, they were lately surprised at a request made through a merchant for a copy of the scriptures in Arabic, for the use of one of the chief Mollahs of Ispahan. This request was of course gladly complied with, as far as they possessed the ability to do so, for the psalms and the new testament were all they had in Arabic, though they added to them a Persian testament.

The new PROTESTANT MISSIONARY SOCIETY IN PARIS has already commenced its operations by engaging to support Mr. King, an American, who has for some time been in the French capital acquiring the Arabic, during the first year of a mission to the Holy Land, where, as soon as instructions can be sent out to him, he is expected to succeed Mr. Parsons as the agent of one of the Missionary Societies of his native land. Accompanied by Mr. Fisk, the colleague of that lamented Missionary, he left Malta for the holy city on the 3d of January last, taking with him a large supply of the scriptures in different languages, and of tracts in Italian, Greek, Arabic, and Persic, printed either at the press of the American Mission, established on the island, or at those of the Church Missionary and Prayer Book and Homily Societies. We rejoice to learn that auxiliaries to this new, but useful institution, which, with the Bible Society of Paris, will

serve as a centre of union to the Protestants of France, are already springing up in different departments.

The MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH IN THE UNITED STATES have met with considerable success amongst the Wyandot Cherokee Indians, several of whom have joined the church, whilst not a few have submitted to the Christian ordinance of marriage. The big-warrior, one of the most celebrated chiefs of the Cherokee nations, has, however, unexpectedly manifested an opposition to the preaching of the gospel, notwithstanding which, the Missionaries persevere, and have established a school, which is increasingly attended.

POLITICAL RETROSPECT.

WE have neither time nor room for our usual retrospect of the political news of this quarter, and happily it has not been sufficiently important to require immediate notice of more than the one subject which engrosses the attention of every friend of liberty, and hater of oppression. We need scarcely say that we allude to the conduct of France with regard to Spain, which is, if possible, every day more and more severely reprobated by every generous mind. No one indeed, a few, and a very few ultra-Tory newspaper editors excepted, affect to justify it; whilst the negociations laid upon the tables of our two Houses of Parliament, leave to the aggression upon Spain not a shadow of an excuse, as, in the course of it, the French ministry themselves have stated, that their grounds of difference admitted not of specification. The armies which they have sent into the country thus singularly offending, have in the meanwhile been so far successful, as to have advanced to the capital, comparatively speaking, without a blow. But a better organized army, under a better general, (if general, the Duke D'Angouleme deserves to be called,) had, it must be remembered, possession of that capital for a much longer period, and yet were ultimately driven from it and from the country, which they had unjustly invaded; and this will, we trust, be the case again, if the Spaniards can be supplied with arms. For this purpose, a subscription has been commenced in London. We were present at the meeting which led to its formation, and never on any occasion did we witness such unanimity as was there exhibited, in reprobating the unwarrantable invasion of the French, and expressing the most cordial wishes for the successful resistance of the Spaniards. Of their capabilities to resist, Lord William Bentinck, the gallant and noble chairman of the meeting, Lord Lynedoch, one of our Peninsular heroes, and several other general officers who served in the late war in Spain, pronounced a very confident opinion; and notwithstanding the treachery of some, and the supineness of many of them, we entertain a similar hope for the ultimate deliverance of this gallant people, and are sure that every Englishman, who feels as he ought to do upon the subject, will render them every assistance in his power.

THE INVESTIGATOR.

OCTOBER, 1823.

On Bigotry and Superstition.

As on the true import of words depends accuracy of language and correctness of ideas, I offer some remarks on two words in our language, which in common conversation, and even with authors, are frequently employed the one for the other, although essentially different in their original meaning, and widely dissimilar in their influences—BIGOTRY and SUPERSTITION.

By SUPERSTITION, I understand, as its etymology seems to import, a standing upon,—a seeking some other than a proper foundation; a misplaced attachment and importance given to ceremonial observances; a clinging to palpable and material objects as the media of celestial intercourse; an attempt to bend heavenly essences to earthly feelings.

BIGOTRY I consider an intemperate desire to propagate and enforce opinions, regardless of the diversities in the feelings and the faculties of mankind; a furious zeal; a rage for proselytism, uncontrolled by judgment, unrestrained by charity.

Superstition is an individual feeling, which centres in itself, and is rarely injurious to others. Occupied with its trifles, or absorbed in its contemplations, it seeks no associates to partake its reveries, no train to witness its observances. It still partakes of the essence of true religion, in the grasping after future and eternal good by the renunciation of present enjoyment. *Superstition*, in some temperaments, is the spring of high and ecstatic feeling. It is the imaginative faculty, disencumbered of earth, and sustained by heavenly visions, with a more daring wing and bolder flight ascending the celestial sublime, holding converse with angels, and melting into visions of eternal day. The devout meditations of Madame Guyon, and of Mrs. Rowe, although highly tinctured with superstition, create a wish to partake their feelings; and the celestial visions of the seraphic doctors of the Romish church throw into shade the grosser scenes of earth, and induce a feeling of the evanescent nature of terrestrial enjoyment, and a wish to partake of their heavenly banquet. Even the gloomier superstitions

exhibit an abstraction of mind, an alienation from sensual pursuits, and a fortitude in suffering, which, while they move our pity, do not deserve contempt. The Yogee, who, under the superstitions of Brahmû, leaves the world behind, and, sitting on the sacred grass in the exercise of his devotion for the purification of his soul, seeks to be absorbed into the divine essence, and exclaims, "When shall I be delivered from this world, and obtain God?" exhibits a lesson of devotedness which might put to the blush the worldly-mindedness, and total absorption in earthly pursuits, of the professors of a religion, which, while it invites to communion with heaven, restrains of earth nothing but its impurities, and permits us still to enjoy all that yet remains below of Eden. The devotee, who suspends himself with an iron hook through his back under a vertical sun, or throws himself under the car of the idol Juggernaut, displays a firmness of resolve, and a disdain of bodily suffering, which, under other circumstances, would entitle him to be hailed as the patriot, or venerated as the martyr. *Superstition* appears but as the *excess* of a principle in our nature, without which, there is nothing great in art, nothing transcendent in genius; without which, reason is torpid, and imagination tame; without which, devotion is languid, and prayer heartless;—Enthusiasm. *Superstition* is but that mighty principle, whose powerful energy, in this world, subjects all organized matter to its plastic hand, and rules the powers of mind, darting to another, and attempting to level heavenly influences to earthly feelings. *Superstition* is enthusiasm pushed to excess. It may also be denominated the knight-errantry of religion: it impels to inconceivable exploits and impossible adventures. The *superstition* which hurled the western world on Palestine during the crusades, exhibited deeds in arms which the bravest knight in chivalry would be proud to own. The excoriated hand of our Richard Cœur de Lion, is an instance of fierce, untameable, heroic warfare, impelled and sustained by *superstition*, which cannot be surpassed in Grecian or Roman story. It was *superstition* which nerved the arm of the Christians, and sustained their courage, in the fierce conflict which expelled the infidels from the Holy Land. It was *superstition*, which, for a moment, subdued their ferocious spirits, and led them to cast away their weapons, and, prostrate on the ground, with tears of penitence, to bedew the soil hallowed as the scene of the Saviour's sufferings: but, it was *bigotry* which afterwards deluged the Holy City with

blood, and gave age and infancy, the unarmed and the helpless, to undistinguishing massacre.

When *Howell tells us, that in composing his prayers, some were written in his own blood, and makes it a theme of thanksgiving to Almighty God, that he was able to pray to him every day in the week in several languages, and on Sundays in *seven*,—we smile at the *superstition:* but when he says, he could be content to see an Anabaptist go to hell on a Brownist's back, we mark and we detest the *bigot*.

It must, however, be confessed, that superstition has its gloom. In a morbid constitution, or melancholy temperament, it sees "more devils than vast hell can hold,"—it riots in horrors,—it clouds the face of nature,—it turns the sun into darkness, and the moon into blood. Still, *superstition* is isolated, it torments but itself; and is frequently united to lofty and generous purpose, and to an amiable benevolence. The gay traveller, whose bosom beats high to see the world, and who views solitude as death, in crossing the Alps laughs at the gloomy ascetics of Mount St. Bernard: but should he, by their benevolent exertions, be dug from under the snow, or rescued from the falling avalanche, he will reverence their establishment, and bless their *superstition*.

Superstition is like the summer rainbow, which, with our runic ancestors, we fancy a bridge to bear us from earth to heaven, but, on our approach, find it to be unsubstantial and evanescent. In relation to society, it may be compared to the electric coruscations of the arctic regions, occasionally exciting surprise and wonder, but transient, erratic, and harmless. Sometimes it is the dull sullen mephitic vapour which creeps along the morass, paralyzing motion and extinguishing life, but cannot harm the man who walks erect with his face towards heaven.

Bigotry is an insult to heaven, and treason against human nature. *Bigotry* has also its knight-errantry: it is the chivalrous attempt to bend mind to matter—to bind impalpable essences—to grasp what is without limit—to confine what is incompressible. In contemplating mind in its dark and unapproachable recesses, which the scrutiny of man can never enter, it might appear wonderful that attempts should ever have been made to coerce it. Disdaining and repelling foreign intrusion, it cannot be controlled by the individual himself. The will cannot compel the judgment. No effort, no sophistry, no hopes of advan-

*Epistolæ Hoelianæ, 1688.

tage, nor dread of suffering, can induce the *conviction* that a square is a circle, or that black is white; however the man may ally all the passions of his nature, and bendall the powers of his will, to entertain the belief. Happy had it been for mankind, had bigots studied more accurately the nature and structure of mind. Rivers of tears, and oceans of blood, which now stain the map of history, would never have met our view. Under the dread of bodily suffering, the recreant hand may sign the recantation, and the hesitating tongue repeat the confession or the creed; but mind, elastic mind, laughs at the ruffian violence, expatiates with keener delight on the reveries the tongue has been compelled to disavow, and revels in regions into which the eye of the inquisitor cannot penetrate.

It may be thought that *bigotry* is a necessary consequence of *superstition*, and that they are always conjoined; but if we examine some of the leading religions in the world, we shall find *superstition* abounding in a very high degree, with little of *bigotry;* and, a religion with few superstitions, but its leading feature *bigotry:* again, coming nearer home, we shall find superstition and bigotry very closely allied. The religion of the Hindûs is one continued chain of *superstitions*. Scarcely a step in life, from the cradle to the grave, but is marked by ritual observances and superstitious rites. Their severe prohibitions respecting food, utensils, and intercourse with strangers; their fearful penances; their impure festivals; the exposure of children, and the immolation of widows—exhibit a people in the lowest state of mental degradation by a debasing *superstition;* yet it does not appear that they have been zealous to enforce their rites on others, or to march through the world with a banner inscribed, "The religion of Brahmû, or extirpation!" The Mohammedans, on the other hand, with few *superstitions*, consisting chiefly in ablutions and prostrations, the fast of Ramadan, and the pilgrimage to Mecca, have yet desolated the earth, to extend their religion; and their triumphant march in every quarter of the old world has been marked by expatriation, extermination, or slavery, to all who would not acknowledge the prophet of Mecca to be the apostle of God. In the Catholic religion, the *superstitions* are many, and too well known to require repetition; and the *bigotry* of that church stands marked in the page of history, by the scourge and the fetter, the dungeon and the stake.

On taking a view of the various sects of the reformed religion, we shall have to lament, that while they cast away

every vestige of superstition, yet a spirit of bigotry and intolerance but too frequently obscured the benign and liberal principles of that Gospel which they professed to follow. The Puritans of different denominations, who, in the reign of Charles I. opposing the superstitious ceremonies of the established church, expatriated themselves to the new world for religious freedom and the rights of conscience, no sooner arrived in New England, than they became furious zealots, and persecuted each other to confiscation, imprisonment, and even to death, for the maintenance of doctrinal points, which, the more they receded by their magnitude or subtlety from the grasp of human apprehension, were maintained and asserted with the greater pertinacity. A lamentable instance of the spirit of *bigotry*, neither originating in, nor supported by, *superstition*.

However *superstition* may excite our pity, *bigotry* can never be viewed but with unmitigated horror. If *superstition* debases the mind, *bigotry* brutifies it. *Superstition* is an intense individual feeling, and mostly terminates there: *bigotry* is also intensity of feeling, but it is not content unless all around attain its height, or sink to its level: like the fabled bed of Procrustes, the high and daring are maimed and mutilated to come within its dimensions, and the weak and timid tortured and stretched to reach its standard. *Superstition* seeks to mount to heaven by crawling on the earth, or attempts to ascend on waxen pinions: *bigotry* draws his narrow circle, and bars the magnificence of heaven to all who will not enter it and repeat his incantations. *Superstition* is busy in chasing the scintillations, when it should kindle the fire: *bigotry* kindles the fire, but it is to scorch and consume. *Superstition* is an *ignis fatuus* which may lead to briars, and brakes, and swamps, but, not pursued, is harmless: *bigotry* is the Mount Hecla of the polar regions; all around is frigidity, sterility, darkness, and desolation, and within, a consuming fire.

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Declaration of the Objects of the Liverpool Society for Promoting the Abolition of Slavery, 25th March, 1823. Drawn up by WILLIAM ROSCOE, *Esq.*

THE present age is remarkable beyond any that has preceded it, for the rapid and surprising improvement which has taken place in the moral character and disposition of mankind, by which they have been enabled to take new

views, and obtain more correct ideas of their rights and their duties, both relative and positive; and to diffuse more extensively over the world, the principles of justice, charity, and peace. This improvement is in a great measure the result of a discovery, of which former times seem not to have been aware. It is true, efforts have been made by wise and good men in almost every age, to enlighten and improve mankind; but these have been confined to individual instances, and have in general been devoted to the propagation of opinions only, in which each individual is in some degree at variance with every other; but the discovery to which we allude, is the practice of combining society itself in intellectual masses, for the purpose of obtaining some certain, defined, and acknowledged good, which is generally allowed to be essential to the well-being of the whole.

Nor has this discovery been suffered to remain useless or inactive; on the contrary, it has already been employed with great effect, and in no country more successfully than in our own; where we already perceive its happy results in the moral condition and intellectual improvement of the community, every class of which is evidently rising in the scale of rational beings. Scarcely indeed is there a subject which affects more particularly the vital interests and welfare of mankind, that has not of late years attracted the notice of great and respectable bodies of the people; by whose united inquiries, deliberations, and exertions, objects of the highest importance have been obtained, which never could have been accomplished by other means. Amongst these may be enumerated the various establishments for the education of youth on rational and enlightened principles; the highly laudable and efficacious attempts to disseminate throughout the world the pure and unadulterated principles of Christianity, by rendering the sacred volume accessible to all; the earnest endeavours to eradicate vice and wretchedness from their strong holds and last retreats, by penetrating the prison-gloom, and holding forth to the despairing criminal the hope of mercy and the means of restoration; and lastly, the inculcating on all ranks of society, just, correct, and impartial views of the relative rights and privileges of human beings; thereby exciting an abhorrence of tyranny, an indignation against cruelty, a sympathy and commiseration for the injured, and a sincere and virtuous desire of considering the claims of others as well as our own, of judging them with singleness

of heart, and of "doing to others as we would they should "do to us."

How far the last of these purposes has been carried into practical effect, may be inferred from a single circumstance; —the deep and universal feeling which has for some time past been excited in these kingdoms, against the continuance, in our Colonies, of Negro slavery, and the abominable traffic which was deemed necessary to its support. The time is yet within the memory of persons not far advanced in life, when this traffic was not only considered as allowable, but was sanctioned by the voice of the community, and carried on under public encouragement and legislative authority; notwithstanding which, such was the change that had taken place in the moral feelings of the people, and such the general indignation against the continuance of this cruel traffic, that it was abolished by the universal and almost unanimous act of the British nation: thereby exhibiting the most memorable instance that the world had ever seen, of the triumph of virtuous principle; and affording the strongest encouragement to persevere in a course of proceeding productive of such truly gratifying results. It is true, this signal effort to remove one of the greatest evils that ever afflicted mankind, has not been attended with all the beneficial consequences that were confidently expected from it; for although this iniquitous traffic has been abandoned by the British nation, it still continues to be carried on, under the authority, real or pretended, of foreign states; and perhaps to an equal extent, and with circumstances of greater cruelty and atrocity than were ever before witnessed; but this neither derogates from the virtuous efforts of those by whom this memorable victory was obtained, nor has it in the slightest degree diminished the interest which they feel in the cause of the oppressed Africans. On the contrary, the continuance of this traffic under the flag of foreign powers, and the heart-rending narratives from time to time brought before the public, of the abominations and cruelties, the murders and depredations, still carried on with such unrelenting ferocity, in so great a portion of the habitable globe, have tended to increase the indignation they before felt, and to awaken in them a more earnest desire for the adoption of such measures as may repel from the shores of Africa this criminal infraction of its just rights, and terminate an abuse which is a blot and a reproach to human nature. For this purpose, it appears indispensably necessary to carry forward the great work

already so well begun, and to direct the just and generous feelings of the British nation, and the world at large, not only against the traffic in slaves, but against *Slavery itself;* by demonstrating its dreadful and pernicious effects, as well on the master as on the slave, and even on the moral character and habits of the community at large; its peculiar inconsistency with the principles of Christianity and the avowed spirit of the British constitution, and its long suspected, and now ascertained, inefficacy, as being an indispensable, or even a necessary instrument, of agricultural or commercial gain. It is with the hope of contributing, in some degree, towards the accomplishment of so meritorious a purpose, that this Society has been formed; nor will it, we trust, be considered as an unfavourable circumstance, that such an establishment has taken place in the town of LIVERPOOL, and in the centre of that community, where, a few years since, the traffic in African slaves was carried on to a greater extent than in any other part of the British dominions; affording in itself a decisive proof of the great change which has taken place in the moral views and feelings of the community. It must not, however, be supposed, that this Society views the conduct of those who, either in Liverpool or elsewhere, formerly carried on the trade to Africa, as different, in a moral light, from that of the government which encouraged it, and the nation which so long sanctioned its continuance, and shared its results. We can state with confidence, that the voice of the Legislature was no sooner pronounced, than it was obeyed; and it is with real gratification we are enabled to testify, that there are few places in the kingdom where the slave-trade is held in greater abhorrence than in the town of Liverpool.

This Society is also induced to hope, that the local advantages incident to a great commercial place, and the opportunities it affords of obtaining information respecting the present state of slavery in many parts of the world, and particularly in the British Colonies, and the States of North and South America, will be found to conduce, in a considerable degree, to the success of their labours. With such motives and expectations, they have entered upon their task; and, imploring the favour of DIVINE PROVIDENCE, proceed to state the motives by which they are guided, and the objects which it will be their endeavour to attain.

This Society, disavowing, in the most explicit manner, all

idea of attaching to the Colonial proprietors any moral imputation, further than such as attaches also to the nation at large, which has sanctioned and encouraged the system of slavery in its foreign possessions; but entertaining a decided conviction that the period is approaching, when, from the improved state of public feeling, the consequent abhorrence so justly and universally entertained against the practice of slavery, and from the changes that are taking place in the commercial relations of the world, such system must be finally relinquished, will continue to use its best endeavours to obtain from foreign parts, and particularly from the West India Islands and America, the most extensive and correct information as to the condition and consequences of personal slavery; and will also continue to collect the most important facts as to the comparative advantages of the labour of freemen and slaves, in the raising of Colonial and foreign produce, and to ascertain the result of the experiments that have been, or may be made, on this subject, so as to point out the best and most efficacious methods for the progressive emancipation of slaves, and the raising them to the condition of a peasantry, and to the state of independent and voluntary labourers; thus terminating, as speedily as possible, by all lawful and peaceable means, a cruel and degrading system, which, there is reason to believe, is no less injurious to the interests of the master, than it is unjust and oppressive to the slave, and enabling the Colonial proprietors to cultivate their plantations in a better and more effectual manner, with less inconvenience, danger, and trouble, and on more economical and advantageous terms; so as to contend, as well in the foreign as British market, with the similar productions of any other part of the earth; the only remedy which, it is apparent to common sense, can ever afford them permanent and effectual relief. It is with this view, which unites the extinction of an odious abuse with the best interests of the Colonial proprietors, that this Society has engaged in its present labours, in the course of which it has already obtained, from various parts of the world, the most decisive proofs, not only of the dreadful effects of personal slavery, both on the objects of its cruelty and on society at large, but of the superior advantages of carrying on agricultural undertakings, of whatever nature they may be, by the labour of freemen in preference to that of slaves. On this head, the facts they have already recorded on their journals afford very strong and important evidence; and they have the

satisfaction to add, that many of them have been placed in a fair and impartial light, in a Tract written on this subject by a member of this Society, which will demonstrate to every unprejudiced reader the important truth for which they contend.* To this publication they appeal with confidence for the correctness of their statement; and hesitate not, on the present occasion, to take it for granted, that the advantages which will be found to result from the adoption of free labour, with the introduction of more improved implements and more skilful modes of agriculture, will more than compensate for the difference that at present subsists in the expense of producing the articles of Colonial and foreign commerce, in the different parts where such cultivation takes place.

Under such circumstances, can it be supposed that the Colonial proprietor will be insensible to the situation in which he is placed? Is he not aware that the same moral impulse, which, sixteen years since, terminated, as far as in the power of the British nation, the traffic in human beings, is yet in action, excited and invigorated by the indignant reflection that its object has been defeated? Can he be insensible of the indications that appear on every hand, of an approaching effort to vindicate the rights of human nature, and to extirpate the condition of personal slavery throughout the civilized word? Can he think it possible, that governments which pride themselves on their freedom, can long submit to the reproaches, which they now pour out against each other, for sanctioning in practice the most degrading and intolerable oppression? And will he not take measures to provide against the evils which he suffers, and the still more important change which it seems impossible for him long to avert? Let him but open his eyes to one inveterate error, and assent to one indisputable truth, and he will be the first to adopt the proposed change, and the most earnest to carry it into full effect. Let him cease to imagine that there can be any advantage in being the holder of a slave; and let him acknowledge that in the British colonies, as in every other part of the inhabited world, labour will always be procured for a return sufficient to provide the labourer with the necessaries of life. Will he affect to deny a fact now universally admitted, that the cautious economy

* "A Letter to M. Jean Baptiste Say, on the comparative expense of free and slave Labour. By Adam Hodgson."—Hatchard & Son, Piccadilly, London; and W. Grapel, and G. and J. Robinson, Liverpool. 1823.

of the freeman consumes less than the heedless profusion of the slave? Would it not be desirable, if it were possible, to be relieved from the enormous responsibility which attaches to those who hold in their hands the destiny of others; and who are obliged, under all circumstances, to provide for the existence, convenience, and support of them and their descendants? And will not the British colonies appear to greater advantage in the eyes of their proprietors, and be held in a different estimation by the rest of the world, when they are cultivated in the manner of British farms?

But whilst this Society earnestly recommends the adoption of such a system as may appear best calculated to combine the interests of the Colonists with the wishes of those who are adverse to the continuation of slavery, it must not be supposed that the principle upon which the Society is founded depends in any degree upon the result of the measures which they have thus ventured to recommend. Convinced as the Society is, from the numerous instances that have already occurred, that it is for the advantage of the colonist to adopt a less objectionable and more improved mode of cultivation, it will endeavour to impress that conviction on those who are more immediately interested, and will afford every information in its power as to the methods adopted in different parts of the world for that purpose, and of the success with which they have been or may be attended; but this must be considered as done merely with a view to facilitate an event which the Society so earnestly wishes to see accomplished, with the least possible inconvenience to those concerned; and not as affecting, in the slightest degree, the grounds of the association of this Society, or the course which it is its determination to pursue. Its objection is to *Slavery*, under whatever plea it may be vindicated; and if its abettors could demonstrate that the continuance of it is indispensable to their interests, and that it could not be relinquished without a great inconvenience, and a certain loss, it would not in any respect diminish the exertions of the Society, or change its views. If it should appear that the pecuniary interests of an individual or a nation cannot be advanced without a violation of the immutable principles of right and justice, this Society cannot hesitate as to the course it ought to pursue. If it be expedient that a plantation or a colony should be cultivated, it is incumbent on those who undertake it, to cultivate it

by just and equitable means; or, in other words, to pay to those who actually perform the labour, the price at which they estimate it; and until they can obtain labourers by these means, it is better their plantations should remain uncultivated to the end of time. The truth of this proposition is rendered evident by referring to the monstrous consequences that must ensue from its reverse, viz. that rather than a plantation or a colony should remain uncultivated, it is better to compel persons to cultivate it by force; a proposition which acknowledges no law but that of the strongest, which violates every Christian and moral duty, and which it is therefore impossible that any one, whose ideas of right and wrong are not perverted by the narrowest views and the most selfish considerations, can be found to defend. If then the Colonial proprietors be aware of their own true interest, they will anticipate the important change which must take place, and substitute for the compulsory labour of slaves, an efficient system of free labour; and the sooner this could be accomplished, the more desirable would it be for all the parties concerned. But, unfortunately, so important a change in the condition of so great a number of human beings, cannot be instantaneously accomplished. The system of slavery has been too long continued, and its devoted objects have been degraded too low in the scale of humanity, to allow it to be supposed that the act of a moment can repair the injuries and abuses of ages, or that deep-founded habits and inveterate prejudices can be removed, without the adoption of such measures as are indispensably requisite for that purpose. With every disposition on the part of the Colonial proprietors to adopt a different system, how would it be possible to accomplish it without some necessary precautions, some deliberate and gradual process, which should progressively give to the slave the feeling of independence, without the danger of licentiousness; and enable him to perceive, that the necessity of providing for his own subsistence, though less degrading, is not less imperative, than that under which he had before been compelled to return to his daily task. Although little has hitherto been said of the particular mode in which this great object might be most safely and beneficially accomplished, yet it has not wholly escaped the notice of the advocates for the abolition of slavery. So long ago as the year 1788, a plan was published by another member of this Society, for the gradual improvement in the

condition of the slaves in the British Colonies, and the consequent termination of the trade for slaves to Africa.*—By this plan it was proposed to improve the personal rights of the slaves—to establish courts of judicature, independent of merchants or planters—to introduce the laws of England, particularly trial by jury—to punish the wilful murder of a slave by death, which was not then generally the case—to render the testimony of a slave, evidence to go to the consideration of a jury—to protect them from wanton and illegal punishment—to enable them to retain property by law, to encourage them to marry, and to grant them exemptions and privileges in proportion to the number of children brought up—to allow them to work or to hire themselves out on the days of exemption—to provide for their religious instruction, and attendance on divine worship—and to allow them to purchase their freedom on certain terms; with such other regulations as seemed necessary to raise them in the scale of society, preparatory to their final emancipation. In addition to these internal regulations, the due attention of the proprietors to the increase and improvement of their slave population, was proposed to be promoted by a duty upon every slave imported, which would be increased at different periods, till the year 1800, when it was proposed entirely to prohibit the trade. Had this or any plan of a similar nature been carried into effect, the consequence would have been, that an immediate alteration would have taken place in the condition of the slave, which, by a gradual process, would have rendered him capable of still higher improvement; that seven years before the declared abolition of the slave-trade by the British legislature, that trade would have been effectually abolished, and the Colonies would at this day have been able to resist the competition of any other part of the world; whilst, with the continuance of slavery, they are now in a much more unfavourable state than when such publication took place.

Whether it may be thought proper to resort to these or similar measures, for gradually relaxing the bonds of slavery, and giving to its unfortunate victims the rank and feelings of human beings, it must rest with the legislature of Great Britain, and the prudence and good sense of the Colonial proprietors, to determine. That since the publication of the tract last mentioned, many instances have occurred

* "A general view of the African Slave Trade, demonstrating its injustice and impolicy, with hints towards a bill for its Abolition." For R. Faulder, London.—1788.

of the manumission of slaves, some of them on an extensive scale, and with acknowledged advantage to their former owners, is certain; nor is it improbable that measures might be adopted, which might render such result general, within a much shorter time than that before mentioned. To contribute, as far as its efforts can be rendered available, towards the immediate mitigation of the evils attendant on slavery, and to obtain its entire abolition, as soon as it can be accomplished by all reasonable, proper, and effectual means, is the express object of this Society; and its resolution is formed, not to desist till such object be accomplished.

Resolved,—That this Society will be happy to co-operate with the Societies now formed in London, Paris, and the United States of America, or that may be formed elsewhere, for promoting the objects which this Society has in view; and to correspond with them on all subjects connected therewith.

WILLIAM ROSCOE, President.
ISAAC HODGSON, Secretary.

We add the following Petition, the production, if we are not misinformed, of the same classical writer:—

To the Honourable the Commons of the United Kingdom of Great Britain and Ireland in Parliament assembled: The humble Petition of the undersigned Gentlemen, Clergy, Bankers, Merchants, and other Inhabitants of the Town of Liverpool,—sheweth:

THAT your Petitioners, being thoroughly convinced of the injustice, inhumanity, and inexpediency of Slavery, have anxiously hoped and expected, that in consequence of the entire prohibition of the Slave Trade by this country, in the year one thousand eight hundred and seven, the British and Colonial Legislatures would have adopted such measures as would have essentially improved the condition of the individuals already held in slavery in the British Colonies and dependencies; and, by means of education, religious and moral instruction, domestic regulations, and equitable laws, would gradually have prepared them for the enjoyment of those personal and civil rights, of which they have been so unjustly deprived:

That it appears to your Petitioners, from the most authentic information that can be obtained on the subject, both at home and abroad, that the objects on whose behalf

your Petitioners now solicit the aid of your honourable House, are endowed with those faculties and abilities which entitle them to the privileges, and enable them to participate in the relations, of human beings; that they act upon the same motives, and are guided by the same views of their own interest and happiness, as other men, and consequently are susceptible of moral improvement, and may, by humane and judicious measures, be gradually raised to the situation of free labourers, with safety to the community, and advantage to the persons by whom they are employed:

That from the length of time that has elapsed since the abolition of the trade in slaves, and the consequent non-importation of additional numbers into the British Colonies, your Petitioners have great reason to believe that the persons now held in slavery there, are in a situation from which they may be raised to the enjoyment of their natural and civil rights at a much earlier period than they could have been, had there been continued importations of Africans, recently torn from their native land and connexions, and totally unacquainted with the language and usages of the country to which they are brought:

That your Petitioners understand it to be an established maxim of the British constitution, that no person residing within the limits of the British dominions can, of right, be subjected to personal slavery, or held by another in the condition of a slave:

That your Petitioners cannot, therefore, but observe, with the deepest sorrow and regret, that nearly a million of individuals are held in the most direct and absolute slavery by British subjects, within the Colonies that form an integral part of the British dominions:

That your Petitioners are earnestly desirous that this inconsistency between the spirit and the practice of the British constitution, which is a reproach to the country, and prevents its exerting itself with effect in inducing other nations to relinquish the system of slavery, and the traffic in slaves, should be removed, as speedily as it can be accomplished, by reasonable, prudent, and effectual means:

Your Petitioners, therefore, humbly entreat that your honourable House will institute an inquiry into the present state and condition of the individuals now held in slavery in the Colonies of Great Britain, and will, without delay, adopt such humane and efficient measures, for the relief of

such individuals, and for the gradual improvement of their condition, preparatory to their final admission to the rights and privileges of British subjects, as to your honourable House shall seem meet.

And your Petitioners, &c.

On the Study of Zoography.

One might reasonably expect to find Nature the first object of human attention: as she strikes our attention most, her general complexion and works are certainly entitled to a prior regard. The moment we open our eyes on life, all existence teems around us with phenomena which instigate reflection, and interest the heart. Whatever we see, or hear, or taste, or touch, or smell, is equally big with novelty and mystery. And in what science are not these the two master springs which set the mechanism of thought in motion? But man has only his birth from nature; his habits are wholly adventitious. She gives him powers more than adequate to his wants, but leaves him entirely for the direction of them in the arms of Art. And who knows not, that the influence of the nurse makes a much greater figure in his history than that of the mother? for in the whole sphere of his present temporary being, he acts no part, assumes no character, and discovers but few dispositions, which are not mostly artificial.

Thus all our sentiments and powers of thinking are early pre-occupied by other objects, of inferior consequence indeed to mental improvement, but more intimately connected with the conveniences of social life. And hence it is, that, notwithstanding our numerous obligations to animated nature, we still know so little about her. The truth is, whenever our appetites are supplied, our minds incline to rest. But in ruder ages and nations, while the means of luxury and indolence are not yet accumulated, every man is the literal and manual forager for his own family. In such a situation, the united exertions both of body and mind are indispensable: this extends at once the sphere of his activity, knowledge, and pleasure: he is then under a necessity of being well informed what game are best adapted for food and clothing, where they generally frequent, and how most expeditiously caught.

The various arts with which a polished state of society is connected, render this science less essential to life, but do

not destroy its utility. The different dispositions of inferior animals, for example, afford the most important lesson of instruction to every thinking mind. There is hardly a creature in the whole circle of subordinate existence, from whom some hint of consequence may not be drawn. They are held forth by Providence, as objects on which to exercise our speculative powers, and by which to improve our moral ones. Many of them rival man in most of those virtues that render his nature so vastly superior to theirs. The generous magnanimity of the lion; the calm majestic dignity of the elephant; the elegance, vivacity, and gentleness, of the horse; the patience and perseverance of the camel; the cleanliness and temperance of the ass; the docility and attachment of the dog; the harmless ingenuity of some birds, and the fidelity of others; have but few parallels in the rational creation.

Nothing exhibits the wise and wonderful economy of nature, in all her various departments, to such advantage, as an intimate acquaintance with this great subject. Her inhabitants are as numerous in their tribes as they are various in description: the general and universal principle of animation pervades her inmost recesses, as well as her utmost boundaries; her granaries are, notwithstanding, adequate to the uniform and repeated demands of her children, and, with such amazing precaution are they severally formed, that the discriminating appetites of every individual continue as distinct as their species. Millions are known to feed on millions; and varieties of plants are as carefully avoided by some classes, as eagerly sought after by others; and it deserves particular attention, that were not many vegetables thus poisonous to as many animals, such as eat no other food might, on that account, be stinted in their means of subsistence.

The more we know of Zoography, the more sensibly must we be struck with the kindness of Providence, in preventing our wants and consulting our convenience. Animals are not only sharers with us in the common bounties of nature, but much of our present comfort depends on their assistance, at the same time that most of our wants are supplied at their expense; in truth, they are all either directly or indirectly subservient to our use. It is in nature, as in civil society, every order of beings is destined to promote, however insensibly, the welfare of another; and, from the tendency of particular parts to one general end, the welfare of the whole is established. Who can tell of

what consequence we are to those immediately beneath us? we are certain that the earth would be extremely uncomfortable and solitary, did we possess it alone: even the most loathsome reptiles, as well as the most noxious among superior animals, may yet rid us of evils, which perhaps admit of no other remedy; bodies, for instance, that might defile the hemisphere with stench and putrefaction, are preyed on by some others, which seem intended solely for the destruction of that vermin, which, but for them, would render all the efforts of human industry abortive; and those prolific tribes of birds, beasts, and fishes, whose astonishing fecundity threatens an invasion of earth, air, and sea, furnish abundant provision for thousands.

Nor are we destitute of means for asserting our superiority, and availing ourselves of the plenty which heaven spreads before us: reason gives us many advantages, and a thousand passions prompt us to extend them; in truth, our success in taking and taming all sorts of animals, does equal credit to human ingenuity, and the influence of culture on the most perverse natures. The depths of the sea, and the height of the clouds, prevent not our catching their respective inhabitants: the strongest, as well as the weakest, sometimes fall into our toils; we run not so fast as the swiftest, but are cunning and cruel enough to train and let loose one against another; and, whatever should be our share in the success, we generally monopolize it. The monsters of the desart and the deep keep us singly at an awful and insurmountable distance; but the powerful combinations we form, put us in possession of arts and arms sufficient to inveigle the wildest, soften the fellest, and subdue the most formidable of the brute creation.

The strange animosities, attachments, alliances, habits, and propensities, which govern and agitate such vast multitudes of different hostile and congenial natures, must be necessarily interesting to the human heart. Here insult and depredation are every where reciprocal, and carried on through the various ranks of beings, in all appearance, by the same mechanical laws which fix the system of the universe, and regulate the elements of things; and a spectacle, in which sensibility undergoes so many different modifications, is not to be contemplated with indifference. It seems as if intended as a mirror, in which we may recognize most of our own feelings, operating under the unbridled impulse of the blindest instinct, and learn to respect the utility and importance of those powers, by

which we are enabled to keep them in subjection; for what such brutal creatures are, is a striking picture of what, but for the principles of reason, of conscience, and restraint, we must certainly have been.

It would be unpardonable not to observe, how happily and unavoidably this study terminates in the conviction, the knowledge, and the adoration, of His being, perfection, and government, from whom so much life, so much bliss, and so many forms, originate. For who can steadily survey the great line of animation, as it runs and disseminates through the whole system of existence, without tracing it to a fountain totally inexhaustible! And what are all created beings, but the limited efflux of a principle that has no limits, of a life superior to all our ideas of dependence and supply, and which is circumscribed by no modification of time or place! The universe may thus be considered as one great and living temple, consecrated to His service and worship who made it; and should not the various tribes which mingle so much sweetness, magnificence, and solemnity, with the scenery, strike us as so many incentives to an operative, a rational, and sublime devotion? Do not the stations they fill, the propensities they indulge, and the destination they supply, put us in mind of that wisdom which is but the instrument of benignity, of that goodness which communicates being only to communicate bliss, and of that power, which, for the best of purposes, confines every part of nature to her original destination? The very means of subsistence with which every district in the animal world is furnished, illustrate, in a manner singularly conspicuous and interesting, the constant attention of a benevolent and paternal Providence to the necessities of the least, as well as of the most exalted, creatures; in short, the various arts by which the weak so frequently and surprisingly escape the stratagems and enterprises of the strong, is more than a bare presumption, that a kind paternal Divinity is not less deeply concerned in the management of the moral, than of the natural world; that virtue, however degraded at present by the mortifying superiority of vice, must be ultimately triumphant; and that injured innocence and suffering worth, though sometimes subjected to the indignant treatment of supercilious petulance, are yet regarded by indulgent Heaven with infinite tenderness and unchangeable approbation.

Apart from every other consideration, the subject seems of itself sufficiently engaging to merit universal attention.

Is there not something sublimely beautiful and pleasing in the general idea of life's putting on such a vast variety of different appearances? Here we perceive the same various and mysterious principle, from which all our senses and powers originate, as perfect and proportionably operative in a gnat as in a giant; and an object, which the finest microscope can hardly distinguish, equally possessed of that invisible and wonderful agency, which puts the largest in motion at pleasure; indeed, we recognize nothing but life wherever we turn our eyes: the elements, thus combined and modified by its influence, uniformly and every where exhibit the same beauteous and variegated phenomena. And where can imagination roam with so much innocent and exalted delight, as among the many charms of novelty and grace, which in this manner decorate the animal kingdom? From these, poetry borrows her purest descriptions, eloquence her sweetest flowers, and painting her chastest drapery; in truth, we have no conception at all of that universal genius whence nature and art derive every perfection and excellence, but from the infinite configurations which life assumes, and which regularly beget their correspondent images in the mind; so that, while taste is pleased with elegance, and the heart susceptible of sympathy, the study of Zoography must be interesting.

The strong and obvious attachment which women discover to prettiness, vivacity, variety, and beauty of all kinds, points out this particular branch of science as peculiarly congenial to their taste. It possesses, indeed, that delicate and lively species of elegance of which they are generally most fond, in a degree greatly superior to any other part of natural history. Botany, for example, which is the next capital article in the same universal system, for the most part occupies those only who have no relish for the charms of society. And there can be no very exquisite pleasure in the study of what has been found so frequently the amusement of the cynics, misers, and hypocrites.* Where there is no life, there must be very little entertainment; and the inanimate beauties of Nature have no power of pleasing,

* In this sentiment, the editors beg to be understood as by no means concurring. Whilst the disinterested benevolence of a Linnæus—the genuine piety of a Ray—the sociability of a Darwin—the patriotism of a Chretien Smith, are strong in their recollections; they must exempt from the general admiration of the sentiments and style of this essay, (the writer of which is unknown to them,) the passage which condemns the study of a science, which such men as these so ardently and successfully pursued.

but as affecting indications of a living, though invisible, original. And nothing corresponds more naturally and exactly to the native urbanity of the feminine mind, than anecdotes of animal life. The whole scene is every where alive, and equally big with novelty and instruction. Here we have no statues, to deaden the prospect; no dumb-shews, to fill us with unmeaning admiration; no unnatural associations, to stagger credulity, and disgust the general taste: but the actors are all in motion, and every part they perform is as amusing as it must be useful.

Into such a pleasing and profitable science, our youth cannot, surely, be too early initiated. While the human mind is yet neither fatigued in the acquisition of knowledge, nor palled by the repetition of experience, stories of all kinds are peculiarly acceptable. In the beginning of life, especially, the passions of wonder and surprise are almost the only ones we feel; and hence it is, that we find ourselves so deeply interested in the fate of what, or whoever, comes within our cognizance. The only species of composition suited to our tender capacities at that early period of life, is description and narration; for being then merely capable of comprehending only the simplest ideas, the least complicated instructions are most easily understood, as well as most easily remembered.

To this leading characteristic of human nature in its infant state, may, perhaps, be attributed that dreadful deluge of novel writing which at present overflows the public. Indeed, such is the taste and avidity for this species of literary entertainment, that there is hardly any success connected with serious composition. Were the mechanism of an interesting narrative so happily conducted as to leave some worthy impression on the mind, such a mode of addressing the rising generation might be adopted with the greatest propriety, as it would then be subservient to the best of purposes; but as it is now managed, does it not produce the most palpable and lasting mischief both to the minds and morals of youth? Is not vice, in such vehicles of profligacy and impiety as these, perpetually flouncing in all the gaiety of wit? And is not virtue as constantly exhibited in the dullest, the most awkward and disgusting light imaginable? Yes, every spark of vivacity, in the whole compass of three or four tedious and languid volumes, is lent in all its lustre to heighten, forsooth, the ideal consequence of some flagitious or rascally character; while the least degree of sentiment or worth, which happens to creep in

as it were by accident, is so wretchedly associated as to appear totally shocking. Besides, the story is often so pitifully told, the style so flimsy, the remarks are so trite and impertinent, and every thing is so full of levity and insipidity, that the mere perusal of so much frippery and fantastic nonsense must unavoidably enervate the mind.

Zoography presents to the rising intellect a very different object: here we have a chain of well-connected facts, all leading to one and the same important conclusion. Sensibility is not *queased* with ideas of romance; uniformity satiates not the fancy; nor is reason startled by improbable conjecture; so that the whole may be considered as a pleasing introduction to a liberal acquaintance with the general theory of nature, where science is replete with utility, and instruction produces improvement. Thus, in contemplating a subject at once so full of amusement and information, we find the whole complexion of things heightened with additional embellishment, the acquisition of knowledge made easy by a new accession of ideas, and our relish of life considerably improved by a more extensive and lively circle of enjoyment.

On Making an Index.

TO THE EDITORS OF THE INVESTIGATOR.

SIRS,

THOUGH *an Index-maker* is one of those members in the republic of letters, who is commonly spoken of with great *contempt;* yet if his merits be duly considered, and his real utility and worth allowed, he ought to rank very high indeed. If it be a praise to write an instructive and useful book, surely he who renders it *doubly*, nay *trebly*, nay *tenfold*, more useful, is not to be despised; and that a book is really so much more useful for having *an index*, I have no hesitation in pronouncing. Great is the praise due to a Patrick, a Lowth, and a Whitby, to a Lardner, a Leland, and a Doddridge; but all the commentators on the Bible put together have not, perhaps, done so much towards making it understood, and its readers to be "wise unto salvation," by "comparing spiritual things with spiritual," as the labours of a CRUDEN, and those his predecessors, upon whose foundations he built his wonderful superstructure. If *time* be one of the most valuable of worldly articles, he who, by devoting his own, saves theirs to thousands and tens of thousands besides, is surely a most valuable

member of society. How many *hours*, formerly, must have been expended in *searching* for a text, to which, now, with *a concordance* we can turn in a *minute*. But it is not only in these great matters, but even in those of less concern, even to the merchant's ledger, and the housewife's receipt-book, that the *index* affords its time-saving and patience-saving assistance; and every one, who can contribute at all to the promoting and facilitating of these, is, in my estimation, a benefactor to society.

I have myself, Sirs, been a dabbler in authorship for several years; and, duly aware of the value of *an index*, I had made several indexes to works, but with a great expenditure of time, trouble, patience, and paper. I had begun by setting apart a page, or more, for each letter, and used to begin, for instance, by setting down a word, beginning with A. B. at the top of the A. page, A. W. at the bottom, and A. L. in the middle; and, so go on, interlining, till, perhaps, the whole of my space was filled up, and I had to add on the *opposite leaf*, or *above*, or *below*, and to begin *numbering* the words, or articles, in the order in which they should come; till, at length, the whole got so *confused*, that I had to *copy it all over again for the printer;* and, what with the looking up and down, to right hand and left, and turning backwards and forwards, from A. to Z. and from Z. to B., an index was not accomplished without much labour and vexation. At length, I published a work of more importance, and having a wish (as I suppose most authors have) that it should be *read*, and not only read, but *remembered*, and *often referred to* and consulted, I determined to have more than one index. But recollecting my former labours, with some degree of dread of having them repeated on a greater scale, I thought that there *must* be some *shorter* and more *direct* method—some "royal road," as it were. I then made some inquiries, where I thought I might obtain information, of my printer and brother authors; but without success. I thought I recollected to have read in Boswell's Life of Johnson, the *mechanical assistances* of which he made use in compiling his Dictionary, and I consulted that work, both by the *index*, and by search in the volumes themselves; but my search was fruitless. I consulted Dictionaries and Encyclopædias, still to no purpose: at length I applied to a very intelligent printer, and he unfolded to me the *grand arcanum*, and most valuable do I consider the information to be. Wishing then to see almost every book with its *index*, and to impart to others all the knowledge I have obtained on the subject,

and my own experience, and to acquire what may be yet farther known or devised, I beg leave, through the medium of your valuable pages, to propose the subject for farther *investigation*.

The best mode, then, with which I am acquainted, of making *an index* to a work, is by beginning with the first page, and noting every *proper name*, or *thing*, or *subject*, and writing it down upon paper, with its first letter or word conspicuous, with a reference to the *page*, and, if there be more volumes than one, to the *volume* also; and if it be the author himself who is making the index, and who is already well acquainted with the work, and knows when, and nearly how often, such a word or subject will recur again, he can leave a space for a future reference, or farther addition. In some very copious subjects it may be advisable to have a whole page or more appropriated to a name or subject, to be kept by itself at hand, as, in a memoir of any person, his birth, youthful acts, education, school, college, &c. &c. &c.; but if he do not chuse this, he can make a fresh article when he comes to it again, and he will find that all will come together at last; and in this way he goes through the *whole work*, from the beginning to the end, writing *only on one side of his paper*; and when he has done this, he has got references to every *name*, *thing*, or *subject*, but *not* in alphabetical order. To obtain this, he now takes his *scissors*, and cuts every article, with its reference, into *a separate strip of paper*, going through *the whole*; and when he has done this, he takes twenty-four *boxes*, or *drawers*, or a less number of these with so many *compartments* in them, according to the *twenty-four letters*, and he distributes his pieces of paper, or articles, into these, according to the first letter of it; and when he has got them all thus distributed *alphabetically*, according to the *first* letter, he takes each parcel out separately, (if he has not a second set of boxes, or drawers,) and folds them up in paper, marking it with the first letter of the first word, first looking them over to see that there are no mixtures of one letter with another; and he then proceeds to give the *first parcel*, the A's, a *second distribution*, according to its *second*, *third*, &c. *letters*, as A. B. A. C. A. D. &c. &c. down to A. Z.; and when the A's are all thus regularly arranged, he takes a page of paper of the same *size* with that on which he *wrote*, (though of *any quality* will do,) and *pastes it all over* with a brush; on to this he *sticks* in their order the several articles or strips of paper, till he has filled the page; he then turns it, and does the same by the other

side of it, and when he has covered both sides, he puts the paper between two other pieces to prevent any sticking, and puts it into a *press* to dry. When dry, it must be read and corrected, the pages numbered, and the capital letter added at the head of each set of articles; and then this forms *copy* sufficient, and very good, for the printer: but, if it be for a work to continue in *manuscript*, and for which *neatness* is required, it must be *transcribed*. He then proceeds with every letter in the same way. This method of *cutting*, so often *distributing*, (or *dealing-out*, to use a term from card-playing,) and then *pasting*, may probably *appear*, on the first consideration of the matter, a very laborious, troublesome, and tedious operation; but it is this facility of *shuffling about*, and of *distribution*, by having each article *separate*, which is, *in the end*, the great *saving* of *time* and *trouble*.

To assist me in these operations, I had a chest of drawers constructed, the whole height of which is about three feet, and the width the same; the depth from the front to the back, two feet four inches. The height is divided into *five* compartments, the *four* lower one being *drawers*, the top one a well, or box, with a lid to it upon hinges; and a lock, and folding doors close up the front. Each drawer is divided into *six* divisions of about eleven inches square; so that there are *twenty-four* divisions, each having a large capital letter in a conspicuous part of it. The *top* or *fifth* division is designed as the *general reservoir*, either before, or after, the first distribution; and the divisions in the drawers are to hold the articles under each letter in the first and subsequent distributions. If it were an index of *texts of scripture*, these compartments would each serve for one or more *books of the bible;* and might be *ticketed* accordingly, with a ticket stuck on by a wafer or a pin. When not used in index-making, these drawers are very useful, for holding books or papers of any description, and each division is large enough to hold a page, or quarter of a sheet, of large scribbling paper, and this would be found very useful in compiling a Biographical Dictionary, or any alphabetical work. In a *small* index, instead of these drawers, I have *a paper book with an alphabet*, a letter to each page, the front edges being cut out, and a letter to each at the edge, (such an index as is put at the beginning of *ledgers*,) and between these pages I put the articles belonging to each letter; and, if the index is to be copied out for private use, I do not paste the articles on fresh pages, but merely lay them before

me in order, and copy them so. I have sometimes cut and distributed the articles of an index at once on a table, placing large capital letters at convenient distances, to note the place and space for each. A child's alphabet on ivory counters is very useful for that purpose.

When I consider the comparative facility with which an index is constructed by these means, and the great importance of one to a work that is at all worth reading, it is a pity that an author should ever send a book into the world without one, especially, as he himself, from his intimate knowledge of the work, and of the comparative importance of the names, the things, and the words, can best assign them to their respective stations and letters; for there is some art and cleverness even in assigning to an article its proper place in the index, so that it may be to be found in an *obvious* place; for it very frequently happens in indexes, that things are not to be found under the heads where it is most natural to look for them; and frequently it is expedient to give an article under *two* or *more* heads, with a reference (*see* so and so) from one to the other.

It will be observed, that, in speaking of an *index*, I have all along treated only of an *alphabetical* one, though, I believe, any table of *contents* is, strictly speaking, an *index*. But we now most commonly call that a table of *contents* which is placed at the beginning, and sets forth the things in *the order in which they stand in the book;* and we call that an index, which is, strictly speaking, only an *alphabetical* one, by which we are to find an article in any part of the book by means of the first letter of some prominent word in it: and every book should have *both* these. The table gives at once a bird's-eye view of the work, the latter helps to find a subject from any, however faint, recollection of it. Requesting, gentlemen, the favour of your opinion, and that of your correspondents and readers, on this subject,—I am, your methodical humble servant,

GLOSSARIUS.

On O'Meara's Memoirs of Buonaparte, and the application of the epithet "Great" to Napoleon.

"Magnos homines virtute metimur, non fortuna."—CORN. NEP.

CALLING upon a friend lately, who was at the time reading O'Meara's Life of Buonaparte, he remarked "what a *great* man Buonaparte was." But as I differ in opinion

respecting this expression, I beg leave, through your medium, to suggest the following observations, as I am apprehensive that many minds may be much influenced by the specious representations of a partial author.

I would ask, where could Mr. O'Meara derive his knowledge of this singular character, but from the captive tyrant himself, and this after he was shorn of all his power? This artful, this insinuating man, you cannot suppose would criminate himself. No: he would represent all the transactions of his life in the most amiable point of view. I imagine that the author has drawn all his information from the various conversations which he held, or professes to have held, with the hero of his volumes: how then can you expect to see a true delineation of character, but through a false medium? As there is too great a glare of light in this picture, permit me to throw a few dark shades into the fore-ground, that there may at least be somewhat like good keeping in this portrait. Mr. O'Meara gives you nothing but the luminous parts of his hero's life, all the dark traits of his public transactions he keeps completely in the back ground. But let it pass through the ordeal of impartial criticism, and you will easily perceive that the painting has many shades of a sombre hue.

Facts are stubborn things, they come forcibly on our minds; they should subdue our prejudices, regulate our feelings, direct our judgment, and, if we be not too callous, they will convict our consciences. I will now attempt to prove that Buonaparte never attained or deserved the term *great*, as many imagine. *Great* is no more than an indefinite term. The word is derived from our Saxon ancestors, and with them *great* and *large* were synonymous. Thus, when we see a man of unusual bulk, we say, what a *great* man! He is literally so; but if he possess no powers of human intellect, there can be no merit attached to this greatness. An ancient historian, in the motto affixed to this communication, says, "We estimate great men by their virtue, and not by their success." When, therefore, the term *great* is applied to any public character, we are to suppose that such an epithet is bestowed upon some distinguished personage, one who is possessed of rare and splendid abilities, his public actions being characterized by benevolence and humanity, his private character exhibiting the numerous virtues of the genuine philanthropist. These, united in an eminent degree, are the principal requisites to form a *great* character.

You may say that Buonaparte was an emperor; but did he not attain that elevation through seas of blood? Does this constitute greatness? Then we may class him with the Roman emperors, Caligula, Nero, Domitian, and many others, who inherited no better claim to greatness than the brittle tenure of a precarious title. Of these *great men* it has been justly said, "that they were lumps of clay kneaded up with blood." Does this confer greatness? You may say he was a great general; I will admit that he was often a successful one: but a general that is void of humanity can have no claim to greatness. When the army which he commanded in Egypt was discomfited, did he not basely desert them, and, like a fugitive, hasten to France with precipitation, meanly leaving the remnant of his army to its fate? Was there any greatness displayed in this? When he attempted the subjugation of Russia with an immense army of nearly 500,000 men, composed chiefly of veteran troops, both cavalry and infantry, commanded by officers who had spent the greater part of a long life in actual and laborious service, the various losses which he sustained by the sword, the severity of the climate, and other contingencies, had no other effect upon his feelings than to induce him to leave them to their fate; and he actually abandoned the wretched remains of his army, and hastily fled to his good city of Paris. Had he felt true greatness of mind, he would have acted as Xenophon did with the 10,000 Greeks. Though they were twelve hundred miles from home, surrounded by hostile and inveterate foes, yet he conducted them in safety to their native land, nobly daring every peril, and willing to share the fate of his little band of heroes, rather than to attempt his own personal safety by flight. This evinced true greatness in their intrepid commander. Can there be a single instance produced where the redoubted general of modern times ever displayed magnanimity like this?

What was his conduct towards all the unfortunate nations he subdued? Were not rapine and plunder always the order of the day? Did he not rule them with a sceptre of iron? During the eventful period that Napoleon lit up at his pleasure the blazing torch of war, it has been calculated, and I believe without exaggeration, that by the sword, in hospitals, in prisons, from privations, want, and other casualties, 5,800,000 human beings perished! Buonaparte was the direct or indirect means of all this vast and frightful waste of human blood. Can this confer the appellation of *great?* When we take a retrospective view of the public

transactions of Europe for the last thirty years, what an interesting æra will it form in the annals of modern history! We have heard of villages and towns ravaged and laid waste by the destructive sword, cities burnt, armies annihilated, kingdoms shook to their very centre. During this period of devastation and warfare, there arose an individual who acted as a principal agent in the bloody contest; a man who emerged from an obscure family in the island of Corsica, entered the army as a subaltern officer, was raised to the rank of a general, became the first consul, and finally the emperor of a powerful nation. Yet, notwithstanding this extraordinary elevation, I do not fear contradiction when I say, that rank never confers greatness. Were there any lucid traits in the character of this remarkable man, I am inclined to give them the weight they merit. Buonaparte certainly possessed talents of a superior kind: he had a good natural understanding, an acute and penetrating mind, that enabled him to develop characters with wonderful discrimination and facility; arts and sciences he was not unacquainted with; yet, with all his natural and acquired abilities, his knowledge was more superficial than profound. All these brilliant attainments took an improper bias, and flowed in a polluted channel.

Buonaparte was a proud man; he was an ambitious man; he was a cruel man; but, though elevated to a throne, never, never, was he a *great* man.

J. B.

Reflections written by John Bradford the Martyr, on the Blank Leaves of his New Testament.

Whensoever thou seest a blindness in thy mind, and hardness in thy heart, and therefore art troubled, and something therethrough moved to waver and doubt of God's mercy towards thee, beware that thou be not unthankful to the Lord for the mercy which in this plague he sendeth, in that he suffereth thee not to see so much of thy blindness and hardness as it is, for if this little piece which thou now dost something see, do a little make thy faith to waver, oh! how much would thy faith waver, if thou sawest the thing as it is; therefore be thou thankful for not seeing so much of the evil thou hast as it is.

Learn to let the world daily more and more to die unto you before you die unto it, lest death when it cometh will be more dangerous. When you depart hence, nothing in all this world will go with you, then will it and all things here make as though they never had known you; therefore esteem it not so much as many do, for you shall find no true friendship of it; rather study to get and keep still a good conscience, which if you have at your departure, then are you happy: a good conscience, I call a good purpose in all things to live after God's will; this is given by the resurrection of Christ, that is, by knowing certainly through faith that Christ by his death hath made purgation of your sins past, and by his resurrection hath justified you and regenerated you, so that you purposing to live as God shall teach, you have in God's sight a good conscience, whose root you see is in faith, which God for his mercy's sake more and more increase in us! Amen.

See that thou let the world die to thee, before thou die unto it; or else thou shalt die indeed, where otherwise thou shalt never die.

As Moses and Elias talked with Christ of his departing which he fulfilled at Jerusalem by death, so do they tell and talk with us that our departing is never fulfilled till death cometh; then both in body and soul we shall depart from this life, and go to God our Father. As the original of your words and works is of the mind, and as it is so they be constructed, so the end of all your words and working should be to the mind, that thou by it might be advised.

It is better for truth's sake to suffer pain, than for flattery promotion to obtain; he that for fear of any power doth hide the verity, upon his own pate God's grievous vengeance falleth.—He that considereth God and his ways, I mean it concerning his mercies or displeasure simply out of himself and others, surely the same shall feel little affection, that is, shall little fear or rejoice; therefore when you consider the judgments and mercies of God showed upon others, see that by such means you apply the same in some part to yourself, so shall you find commodities (comfort)

To fear God is the beginning of wisdom, for by it we depart from evil, and so are more mete to receive God's grace and fellowship, which cannot be had of them that walk in darkness; therefore inasmuch as this book doth teach, true wisdom is that you will be a reader and student of it,

see that you bring with you the fear of God, for which you must pray heartily; and that you may know when you fear the Lord, mark how you depart from evil, and flee from the works of darkness; which things if you do, then come à God's name, and with reverence read this book, knowing for certain that therein the Lord doth speak unto you: be not therefore an Eutychus, but rather a Theophilus, and God shall give you his blessing—which thing he do, for his mercy's sake!

Illustrations of various Passages of Scripture, selected from different Authors.

IX.—JOHN, ii. 6.

"*And there were set there six water-pots of stone, after the "manner of the purifying of the Jews, containing two or three "firkins apiece.*"

BETWEEN this place (Nazareth) and Rama, on a slight elevation above the valleys, is the village of Cana, distinguished by the first exertion of Christ's miraculous powers. Fragments of stone jars, apparently large enough to contain several gallons, may be found still in particular parts of Galilee, although vessels of their description are no longer in use in that district. As relics of antiquity, they are entitled to some attention; but the authenticity of the gospel narrative cannot surely be affected by any such evidence: the author, even of a work avowedly fictitious, would hardly describe the usages of any known country otherwise than they were universally recognized to exist at the period of his writing.

[Jolliffe's Letters from Palestine.]

X.—PROVERBS, XXX. 17.

"*The eye that mocketh at his father, and despiseth to obey his "mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.*"

We have been credibly informed by a person who was present in that dreadful conflict, in which so many thousands of their fellow-creatures were hurried in a moment to their dread account, to gratify the ambition of one or two individuals, who would arrogate to themselves the lordship of the earth, that before the battle of Marengo, between the Austrians and the French, immense flocks of vultures hovered over both the armies, as if possessed by a prescience of the dreadful carnage which was soon to take place. The rocks were

literally covered with them; and after the battle, when the pioneers came to bury the dead, the vultures had already commenced their anticipated feast, and in many instances had only taken the eyes, which, it should seem, they had selected as the most precious morsel. To such a circumstance Solomon may allude. The graceless youth who mocketh at his father, and despiseth to obey his mother, shall, abandoned and ruined, fly to the army as the last resource of a blasted reputation, and, falling in battle, his eyes shall become the vulture's prey.

This circumstance, too, of the acuteness of the vulture's smell, may serve very satisfactorily to account for what has been considered as only a popular superstition, that of the croaking of the raven before the death of an individual. That there is in many cases, before dissolution, a strong smell of corruption, is admitted by the faculty; now, the acuteness of the raven's smell may perceive this, and be attracted to the spot, and croak upon the roof of the house, in expectation of the carrion corresponding with the smell.

XI.—Revelation, xv. 2.

"*And I saw as it were a sea of glass, mingled with fire.*"

It is impossible for any power of language adequately to describe the appearance presented by the rising or the setting of the sun in the Ægean sea. Whether in dim perspective through gray enclosing mists, or amidst hues of liveliest purple, the isles and continent of Greece present their varied features, nor pen nor pencil can portray the scenery. Let the reader picture to his conception an evening sun behind the towering cliffs of Patmos, gilding the battlements of the monastery of the Apocalypse with its parting rays; the consecrated island surrounded by inexpressible brightness, seeming to float on an abyss of fire; while the moon in milder splendour is rising full over the opposite expanse. Such a scene I actually witnessed, with feelings naturally excited by all the circumstances of local solemnity; for such indeed might have been the face of nature, when the inspiration of an apostle, kindling in its contemplation, uttered the Alleluias of that mighty voice,* telling of salvation, and glory, and honour, and power.

[Dr. Clark's Travels, p. ii. 194.]

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* *Rev.* xix. 1. "And after these things, I heard a great noise of much people in heaven, saying, Alleluia; salvation, and glory, and honour, and power, unto the Lord our God."

An Essay on the Agriculture of the Israelites.

PART VII.

Swine—Dogs—Cats—Birds and Fowls clean and unclean—Poultry—Eggs—Peacocks—Turkies—Bustards—Partridges—Pheasants—Quails—Geese—Ducks—Doves—Sparrows—Locusts—Beetles—Bees—Honey.—Enemies to Agriculture: Lions—Bears—Leopards—Wolves—Foxes—Jackals—Wild Boars—Weasels—Rats—Ferrets—Moles—Birds of Prey—Palmer-worms—Canker-worms—Caterpillars—Blasts—Mildews.—Fisheries—Whales—Chalson—Boats—Ships.

THE SWINE was an unclean animal among the Israelites, because, though it divided the hoof, yet it did not chew the cud, (Levit. xi. 7.) It is said, that they held the flesh of this animal in such detestation, that they would not so much as pronounce its name, but instead of it, said, *that beast, that thing.* In 2 Macc. vi. 18, &c. when old Eleazar was taken by the servants of Antiochus Epiphanes, he was vehemently urged to eat swine's flesh, or at least to pretend to taste it. They opened his mouth by force, to compel him to eat of it; but he chose rather to suffer death than to break the law of God, and give offence to the weaker people of his nation. Porphyry affirms, that the Hebrews and Phenicians abstained from pork, because there was none in the country. He might rather have said, there was none, or but very little, because they bred no hogs, by reason of the abhorrence they had conceived for them, for it is certain they might have had them, if they pleased; and that there were herds of swine, as many as 2000 in a herd, in our Saviour's time, is evident from Matt. viii. 30, 31. Mark v. 11. Dr. Doddridge, on this passage, supposes that they were bred to sell to the Romans, and says, "the *laws* of *Hyrcanus* had indeed prohibited the Jews from *keeping swine,* (which shews it had been much practised among them;) but these Gadarenes, who had so many Gentiles in the neighbourhood, having long been under the heathen government, (*Joseph. Antiq. Jud.* lib. xv. cap. 7. (al. 11.) §. 3., and *Bell. Jud.* lib. i. cap. 20. (al. 15.) §. 3.,) and living in the extreme part of the country, presumed to do it, scandalous and illegal as the employment was. See *Miracles of Jesus Vindicated,* p. 34, 35." In addition to this, it may be said, that it is probable, from Levit xi. 7. Deut. xiv. 8. Prov. xi. 22. Is. lxv. 4. lxvi. 3, 17. and Matt. vii. 6., that swine were kept and well known among the Israelites; and though it was

unlawful for them to offer them in sacrifice, or to eat them, yet it was no more unlawful to *keep* and *traffic* in swine, than in camels, horses, asses, mules, and dogs. And though swine and other animals were prohibited to the Israelites as food, yet it is not improbable but that even good people did not perhaps altogether abstain from them; why else the caution of the angel to the wife of Manoah, "And now drink no wine, nor strong drink, neither eat any thing unclean?" Judges xiii. 7. Whatever may have been the original intention of the Creator in making the swine, or in his subsequent prohibition of it to the Israelites, it is impossible now to say; but, perhaps, the swine has been even less fairly dealt with than our other domestic animals. Goldsmith says of the hog, "When in a state of wildness, it is of all other quadrupeds the most delicate in the choice of what vegetable it shall feed on, and rejects a greater number than any of the rest. The cow, for instance, as we are assured by Linnæus, eats two hundred and seventy-six plants, and rejects two hundred and eighteen; the goat eats four hundred and forty-nine, and rejects one hundred and twenty-six; the sheep eats three hundred and eighty-seven, and rejects one hundred and forty-one: the horse eats two hundred and sixty-two, and rejects two hundred and twelve; but the hog, more nice in his provision than any of the former, eats but seventy-two plants, and rejects an hundred and seventy-one. The indelicacy of this animal is, therefore, rather in our apprehensions than in its nature, since we find it makes a very distinguishing choice in the quality of its food; and if it does not reject animal putrefaction, it may be because it is abridged in that food which is most wholesome and agreeable to it in a state of nature. This is certain, that its palate is not insensible to the difference of eatables; for, where it finds variety, it will reject the worst with as distinguishing a taste as any other quadruped whatsoever.* In the orchards of peach-trees in North America, where the hog has plenty of delicious food, it is observed, that it will reject the fruit that has lain but a few hours on the ground, and continue on the watch whole hours together for a fresh wind-fall." An. Nature, vol. ii. p. 133.

Mr. Bingley says, "The *domestic hog* is, generally speaking, a very harmless creature, and preys on no animals but either dead ones, or such as are incapable of resistance. He lives mostly on vegetables, yet can devour the most putrid carcases. We, however, generally conceive him to

* British Zoology, vol. 1. p. 42.

be much more indelicate than he really is. He selects, at least, the best plants of his choice, with equal sagacity and niceness, and is never poisoned, like some other animals, by mistaking noxious for wholesome food. Selfish, indocile, and rapacious, as many think him, no animal has greater sympathy for those of his own kind. The moment one of them gives the signal of distress, all within hearing rush to his assistance. They have been known to gather round a dog that teazed them, and kill him on the spot. Enclose a male and female in a sty when young, and the female will decline from the instant her companion is removed, and will probably die of a broken heart." An. Biog. ii. 127. "In Minorca, the hog is converted into a beast of draught; a cow, a sow, and two young horses, have been seen in that island yoked together, and, of the four, the sow drew the best. The ass and the hog are here common helpmates, and are frequently yoked together to plough the land. In some parts of Italy, swine are used in hunting for truffles,* which grow some inches deep in the ground. A cord being tied round the hind-leg of one of the animals, the beast is driven into the pastures, and we are told that wherever it stops and begins to root with its nose, truffles are always to be found." Ib. p. 128. "Those persons who have attended at all to the manners of swine, have observed, that they are by no means deficient in sagacity; but the short lives that we allow them, and the general confinement they undergo, entirely prevent their improvement in this respect. We, however, have frequently heard of '*learned pigs*,' and we know that Toomer, formerly the game-keeper of Sir H. P. St. John Mildmay, actually broke in a black sow to find game, back, and stand, nearly as well as a pointer." British Quadrupeds, p. 452. "Notwithstanding their general filthy character, it is singular, that where they have liberty, their dens or sleeping places are kept more free from filth than those of most other animals." Ib. p. 454.

Burder, on Luke xv. 16. (The husks that the swine did eat,) quotes from Campbell's Translation of the Gospel, note, "That κερατιον answers to *siliqua*, and signifies a husk or pod, wherein the seeds of some plants, especially those of the leguminous tribe, are contained, is evident. Both the Greek and Latin terms signify the fruit of the carob-tree, a tree very common in the Levant, and in the southern parts of Europe, as Spain and Italy. This fruit still continues to be used for the same purpose, the feeding of swine. It is also called St. John's Bread, from the opinion that the

† *Lycoperdon tuber* of Linnæus.

Baptist used it in the wilderness. *Miller* says it is mealy, and has a sweetish taste, and that it is eaten by the poorer sort, for it grows in the common hedges, and is of little account." Vol. ii. p. 335.

It is said of the swine, that it is the only brute beast that will drink fermented liquors, and get drunk. Gay, in his fable of the Gardener and the Hog, says,

> "The hog, by chance, one morning roam'd,
> Where with new ale the vessels foam'd.
> He munches now the steaming grains,
> Now with full swill the liquor drains.
> Intoxicating fumes arise;
> He reels, he rolls his winking eyes," &c.

In the Cambridge Chronicle for May 19, 1815, p. 1. col. 3, is the following article: "A singular occurrence took place in the parish of Lethnot last week:—A person, fearing a visit from the gaugers, concealed an anker of whiskey in his pig-sty; the pig, perhaps conceiving this was the only chance of tasting a liquor so much admired by the human species, immediately set about removing the covering, which having accomplished, he extracted the cork by the help of the cloth which enveloped it, and drank about a pint of the whiskey, which put him in such a flow of spirits, that it was dangerous to approach him. At last the usual effects of inebriety appeared, and down he fell. Milk, oil, &c. were poured down his throat, but in vain—the poor pig fell a sacrifice to drinking ardent spirits to excess."

Mr. Lawrence, pursuing his remarks on wild and tame animals, (see before, No. x. vol. v. p. 260.) says, "The pig-kind afford an instructive example, because their descent is more clearly made out than that of many other animals. The dog, indeed, degenerates before our eyes; but it will hardly ever, perhaps, be satisfactorily ascertained whether there is one or more species. The extent of degeneration can be observed in the domestic swine, because no naturalist has hitherto been sceptical enough to doubt whether they descended from the wild boar; and they were certainly first introduced by the Spaniards into the New World. The pigs conveyed in 1509, from Spain to the West Indian island Cubagna, then celebrated for the pearl fishery, degenerated into a monstrous race with toes half a span long.* Those of Cuba became more than twice as large as their European progenitors.† How remarkably again have the domestic swine degenerated from the wild ones in the Old

* HERRERA, *Hechos de los Castellanos en las Islas*, &c. v. 1, p. 239.
† CLAVIGERO, *Storia antica del Messico*, v. 4, p. 145.

World; in the loss of the soft downy hair from between the bristles, in the vast accumulation of fat under the skin, in the form of the cranium, and in the figure and growth of the whole body. The varieties of the domestic animal, too, are very numerous: in Piedmont they are almost invariably black; in Bavaria reddish brown; in Normandy white, &c. The breed in England, with straight back and large pendulous belly, is just the reverse of that in the north of France, with high convex spine and hanging head; and both are different from the German breed; to say nothing of the solidungular race found in herds in Hungary and Sweden, and already known by ARISTOTLE, and many other varieties." p. 512. To this it may, I think, be replied, that we are not to look to the Spaniards and the New World, and to what happened in the island of Cubagna in the year 1509 after Christ, for the probability of what was the case with the Israelites before Christ; and, as it was before stated that there were domestic sheep and oxen from the earliest times, so there were probably domestic swine, if not generally, and allowed amongst the people of God, yet certainly amongst the heathen; and it was perhaps from some gross and idolatrous abuse that they were prohibited to them as food. This is very probable from Isaiah lxv. 4. lxvi. 3, 17. But that there were WILD BOARS likewise is certain, and that they committed great depredations at times in the vineyards. Psalm lxxx. 13.

The DOG is a most important animal in agriculture, so much so, that flocks and herds cannot well be kept without them; and, on this account, together with what has been said before respecting the sheep and the ox, notwithstanding what is advanced by our naturalists, I cannot but think that domestic or tame dogs have been the faithful assistants of the shepherd and the herdsman from the earliest times; even our first parents, when they became inhabitants of this nether world, were probably attended by their *dog*. No mention indeed is made of the dog in Scripture before Exod. xi. 7; but he is then spoken of as an animal well known, and Job speaks of "the *dogs* of my *flock*." (xxx. 1.) But, besides their use in taking care of sheep, it is probable that they were early used in hunting, especially by Nimrod and Esau; and no doubt but so remarkable and sagacious an animal was early abused to purposes of idolatry. A dog, we know, was worshipped in Egypt.

Goldsmith (following Buffon) and Bingley both derive the dog from a wild original. "Although the wild dog,"

says the former, "such as he was before he came under the protection of mankind, is at present utterly unknown, no such animal being now to be found in any part of the world, yet there are many, that, from a domestic state, have turned savage, and entirely pursue the dictates of nature." (An. Nature, vol. ii. p. 187.) "When taken home, and treated with kindness and lenity, they quickly become submissive and familiar, and continue faithfully attached to their masters: different in this from the wolf or the fox, who, though taken never so young, are gentle only while cubs, and as they grow older give themselves up to their natural appetites of rapine and cruelty." (Ib.) He, then, from the consideration that all the variety of dogs will breed together, and produce prolific offspring, pronounces "all dogs to be of one kind; but which of them is the original of all the rest, which of them is the savage dog from whence such a variety of descendants have come down, is no easy matter to determine. We may easily indeed observe, that all those animals which are under the influence of man, are subject to great variations. Such as have been sufficiently independent, so as to choose their own climate, their own nourishment, and to pursue their own habitudes, preserve the original marks of nature, without much deviation, and it is probable that the first of these is even at this day very well represented in their descendants. But such as man has subdued, transported from one climate to another, controlled in their manner of living and their food, have most probably been changed also in their forms; particularly the dog has felt these alterations more strongly than any other of the domestic kinds; for living more like man, he may be thus said to live more irregularly also, and consequently must have felt all those changes that such variety would naturally produce." (Ib. p. 188.) "If other animals be compared with the dog internally, the wolf and the fox will be found to have the most perfect resemblance; it is probable, therefore, that the dog, which most nearly resembles the wolf or the fox externally, is the original animal of its kind: for it is natural to suppose, that as the dog most nearly resembles them internally, so he may be near them in external resemblance also, except where art or accident has altered his form. This being supposed, if we look among the varieties to be found in the dog, we shall not find one so like the wolf or the fox, as that which is called the *shepherd's dog*. This is that dog with long coarse hair on all parts except the nose, pricked ears, and a long nose, which is common enough

among us, and receives his name from being principally used in guarding and attending on sheep. This seems to be the primitive animal of his kind, and we shall be the more confirmed in this opinion, if we attend to the different characters which climate produces in the animal, and the different races of dogs which are propagated in every country; and, in the first place, if we examine those countries which are still savage, or but half civilized, where it is most probable the dog, like his master, has received but few impressions from art, we shall find the shepherd's dog, or one very like him, still prevailing amongst them. The dogs that have run wild in America, and in Congo, approach this form. The dog of Siberia, Lapland, and Iceland, of the Cape of Good Hope, of Madagascar, Madeira, Calicut, and Malabar, have all a long nose, pricked ears, and resemble the shepherd's dog very nearly. In Guinea the dog very speedily takes this form, for, at the second or third generation, the animal forgets to bark, his ears and his tail become pointed, and his hair drops off, while a coarser thinner kind comes in the place. This sort of dog is also to be found in the temperate climates in great abundance, particularly among those who, preferring usefulness to beauty, employ an animal that requires very little instruction to be serviceable. Notwithstanding this creature's deformity, his melancholy and savage air, he is superior to all the rest of his kind in instinct, and without any teaching, naturally takes to tending flocks, with an assiduity and vigilance that at once astonishes, and yet relieves his master." (Ib. p. 189.) "The dog, thus useful in himself, taken into a participation of empire, exerts a degree of superiority over all animals that require human protection. The flock and the herd obey his voice more readily even than that of the shepherd or the herdsman; he conducts them, guards them, keeps them from capriciously seeking danger, and their enemies he considers as his own." (Ib. p. 186.)

Mr. Bingley, in his Memoirs of British Quadrupeds, speaking "of the dog tribe in general," says, "In their native forests, or wilds, the animals which constitute the different species of the present tribe, usually associate in immense packs." (p. 76.) Again, treating of "the common dog," he says, "The dog, in a wild state, is a savage and ferocious beast, allied in a great measure, both in temperament and disposition, to the wolf. Wild dogs are found in great troops in various parts of Africa." (Ib. p. 79.) The disposition of this animal, where it has been taken into the

protection of mankind, domesticated and instructed, has undergone a radical change; and whilst all its courage and its sagacity are left, its ferocity has been softened down to obedience. For an animal destitute of the faculties of reasoning and reflection, we are astonished at the quickness of his perception and sensibility." (Ib. p. 79.) "In instinct and sagacity, the shepherd's dog is perhaps superior to all others; for whilst the rest require great care and attention to train them to labour, this animal applies himself without any difficulty to that to which he is usually appropriated. His usefulness alone has been the recommendation to preserve the species; since no dog can go through a more extensive variety of duty, nor does any one perform more services to his master, than this. In wide tracts of country, that are solely appropriated to the feeding of sheep and cattle, immense flocks may be seen ranging over the wilds apparently without control. One of these dogs is of more essential use to the shepherd than half a dozen boys would be; is more expeditious, and is at all times ready to obey commands. At a word from his keeper, he drives the sheep, in order and regularity, to and from their pasture; and will suffer no stranger, from another flock, to intrude upon his. If any of the sheep attempt to stray, he springs forward in an instant to stop their course. On the side of one of the Welsh mountains, I have seen a shepherd point out to his dog a straggling sheep, on a height more than a mile distant. He gave the well-known signal. The dog went off at full speed, and soon returned with the animal to the flock. These dogs drive the sheep entirely by their voice, never lacerating them with their teeth; nor ever employing force, but for the preservation of peace and good order. When awake, they are at all times alive to their master's directions; and, in repose, they lie down by his wallet, and defend it from plunder. If the shepherd be about to absent himself from the flock, he depends on his dog to keep the animals together; and if, afterwards, he is heard to give the command, this faithful servant conducts them to him with promptitude, however great the distance. In countries infested by wolves, he protects them from danger. His voice generally alarms and drives off the enemy, and collects the flock into a body much better than the voice of the shepherd." (Ib. p. 91. See also Bewick's Quad. p. 327.)

The Rev. Thomas Young, in his excellent "Essay on Humanity to Animals," an essay which gained him in Cambridge the honourable appellation of HUMANITY YOUNG,

has given a very remarkable and affecting instance of the fidelity of a shepherd's dog in his charge, which he says, "I rest upon the authority of a friend, who told it to me as a fact which he had reason to credit. It occurred some years ago, in that part of Scotland which borders upon England. A shepherd had driven a part of his flock to a neighbouring fair, leaving his dog to watch the remainder during that day and the next night, expecting to revisit them the next morning. Unfortunately, however, when at the fair, the shepherd forgot both his dog and his sheep, and did not return home till the morning of the third day. His first inquiry was, whether his dog had been seen? The answer was, No. Then he must be dead, replied the shepherd, with a tone and gesture of anguish, for I know he was too faithful to desert his charge. He instantly repaired to the heath. The dog had just sufficient strength remaining to crawl to his master's feet, and express his joy at his return, and almost immediately after expired." (Ed. 1798, p. 158.) In the article on sheep, in the Encyclopedia Britannica, (vol. xix. p. 223.; see Investigator vol. vi. No. xi. p. 43.) mention is made of the large Spanish dogs, and the care which they take of the flocks in the Pyrenees.

"Some nations admire the dog as food. In some of the South-Sea islands dogs are fattened with vegetables, which the natives savagely cram down their throats when they will voluntarily eat no more. They become exceedingly fat, and are allowed by Europeans, who have overcome their prejudices, to be very palatable.* They are killed by strangling, and the extravasated blood is preserved in cocoa-nut shells, and baked for the table.† The negroes of the coast of Guinea are so partial to these animals as food, that they frequently give considerable prices for them: a large sheep for a dog was formerly, and probably is now, a common article of exchange.‡ Even the ancients esteemed a

* In China, dogs are so commonly eaten, that there are regular dog-butchers. The writer of this has had an anecdote from a gentleman who has been in China, which sets this article of food high in the Almanac de Gourmands. Several English gentlemen dined for some successive days at the table of a Chinese merchant, when there was one dish which they particularly admired, but could not determine what it was; one said it was duck, one one-thing, and another another; so, to settle the matter, they determined to ask a Chinese servant who was waiting, but who understood little or nothing of English. One of the gentlemen, therefore, pointing to the dish, and looking up at the servant, said "quack, quack?" as much as to say, "Is this *duck?*" When the servant replied, "No. Bow-wow:" that is, *dog*.

† Daniel i. 8.

‡ Bosman, 229.

young and fat dog to be excellent eating. Hippocrates ranks it with mutton or pork. The Romans admired sucking whelps, esteeming them a supper in which even the gods delighted.*" (An. Biog. vol. i. p. 214.)

In Siberia and Kamtschatka, dogs are used for drawing sledges over the frozen snow. These sledges generally carry only a single person, who sits sideways. The number of dogs employed is five; four of them are yoked two and two, and the other acts as leader. In carrying luggage or heavy burdens, there are usually ten. These animals have been known to perform, in three days and a half, a journey of almost two hundred and seventy miles; and scarcely are horses more useful to Europeans, than these dogs are to the inhabitants of the frozen and cheerless regions of the north. (Ib. p. 214, 216.)

It is remarkable, that no mention whatever is made in Scripture of that useful and pleasing domestic animal, the CAT; an animal so important in agriculture, that were her merits justly appreciated, she would be better treated than she commonly is. The author of the New Farmer's Calendar supposes (p. 231.) that a rat will consume half a peck of wheat in a week; and if wheat is ten shillings a bushel, that will be fifteen pence. If, therefore, a man has only two score of them quartered upon him, their board will stand him in *fifty shillings* a week, the rent of a good farm. The cat, when properly *educated*, that is, when treated with a due mixture of kindness and correction, is remarkably amiable in her manners, and is attached to those who shew her kindness, though she is commonly represented as having no attachment to persons, but only to places. She is too commonly the worst treated of any animal on the premises, and a deadly hatred is fomented between the dog and her. As a mother, she is exemplary. The cat was worshipped in Egypt, and was no doubt amongst the domestic animals of the Israelites, as well as dogs, to protect them from the ravages of the lesser vermin. Orton, on Deuteronomy xxviii. 57, says, on the authority of Josephus, that in the siege of Jerusalem, they ate "dogs, horses, cats, &c." which plainly shews that they were common amongst them.

BIRDS, or FOWL, among the Israelites, were not divided into *clean* and *unclean* by any distinguishing characteristics, as the beasts were by dividing the hoof and chewing the cud; but the unclean were positively pointed out, and the remainder left to their use: "And these are they which ye

* Daniel i. 8.

shall have in abomination among the fowls, they shall not be eaten, they are an abomination: the eagle, and the ossifrage, and the ospray, and the vulture, and the kite, after his kind: every raven after his kind: and the owl, and the night-hawk, and the cuckow, and the hawk after his kind, and the little owl, and the cormorant, and the great owl; and the swan, and the pelican, and the gier eagle; and the stork, and the heron after her kind, and the lapwing, and the bat." Levit. xi. 13—19. The same enumeration is given, Deut. xiv. 12—19, though not in exactly the same order, and with the addition of "the glede;" and it is added, "of all clean fowls ye may eat." Jones, however, in his *Zoologia Ethica*, says, "Among the fowls, those are accounted clean which are gentle in their nature, lofty in their flight, and musical in their voices; which last, I think, is not the qualification of any one bird of prey." (Works in 12 vols. vol. iii. p. 42.) And again, "The prohibited fowls are eagles, vultures, hawks, cormorants, ravens, and such like, which persecute and devour those of a more gentle nature; or feed uncleanly upon filth and dead carcases; whose *young ones* also *suck up blood, and where the slain are, there are they.*" (Ib. p. 51.) Yet it must be observed, that among the prohibited birds are the *swan*, which, though one of the largest, is one of the most harmless, and feeds chiefly upon plants and seeds, or corn, and the *lapwing*, which is not either to be ranked among the birds of prey. A question then naturally arises,—are the Hebrew words rightly translated, and are the English names rightly identified with them? Bochart wrote a work on the animals mentioned in Scripture, which he calls *Hierozoicon*, and in which he doubts the propriety of many of these translations; as, for instance, he supposes that the *tinshemeth*, which we translate *swan*, is the *night-owl*, and that the *yahphanah* is *not* the *owl*, but the female *ostrich*. (See Brown.)

Linnæus distinguishes birds into six kinds, from the form of their beaks; the *hawk* kind, with hooked beaks; the piot, or *pie* kind, with bending beaks; the *geese* kind, with serrated beaks; the *woodcock* kind, with roundish and obtuse beaks; the *hen* kind, with crooked conic beaks; and the *sparrow* kind, with thin conic beaks. The Mosaic enumeration may be supposed pretty much to follow this. The *eagle*, the *ossifrage*, the *ospray*, the *vulture*, the *kite*, the *glede*, the *hawk*, the *owl*, and the *cuckow*, are of the *hawk* kind, or birds of prey; the *raven* may be put to represent those of the *pie* kind; the *cormorant*, the *pelican* and the *swan*, those

with serrated beaks, or of the *goose* kind; the *stork*, the *heron* and the *lapwing*, those with long round bills, that live, some as *waders* in the water, and some by suction in the moist ground, as the *woodcock*, *lapwing*, &c.; and then these *exceptions* will leave the *gallinaceous*, or poultry tribe, and the *sparrow* kind, or smaller birds, those living chiefly on corn and seeds, to the use and sustenance of man. The bat, as being neither beast nor bird, or both, makes a class by itself, and is excluded.

The mild and clean nature of the *gallinaceous* and *passerine* tribes, is however only *comparative*, and not even *that*, when compared with the duck and goose, or *anserine*, tribe, as most of them, if not all, will eat insects and worms and flesh. The tom-tit, and even the robin, are great devourers of flesh when they can get it. Mr. *Bonington Mowbray*, in his *Practical Treatise on Domestic Poultry*, in speaking of the *duck*, says, "This genus of fowls was deservedly a great favourite with the ancients, from the mildness and simplicity of their character, from their great fecundity, and from the cheapness and ease with which they were provided. Although the duck will eat flesh and garbage of any kind like the chicken, yet water insects, weeds, vegetables, corn and pulse, are their general food; and, as has been already observed, the goose desires nothing but the latter. The inoffensive and harmless character is common to both species, rendering them most pleasant as well as profitable animals to keep, and the contrast between them and chickens in their nature and habits is highly in favour of the goose and duck tribe. In fact, nothing can be more savage, cruel, and voracious, than the very nature of the common fowl, on which domestication and society work no softening effect. Nor is this confined to the game breed, for chickens of all kinds will tear to pieces, on the slightest occasion, their nearest akin, devouring their living flesh and entrails." The author of this essay, however, never knew nor heard of such an instance before. "That which is said of the duck, has full as much truth when applied to the chicken; there is nothing too nasty, putrid, and abominable to human feelings for them, upon which eagerly to gratify their voracious appetites." (2d. ed. p. 32.) This merely comparative, or imperfect, civilization, or cleanness, is no more however than we find in the human species. However comparatively one man may be better than another, or one race of men than another, still the best are unclean and depraved.

Naturalists are divided in their opinions respecting the original of the common cock, as we have seen them before, respecting our domestic quadrupeds. Goldsmith says, "Of all other birds, the cock seems to be the oldest companion of mankind, to have been first reclaimed from the forest, and taken to supply the accidental failure of the luxuries or necessaries of life." (Anim. Nat. vol. iii. p. 118.) After enumerating some of the varieties of it, he says, "These, and many other varieties, are to be found in this animal, which seem to be the marks this early prisoner bears of his long captivity. It is not well ascertained when the cock was first made domestic in Europe, but it is generally agreed that we first had him in our western world from Persia. Aristophanes calls the cock the *Persian bird*, and tells us he enjoyed that kingdom before some of its earliest monarchs. This animal was in fact known so early even in the most savage parts of Europe, that we are told the cock was one of the forbidden fowls among the ancient Britons. Indeed, the domestic fowl seems to have banished the wild one. Persia itself, that first introduced it to our acquaintance, seems no longer to know it in its natural form; and if we did not find it wild in some of the woods of India, as well as those of the islands in the Indian ocean, we might begin to doubt, as we do with regard to the sheep, in what form it first existed in a state of nature." (Ib. p. 119.) Mr. Bingley says nearly the same thing, but in fewer words, and advances his opinion less positively: "The domestic cock differs very much from the wild descendants of its primitive stock, which are said to inhabit the forests of India, and most of the islands of the Indian seas." (Anim. Biog. vol. ii. p. 404.) Mr. Lawrence says, "The original stock of our poultry cannot be determined, nor can the varieties into which they have run be enumerated. No wild in our climates resembles the domestic cock; the pheasant, grouse, and cock of the woods, are the only analogous kinds; and it is uncertain whether these would intermix and have prolific progeny. They have constituted distinct and separate species from the earliest times, and they want the combs, spurs, and pendulous membranes of the gallinaceous tribes, Buffon, v. 12, p. 112." (Lectures on Physiology, &c. p. 513.)

Amidst these difficulties, it seems agreeable both to reason and scripture, to conclude, that our poultry have existed in a domestic state from the very earliest days, and that they surrounded the habitations of Adam and the patriarchs. It is remarkable, however, that there should be no direct

mention of these animals in the Scripture till the time of Christ, when, addressing Jerusalem, he says, "How often would I have gathered thy children together, even as a *hen* gathereth her chickens under her wings." (Matt. xxiii. 37.) The first mention of the *cock*, occurs also in the account of the denial of Christ by St. Peter, Matt. xxvi. Mark xiv. Luke xxii. and John xiii. 38. and xviii. 27., and also Mark xiii. 35. "Watch ye, therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the *cock-crowing*, or in the morning." But then again, it is equally remarkable that these should be the only allusions, or mention, of these common animals; when we are certain they were known.* It appears from Job vii. 6. that *eggs* were eaten, and these were probably from the poultry kind.

We have had occasion to remark before, that Solomon had his *fatted* fowl, (1 Kings iv. 23.) on which subject a passage from Goldsmith may be produced as a comment: "Many of the wilder species of birds, when cooped or caged, pine away, grow gloomy, and some refuse all sustenance whatever; none, except those of the poultry kind, grow fat, who seem to lose all remembrance of their former liberty, satisfied with indolence and plenty." (p. 117.)

We are told, 1 Kings x. 22. and 2 Chron. ix. 21. that among the articles of merchandise which Solomon's fleet brought from Ophir, were apes and PEACOCKS; but Brown says, that we do not know whether the *tonchim* be *peacocks* or *parrots*. But whichever this word may mean, it is probable that *that*, though particularly specified, was not the *only* sort; that he who treated so extensively of *natural history*, and, amongst other things, "of *fowl*," (1 Kings iv. 33.) collected of all sorts, and from all quarters. Mr. Mowbray says, "It is probable, the ancients, as well as the moderns, introduced the peacock upon table rather as an ornament than a viand." (p. 42.) And Mr. Drake, in his Shakspeare and his Times, informs us, that, "during the prevalence of chivalry, it was usual for the knights to take their vows of

* Hervey, in his Theron and Aspasio, (Dial. xv. Works vol. iii. p. 354.) supposes Psalm cxlv. 9. to contain an image like Matt. xxiii. 37. and says, "how pleasing a speculation must it be, to consider the universal Parent spreading the wings of benevolence, wide as the arches of heaven, over the immense household of his creatures! cherishing all the families of earth, and air, and skies, as tenderly, as officiously, as the hen cherishes her infant brood, when she opens to them her warm bosom, and covers them with her soft vital down." Perhaps Ruth ii. 12. and Psalm xvii. 8. xxxvi. 7. lvii. 1. lxi. 4. lxiii. 7. xci. 4. are similar images.

enterprise at a solemn feast, on the presentation of each knight in turn, of a roasted peacock in a golden dish. For this was afterwards substituted, though only in a culinary light, and as the most magnificent dish which could be brought to table, a peacock in a pie, preserving as much as possible the form of the bird, with the head elevated above the crust, the beak richly gilt, and the beautiful tail spread out to its full extent." (Vol. i. p. 200.) Such, perhaps, might have been one of the state dishes of Solomon's table. But *pea fowl* are considered as a delicacy even in our modern refined system of cookery, and with our diminished powers of digestion. Mrs. Rundell assures us, that they "eat much like pheasant," and directs to "dress them in the same way." (Domestic Cookery, ed. 1812, p. 93.) Goldsmith says, "it is asserted of the peacock's flesh, that it keeps longer unputrified than that of any other animal." (p. 126.) The peacock is mentioned Job xxxix. 13., but Brown says, "probably the word ought to be rendered *ostriches*, as the feathers of their wings are more valuable than those of the wings of peacocks."

Of the TURKEY, Goldsmith says, "The natal place of the cock and peacock is pretty well ascertained, but there are stronger doubts concerning the turkey; some contending that it has been brought into Europe from the East Indies many centuries ago, while others assert that it is wholly unknown in that part of the world, that it is a native of the New Continent, and that it was not brought into Europe till the discovery of that part of the globe. Those who contend for the latter opinion, very truly observe, that among all the descriptions we have of eastern birds, that of the turkey is not to be found; while, on the contrary, it is very well known in the New Continent, where it runs wild about the woods. It is said by them to have been first seen in France in the reign of Francis I. and in England in that of Henry VIII. which is about the time when Mexico was first conquered by Spain. On the other hand, it is asserted, that the turkey, so far from being unknown in Europe before that time, was known even to the ancients; and Ælian has given a pretty just description of it. They allege, that its very name implies its having been brought from some part of the east, and that it is found, among other dainties, served up to the tables of the great, before that time, among ourselves. But what they pretend to be the strongest proof is, that though the wild turkey be so very common in America, yet the natives cannot contrive

to tame it, and though hatched in the ordinary manner, nothing can render it domestic. In this diversity of opinions, perhaps it is best to suspend assent till more lights are thrown on the subject; however, I am inclined to concur with the former opinion." (p. 127.)

Without examining the old authorities, or seeking for new ones, and so attempting to decide the question, I will merely observe, *as a believer,* that whatever may have been the vicissitudes of the turkey, whether it was really known on, or had disappeared from, the Old Continent, and whatever may be the species brought from America to Europe, or now known there, most assuredly the turkey was amongst the animals which passed in review before Adam in paradise, and to which he gave a name; and most assuredly, likewise, it was one of those which were preserved in the ark with Noah; and *probably* it was known to Solomon and the Israelites. Supposing, however, that it was not known in Europe till it was brought from America, on the discovery of that country by the Spaniards in the 15th century, and even that it was not known in Asia or Africa *at that time,* still it might have been known to the Israelites; and, whatever *difficulties* we may find in respect to America, whether it had existed as a separate continent from the creation of the world, or from the deluge, or whether it had been separated at any subsequent time from the Old Continent, or whether it was a subsequent emergement or formation out of the vast ocean, these must rest amongst those many matters of which we must be *contented* to remain *in ignorance,* unless it should please God by any means to disclose them to us.

Of the BUSTARD, Mr. Moubray says, "There are upwards of half a dozen species of this kind, two or three of which (African) are crested. The LITTLE bustard differs only in size, not being larger than a pheasant. They were known to the ancients in Africa, and in Greece and Syria." (p. 8.)

The PARTRIDGE, though not to be ranked among domestic or tame poultry, is nevertheless fed upon the land, and with the grain of the farmer. David, when hard pressed by Saul, says, "The king of Israel is come out to seek a flea, as when one doth hunt *a partridge* in the mountains." (1 Sam. xxvi. 20.) On this, Burder says, "The account given by DR. SHAW, (*Travels,* p. 236.) of the manner of hunting partridges and other birds by the Arabs, affords an excellent comment on these words: 'The Arabs have another, though a more laborious method of catching these birds;

for observing that they become languid and fatigued after they have been *hastily* put up *twice* or *thrice*, they immediately run in upon them, and knock them down with their zerwattys, or bludgeons, as we should call them.' It was precisely in this manner that Saul hunted David, coming hastily upon him, and putting him up from time to time, in hopes that he should at length, by frequent repetitions of it, be able to destroy him. HARMER, vol. i. p. 318." (Burder, vol. i. p. 68.) But Brown says, that "Bochart and some others think the KORE is not the partridge, but the woodcock or snipe;" which doubt may at least be taken as an intimation, that the *woodcock* and *snipe* are found in the land of Israel. Of these birds, however, a doubt has been expressed before (see p. 86, 87.) whether they were reckoned among the clean kinds.

In Jeremiah xvii. 11. the prophet says, "As the partridge sitteth on eggs, and hatcheth them not; so, he that getteth riches, and not by right, shall leave them in the midst of his days." Brown, speaking of the partridge, observes, "It is said, female partridges have such inclination to hatch, that if their own eggs be taken away, they will steal some of their neighbours; and that the young hatched from these eggs forsake their hatcher, and follow the call of their true dam;" and Orton explains the passage on this principle. But Brown himself thinks it is the eggs "being broken or carried away, so is the covetous fool, who after he has taken every method to amass wealth, has it taken from him amid his delight therein." The partridge is certainly one of the closest of sitters; and when she has made her nest in the grass or clover, which is to be cut for hay, as is very frequently the case, she will suffer herself to be mown over, and even cut with the scythe, before she will fly off. "So closely do these birds sit on their eggs when near hatching," says Mr. Bingley, "that a partridge with her nest has been carried in a hat to some distance, and in confinement she has continued her incubation, and there produced young ones." He adds in a note, "This circumstance was related to Mr. Montagu by a gentleman of undoubted veracity. See *Montagu*, art. *Partridge*." (Anim. Biog. ii. p. 425.) Mr. Brown afterwards says, "The eggs of the partridge are frequently destroyed by weasels, stoats, crows, magpies, and other animals. When this has been the case, the female frequently makes another nest, and lays afresh. The produce of these second hatchings are those small birds that are not perfectly feathered in the tail till the beginning of

October. This is always a puny, sickly race, and the individuals seldom outlive the rigours of the winter." They are probably the first victims of the sportsman. "It is said, that those partridges which are hatched under a domestic hen, retain through life the habit of *calling* whenever they hear the chucking of hens." "The partridge, even when reared by the hand, soon neglects those who have the care of it, and shortly after its full growth, altogether estranges itself from the house where it was bred. This will invariably be its conduct, however intimately it may have connected itself with the place and inhabitants in the early part of its existence." (Ib. p. 428.) The writer knew an instance to the contrary of this. Some partridges' eggs were hatched under a hen, and she and her little brood were cooped on a lawn surrounded by trees, at the back of the house of a gentleman, which adjoined to the open field. When the partridges were able to fly, they betook themselves indeed to the open field, but they occasionally visited the lawn; and whenever they were shot at, or otherwise molested, they were certain to fly there for refuge.

Perhaps, in the depredations committed upon the partridge's nest, the *eggs* might be in request among the Israelites for *food*, as pee-wits are amongst us; and the injunction in Deut. xxii. 6, 7. may apply to this *close sitter* amongst others: "If a bird's nest chance to be before thee in the way, in any tree, or *on the ground*, whether they be young ones, or *eggs*, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young; but thou shalt in any wise let the dam go, and take the young to thee, that it may be well with thee, and that thou mayest prolong thy days."

The PHEASANT is said to have been first known on the banks of the *Phasis*, a river of Colchis, in Asia Minor, and that it was brought from thence by the Argonauts. "It is, however," says Mr. Bingley, "very common in almost all the southern parts of the Old Continent." (An. Biog. ii. 399.) It was probably well known to the Israelites.

QUAILS "are extremely numerous in warm countries. An hundred thousand of them have been caught in Italy within the space of five miles, every day for a whole month. When they have been outwearied in their flight over the sea, it is said that such multitudes of them have alighted on a ship, as to sink her; but perhaps this is extravagant. They hatch four times a year, fifteen or twenty at a time, and their flesh is very delicious and agreeable. But whether the

flying animals wherewith God, in the desert of Sin and at Kibroth-hattaavah, feasted the wandering Hebrews, a wind bringing such multitudes of them, that they were heaped above a yard high, for a day's journey, all round their camp, (Exod. xvi. 13. Numb. xi. 32.) were quails, is not agreed. The great Ludolphus, in his History of Ethiopia, contends, that the *shelar* means *locusts*, not *quails*. To confirm this, he observes, than an army in Africa was preserved from starving by a cloud of locusts falling among them; that locusts often fly in such multitudes as to darken the sky, and have driven nations from their dwellings; that they abound in Arabia, and are often eaten by the inhabitants; and are declared clean food by the Mosaic law; that clouds of them are easily carried before the wind; that they are more fit to be heaped around the camp, and measured by omers, than quails; and that quail-flesh, when exposed to the sun, quickly breeds worms. To this it may be replied, that all the ancient versions and commentators take the shelar for quails; and the Scripture calls them *feathered fowls*, Psal. lxxviii. 27; the bringing or preserving the flesh of quails and of locusts is equally easy to Omnipotence; and there is no reason to imagine that the Hebrews would have eaten to excess of locusts, or the murmurers been contented with their disagreeable flesh." (Brown). On this subject, Maundrel says, that while at *Naplosa*, he visited the chief priest of the Samaritans, in order to discourse with him about some difficulties occurring in the Pentateuch, which were recommended to him to be inquired about by the learned Monsieur *Job Ludolphus*, author of the Æthiopick History, when he visited him at *Franckfort*, in his passage through *Germany*. He says, "I inquired of him 'what sort of animal he thought those *selavæ* might be, which the children of Israel were so long fed with in the wilderness," *Num.* ii. He answered, they were a sort of fowls; and by the description which he gave of them, I perceived he meant the same kind with our quails. I asked him what he thought of *locusts*, and whether the history might not be better accounted for, supposing them to be the winged creatures that fell so thick about the camp of *Israel?* But by his answer, it appeared he had never heard of any such hypothesis." (p. 61.)

Bewick, in his History of British Birds, says, "Quails are almost universally diffused throughout Europe, Asia, and Africa; they are birds of passage, and are seen in immense flocks traversing the Mediterranean sea from Italy to the

shores of Africa in the autumn, and returning again in the spring, frequently alighting in their passage on many of the islands of the Archipelago, which they almost cover with their numbers. On the western coasts of the kingdom of Naples, such prodigious quantities have appeared, that an hundred thousand have been taken in a day, within the space of four or five miles."—"From these circumstances it appears highly probable, that the quails which supplied the Israelites with food during their journey through the wilderness, were sent thither on their passage to the north by a wind from the south-west, sweeping over Egypt and Ethiopia towards the shores of the Red Sea." (Vol. i. p. 309.) In some very excellent remarks on the migration of birds, In the introduction to this work, the writer of it says, "Accustomed to measure distance by the speed of those animals with which we are well acquainted, we are apt to overlook the superior velocity with which birds are carried forward in the air, and the ease with which they continue their exertions, for a much longer time than can be done by the strongest quadruped. Our swiftest horses are supposed to go at the rate of a mile in somewhat less than two minutes; and we have one instance on record of a horse being tried, which went at the rate of nearly a mile in one minute, but that was only for the small space of a second of time. In this and similar instances, we find, that an uncommon degree of exertion is attended with its usual consequences, debility, and a total want of power to continue it; but the case is very different with birds, their motions are not impeded by similar causes, they glide through the air with a quickness superior to that of the swiftest quadruped, and they can continue on the wing with the same speed for a considerable length of time. Now, if we can suppose a bird to go at the rate of only half a mile in a minute for the space of twenty-four hours, it will have gone over in that time an extent of more than seven hundred miles, which is sufficient to account for almost the longest migration; but if aided by a favourable current of air, there is reason to suppose that the same journey may be performed in a much shorter space of time. To these observations we may add, that the sight of birds is peculiarly quick and piercing; and from the advantage they possess in being raised to considerable heights in the air, which is well known to be the case with the stork, bittern, and other kinds of birds, they are enabled, with a sagacity peculiar to instinctive knowledge, to discover the route they

are to take, from the appearance of the atmosphere, the clouds, the direction of the winds, and other causes, so that, without having recourse to improbable modes, it is easy to conceive, from the velocity of their speed alone, that most birds may transport themselves to countries lying at great distances, and across vast tracts of ocean." (p. xiii.) Mr. Bingley, speaking of the migration of *quails*, says, "At their arrival in Alexandria, such multitudes are exposed in the markets for sale, that three or four may be bought for a medina (less than three farthings.) Crews of merchant vessels have been fed upon them; and complaints have been laid at the consul's office by mariners, against their captains, for giving them nothing but quails to eat. With wind and weather in their favour, they have been known to perform a flight of fifty leagues, across the Black Sea, in the course of a night; a wonderful distance for so short-winged a bird." (Anim. Biog. vol. ii. p. 432.)

If, according to what has been said before (p. 285, 286,) respecting the SWAN, mentioned Levit. xi. 18. and Deut. xiv. 16. that it includes GEESE and DUCKS, as the term *anas* does among modern ornithologists, then the Israelites had nothing to do with them in their farm-yards, unless, as we have seen before, in the case of *swine*, they transgressed the law, and kept, that is kept for *eating*, prohibited animals. The goose, however, I believe, is considered a clean animal by modern Jews, at least if an old book of agriculture, (the name of which I believe is, *The Mysterys of Agriculture*, for my copy evidently has not got its proper title-page; it is a folio, printed in 1675,) which gives an account of 'the Jews' manner of fatting geese,' may be considered as authority.

On the subject of *feathers*, Goldsmith says, "Of goose-feathers most of our beds in Europe are composed; in the countries bordering on the Levant, and in all Asia, the use of them is utterly unknown. They there use mattrasses, stuffed with wool, or camel's hair, or cotton; and the warmth of their climates may perhaps make them dispense with cushions of a softer kind. But how it happens that the ancients had not the use of feather-beds, is to me surprising. Pliny tells us, indeed, that they made bolsters of feathers to lay their heads on; and this serves as a proof that they turned feathers to no other use." (iii. 305.)

The PIGEON, or DOVE, was a clean animal among the Israelites, and great numbers were kept by them. Turtle-doves and pigeons were the appointed oblations of the poor.

(Levit. xiv. 22. Luke ii. 24.) It was on this account that the sellers of doves had got into the outer court of the temple, to furnish those who wanted them for offerings, when our Lord drove them out. (Matt. xxi. 12.)

Mr. Moubray says, that "Buffon enumerates upwards of thirty VARIETIES of the pigeon, which, according to his usual systematic plan, the convenience of which perhaps is rather more obvious than its accuracy, he derives from one root, namely, the STOCK DOVE, or common wild pigeon. All the varities of colour and form which we witness, he attributes to human contrivance and fancy. There exist, nevertheless, essential specific differences in these birds, which seem rather attributable to the nature of the region, soil, or climate to which they are indigenous, than to the art of man. The STOCK DOVE, or original of the pigeon genus, in its natural or wild state, is thus described: of a deep blue and ash colour, the breast darkened with a fine changeable green and purple; the sides of the neck of a reddish gold colour; its wings marked with two black bars, one on the quill feathers, and the other on the covert; the back white, and the tail barred near the end with black. The RING DOVE is yet held by naturalists to be distinct from the stock dove, and it would seem that the TURTLE DOVE is equally so from both." (p. 177.) I am, however, inclined to think, as in the case of domestic quadrupeds and other domestic birds, that the *tame*, from their *natures*, are distinct species, intended more particularly for the use of man. Pigeon's dung, as we have before seen, (No. ii. vol. i. p. 275.) is very useful in agriculture. Maundrel, in his journey from Aleppo to Jerusalem, speaking of the plains of *Kefteen*, says, "Kefteen itself is a large plentiful village on the west side of the plain; and the adjacent fields abounding with corn, give the inhabitants great advantage for breeding pigeons; insomuch that you find here more dove-cots than other houses." (p. 3.)

Burder, on Jeremiah xlviii. 28. (*Like the dove that maketh her nest in the sides of the hole's mouth,*) says, "Where art intervenes not, pigeons build in those hollow places nature provides for them. A certain city in Africa is called Hamanet, from the wild pigeons that copiously breed in the adjoining cliffs; and in a curious paper relating to Mount Ætna, (*Phil. Trans.* vol. lx.) which mentions a number of subterraneous caverns there, one is noticed as being called by the peasants *La Spelonca della Palombo*, from the wild pigeons building their nests therein. (Sol. Song ii. 14.)

Though Ætna is a burning mountain, yet the cold in these caverns is excessive: this shews that pigeons delight in cool retreats, and explains the reason why they resort to mountains, which are known to be very cold even in those hot countries." Tame pigeons in England certainly like warm houses, and on this account it is said that the clay houses are preferable to brick, being warmer. Burder proceeds, "The words of the Psalmist, *flee as a bird to your mountain,* without doubt refer to the flying of doves thither when frightened by the fowler. Dove-houses, however, are very common in the east." He then gives a part of the passage just quoted from *Maundrel,* and adds, "In the southern part of Egypt, their tops of the habitations are always terminated by a pigeon-house. *Isaiah* lx. 8. HARMER, vol. i. p. 222." Burder, vol. i. p. 203. Dr. Clarke, in his voyage up the Nile to Grand Cairo, says, "We reached a miserable town, called *Koum* or *Komma Scheriff,* built entirely with mud. Soon afterwards we passed the town of *Amras,* also constructed of mud, and containing a number of lofty conical *pigeon-houses,* similarly built, exhibiting a novel and remarkable appearance in the approach to this place. *Pigeons' dung,* every where valuable as manure, is here an important acquisition, for by mixing it with the sand upon the little islands left by the torrent in the midst of the river, a soil is formed capable of producing water-melons." Travels, 8vo. vol. v. p. 60. Burder on Genesis viii. 11. says, "The connection between Noah's dove and an olive leaf will not appear at all unnatural, if we consider what Dr. *Chandler* has related. He says, (*Trav. in Asia Minor,* p. 84.) that the olive groves are the principal places for shooting birds. And in the account of his travels in Greece, (p. 127.) he observes, that when the olive blackens, vast flights of doves, pigeons, thrushes, and other birds, repair to the olive groves for food. See also *Hasselquist,* p. 212. HARMER, vol. iv. p. 181." (Burder, vol. ii. p. 3.)

On the sellers of doves in the temple, Burder says, "*Selden* (*de Diis Syris, Syntag* ii. cap. 3. p. 276.) tells us he had learned from Ferdinandus Polonus, that the keepers and sellers of pigeons were looked upon as men of infamous character among the Jews, and held in no better estimation than thieves, gamblers, and the like, mentioning at the same time the opinion of Scaliger, that the persons here spoken of were those who taught pigeons to fly, and carry messages." (Vol. ii. p. 306.) It certainly runs in my mind, that I have seen some authority for the *carrier pigeon* being known

to the Jews, but I have no memorandum of it, and cannot call it to mind. Of this extraordinary species, Goldsmith says, "These are easily distinguished from all others by their eyes, which are compassed about with a broad circle of naked white skin, and by being of a dark blue or blackish colour. It is from their attachment to their native place, and particularly where they have brought up their young, that these birds are employed in several countries as the most expeditious carriers. They are first brought from the place where they were bred, and whither it is intended to send them back with information. The letter is tied under the bird's wing, and it is then let loose to return. The little animal no sooner finds itself at liberty, than its passion for its native spot directs all its motions. It is seen, upon these occasions, flying directly into the clouds to an amazing height; and then with the greatest certainty and exactness, directing itself, by some surprising instinct, towards home, which lies sometimes at many miles' distance, bringing its message to those to whom it is directed. By what marks they discover the place, by what chart they are guided in the right way, is to us utterly unknown; certain it is, that in the space of an hour and a half they perform a journey of forty miles, which is a degree of despatch three times greater than the fleetest quadruped can perform. These birds are not brought up at present with so much care as formerly, when they were sent from governors in a besieged city to generals that were coming to relieve it without; when they were sent from princes to their subjects with the tidings of some fortunate event, or from lovers to their mistresses with expressions of their passion." (iii. p. 185.)

The SPARROW claims notice in an essay on the agriculture of the Israelites on several accounts. They were, or might be, offered in sacrifice. Where it is said, Lev. xiv. 4, in the sacrifice on the cleansing of a leper, "Then shall the priest command to take for him that is to be cleansed two birds alive and clean," the margin has *sparrows*. Brown says TZIPPOR signifies any clean bird. David, Psalm lxxxiv. 3, when making his complaint because he is driven from the tabernacle, and is not able to worship God there, says, "The *sparrow* hath found an house, and the swallow a nest for herself, where she may lay her young; even thine altars, O Lord of hosts, my King and my God;" and Psalm cii. 7. he says, "I watch, and am as a sparrow alone upon the house-top." Which two circum-

stances are characteristic of what we call the sparrow. They were used as food among the Jews, and were sold two for a farthing, or five for two farthings. (Mat. x. 29. Luke xii. 6.) In respect to the injury said to be done by sparrows in agriculture in destroying corn, &c. Dr. Skrimshire, speaking of the sparrow tribe, says, "Many birds of this order, and particularly the common sparrow, have been considered by narrow-minded men as destructive, useless animals, and nature" (God) "has been impiously taxed with creating them with the sole intent of destroying other useful productions, without answering in themselves any one good and useful purpose. Even Buffon has described the sparrow as a bird that is extremely destructive, its plumage entirely useless, its flesh indifferent food, its notes grating to the ear, and its familiarity and petulance disgusting. We shall, however, sufficiently satisfy ourselves of the error of such impious declaimers, if we do but examine some of the propensities of these birds. The sparrow, for instance, amply repays the husbandman and gardener for his petty thefts, by destroying innumerable insects. It has been calculated from actual observations, that a single pair of sparrows, during the time of feeding their young, will destroy about four thousand caterpillars weekly. Only consider then what myriads of these pernicious insects are destroyed annually by one species of birds. We can hardly doubt but that the total extinction of the race of sparrows, provided the breed of other birds of similar habits was not increased, would soon prove the cause of an universal dearth. Every caterpillar whose life was thus preserved, would, when arrived to its perfect winged state, lay several hundred eggs, which immense increase of all the various caterpillars that the sparrow is known to search for and devour, would in a few years be equal to the destruction of every blade of grass and every leaf." (Vol. i. p. 82.)

Two kinds of *insects* were allowed to the Israelites for food: Levit. xi. 20—23. "All fowls (Orton says, *it should be translated insects*) that creep, going upon all four, shall be an abomination unto you. Yet these may ye eat of every flying creeping thing that goeth upon all four, which have legs above their feet, to leap withal upon the earth; even these of them ye may eat; the *locust* after his kind, and the *bald locust* after his kind, and the *beetle* after his kind, and the *grasshopper* after his kind. But all other flying creeping things, which have four feet, shall be an abomination unto you." Brown observes, that as common

beetles are not eatable, nor have they legs to leap withal, the Hebrew word CHARGOL, which denotes an eatable animal, must either denote a kind of locust, or cockchaffer, which, as they are great devourers of provision, are not unwholesome food." The *cockchafer*, however, is of the *beetle* tribe. Mr. Bingley, speaking of a great plague of these insects, on the south-west coast of the county of Galway, in the year 1688, says, "Swine and poultry destroyed them in vast numbers. These waited under the trees for the clusters dropping, and devoured such swarms as to become fat from them alone. Even the native Irish, from the insects having eaten up the whole of the produce of the ground, adopted a mode of dressing them, and used them as food." (Phil. Trans. xix. p. 741. Anim. Biog. vol. iii. p. 233.) Oliver, in his Scripture Lexicon, under the word UNCLEAN, says, that the "*Beetle*" is "supposed to be another sort of *locust*." And, if so, then the only clean insects were of the locust or grasshopper tribe. Neither Brown, nor Bingley, that I see, distinguish the *bald* locust.

On LOCUSTS, Brown says, they are "flying insects, most destructive to the fruits of the ground, particularly vines, and the corn after it is in the ear: they are of divers kinds, are very fruitful, and go forth by bands. The great green locusts, with a sword-formed tail, are near two inches long, and about the thickness of a man's finger. In A.D. 1556, there appeared locusts at Milan in Italy of a span long; and Pliny speaks of locusts in India about a yard long. Locusts hatch about the beginning of April, and in May set off on their ravaging courses, and continue about five months in the summer season, and are very numerous in Asia and Africa; but in cold countries their eggs are often ruined in the winter. In cold days they shelter themselves in hedges, but the warmth of the sun strengthens and cheers them, Nah. iii. 17. Sometimes they fall like a cloud on a country, and in their flight, so intercept the rays of the sun as to darken the day, and fill the people with terror, lest they should light on their fields; and if trenches be dug, or fires kindled, to stop their progress, they press on regardless of danger, till they fill the trenches and quench the fires. Hot south winds carry them remarkably forward, and where they light, they greedily eat up every green thing they meet with. Their very touch and moisture are infectious. When they die in great numbers, they are ready to infect the air, and produce pestilence; but Providence often carries them into some sea at last. Locusts were one

of the plagues of Egypt. These were, by a strong wind, carried into the Red Sea, Exod. x. 14—19. It seems a wind drove into the sea those terrible swarms that wasted Canaan, and occasioned a famine in the days of Joel; and the sea driving them ashore in heaps, the Hebrews buried them, Joel ii. Isa. xxxiii. 4, 5. The locusts were ceremonially clean; John Baptist, and many others, particularly in Abyssinia, eat them, and being salted and fried, they taste like river cray-fish."

It has been before mentioned, in speaking of trees, (No. iv. vol. ii. p. 315.) that it has been supposed by Sandys and others, that the food of John the Baptist was not the insect, but the fruit of a tree called the locust tree. Doddridge, in a note upon the passage, says, "Yet notwithstanding all the pains Sir Norton Knatchbull has taken to prove it, I cannot imagine the word ακριδες is here to be understood as referring to the product of it. It is certain, the word in the *Septuagint*, and elsewhere, generally signifies the animal which we call a *locust*, or a large winged *grasshopper*, (see Rev. ix. 3, 7, 9.) which the law allowed the Jews to eat, (Lev. xi. 21, 22.) and which, Pliny assures us, made a considerable part of the food of the Parthians and Ethiopians. (See *Plin. Nat. Hist.* lib. xi. cap. 29, and lib. vi. cap. 30.) The matter is excellently illustrated by the learned notes of Heinsius, Drusius, and Elsner, on this place; but Erasmus is tediously prolix upon it, and, which is strange, he is very warm too. What need have we to keep a guard upon our spirits, when so great and so good-natured a man could be angry in a debate of so small importance! I shall add only on this point, with respect to the use of *locusts* for food, that Dr. Shaw tells us, that when sprinkled with salt and fried, they taste much like the river cray-fish; who justly contends for this signification of the word ακριδες, in his excellent *Travels*, p. 258, where he also observes, that as the months of April and May are the time when these *insects* abound, it may probably be conjectured that John began his ministry about that season of the year, which might also seem more convenient for receiving, and especially for *baptizing*, so great a number of people, than winter could have been." The reader too will refer to what has been said before on this subject under the article *Quails*, p. 293. More may be seen in Jones's Zoologia Ethica, p. 42, in Burder, vol. i. p. 291, and Dr. Clarke, vol. ii. 4to. p. 187, note. Dr. Skrimshire says, "The poor inhabitants" of Syria "make the insect itself a substitute for the corn it has destroyed.

They catch them; when dried, reduce them to powder, and make them into a kind of bread-like meal." (Vol. i. p. 146.)

Although the BEE was an unclean animal to the Israelites, yet the *produce* of it was one of the great temporal blessings which they were to enjoy in the promised land: it was to be "a land flowing with milk and *honey*." "Although these useful insects," says the author of The Complete Grazier, (p. 551.) speaking of *bees*," are not generally considered as a part of the farmer's live-stock; yet, as they require comparatively little trouble, attention, or capital to begin with, attempts may be made towards rearing them without risking much, if any loss. Bees, Mr. Young has remarked, are not so much attended to by many farmers as they ought to be; not a farm-house should be without bee-hives, as the trouble they give is very trifling, and by *farmers small profits should not be neglected.*"*

"The *bee*," says Brown, is "a small insect bred from a worm, and very remarkable for skill and industry in gathering honey and wax from flowers. Bees have four wings; they have their tail pointed with a sting, through which they emit a poisonous juice, and which being hooked, is often left in the wound. There are eight or nine kinds of wild bees that lodge in woods and fields; but the common bee has most attracted the consideration of mankind: their sagacity in collecting and bearing their honey and wax, in forming their combs, in distributing their labours, in punishing the idlers, and in following the directing hiss of their leaders, is quite astonishing. They seldom hurt any one with their stings till once they are provoked. Among these common bees are observable, (1.) The *queen mother*, who is somewhat longer and redder than the rest. She deposits eggs into the combs, and so brings forth a new swarm, perhaps to the number of ten or twenty thousand in a year. There is but one, two, or three queens in a hive. (2.) The *drones*, which lurk about the combs, doing little or nothing, and often suffer death as the reward of their laziness. (3.) The labouring bees, which collect the wax and honey, and rear the combs, and which are by far the most numerous. Assyria, Canaan, &c. were exceedingly noted for the multitude of bees."—"In Canaan, and places about, their bee-hives are made of clay, about four feet long, and half a foot in diameter; they lay ten or twelve of them over one another, and cover them with a little roof. As in Egypt, the herbs

* Farmer's Calendar, p. 292.

on which they feed, particularly the saintfoin, appears sooner in the south parts, and later as one advances towards the north, according as the overflowing of the Nile abates, all the bee-hives in the country are carried to the south parts, heaped up in pyramids in boats, and are gradually removed northward as they have extracted the honey, till in about six or seven weeks they arrive at the Mediterranean Sea; amidst all which migrations, the numerous millions continue exactly mindful of their respective hives." Dr. Clarke speaks of hives of a different kind. In an extract from Mr. Walpole's MS. Journal, he tells us of "bee-hives made of earthenware, cylindrical, about two feet and a half in height." (Travels, 4to. vol. ii. p. 197.)

In a passage before quoted, from Maundrel, (see No. 1. vol. i. p. 44, note.) it is stated, that "The great plain joining to the Dead Sea, which by reason of its saltness might be thought unserviceable both for cattle, corn, olives, and vines, had yet its proper usefulness, for the nourishment of bees, and for the fabric of honey; of which *Josephus* gives us his testimony, *De Bell. Jud.* lib. v. cap. 4. And I have reason to believe it, because when I was there, I perceived in many places a smell of honey and wax as strong as if one had been in an apiary." p. 66. And again, p. 86, "Hereabout, and also in many other places of the plain, I perceived a strong scent of honey and wax, (the sun being very hot,) and the bees were very industrious about the blossoms of that salt weed which the plain produces."

Burder, in a note upon Matt. iii. 4. (*His meat was locusts and* WILD HONEY,) says, "This is obtained from wild bees, frequent in Palestine, in hollow trunks or branches of trees, and the clefts of rocks. Thus it is said, 'honey out of the stony rock.' (*Psalm* lxxxi. 16. *Deut.* xxxii. 13.) Some have supposed this to be the honey-dew, or liquid kind of manna exuding from the leaves of trees, as of the palm or fig-tree, of which the rabbins speak much. *Josephus* (Bell. *Jud.* vol. iv. p. 27.) speaks of honey pressed from the palm-trees near Jericho, as little inferior to the real; and *Pliny*, of honey flowing from the olive-tree in Syria. (*Nat. Hist.* xxiii. 4.) But neither the honey-dew nor expressed juice, if different, being somewhat unwholesome, is thought so probable as the genuine honey." (Vol. i. p. 256.) In confirmation of this, we have mention of "the honey-*comb*," Psalm xix. 10. In a note upon this passage, Burder says, "There is no difference made amongst us between the delicacy of honey in the comb, and that which is separated

from it." This, however, is not the case. At the breakfasts of the opulent, honey in the comb is frequently exhibited as a luxury. Burder proceeds: "From the information of Dr. *Halley* concerning the diet of the Moors of Barbary, we learn that they esteem honey a very wholesome breakfast, and the most delicious, that which is in the comb, with the young bees in it, before they come out of their cases, whilst they still look milk-white." (*Miscellanea Curiosa*, vol. iii. p. 382.) The distinction made by the Psalmist is then perfectly just, and conformable to custom and practice, at least of more modern, and probably, equally so of ancient times." (Ib. p. 114.) On Proverbs xxv. 27. (*It is not good to eat much honey,*) he says, "Delicious as honey is to an eastern palate, it has been thought sometimes to have produced terrible effects. *Sanutus* (*Gesta Dei per Francos*, vol. ii. p. 224.) informs us, that the English who attended Edward the First into the Holy Land died in great numbers as they marched, in June, to demolish a place; which he ascribes to the excessive heat, and their intemperate eating of fruits and honey. This circumstance seems to illustrate both the remark of Solomon, and the prophetic passage, which speaks of a book sweet in the mouth as a morsel of honey, but bitter after it was down. Rev. x. 9, 10. HARMER, vol. i. p. 299." (Burder, vol. ii. p. 222.)

In a note before quoted, on Isaiah vii. 15. (*Butter and honey shall he eat.*) when speaking of cows, milk, &c. (see No. xiii. vol. vii. p. 40.) we have seen that "one of the principal things with which the Arabs regale themselves at breakfast is cream, or new butter, mingled with honey. HARMER, vol. i. p. 294." (Burder, vol. ii. p. 238.) Dr. Clarke has some passages illustrative of this subject.

At Athens, "we dined with Signor *Lusieri*, and the artists who were his fellow-labourers in the *Acropolis*, upon a boiled kid and some rice. Honey from Mount *Hymettus* was served, of such extraordinary toughness and consistency, although quite transparent, that the dish containing it might be turned with its bottom upwards without spilling a drop, and the surface of it might also be indented with the edge of a knife, yielding to the impression without separation, as a mass of dough. As an article of food, it is reckoned very heating, and persons who eat much of it are liable to fever." (Travels, vol. vi. 8vo. p. 249.) At Mount *Hymettus* we saw "*bees* in all parts of the mountain, not only at the monastery, where a regular apiary is kept, but also in such numbers dispersed and feeding about the higher parts of

Hymettus, that the primeval breed* may still exist among the numerous wild stocks which inhabit the hollow trees and clefts of the rocks. Their favourite food, the *wild thyme*, (ἔρπυλλον, *thymus serpyllum*, Linn.) in almost every variety, grows abundantly upon the mountain, together with *salvia pomifera*, and *salvia verbascum;* and to this circumstance may be owing the very heating quality of the honey of *Hymettus*." "Even upon this elevated spot, and upon the naked surface of the limestone, without an herb or a drop of water to allure it, one of the wild bees came and settled upon the scale of the thermometer. We did not perceive any remarkable difference between the appearance of this insect upon *Hymettus*, and the common bee of their own country, except that we thought the former rather smaller, and of a more golden colour." Ib. p. 349, 350.

Under the article *Honey* in the Encyclopædia Britannica, it is stated, that "The best sort of honey is of a thick consistence, a whitish colour inclining to yellow, an agreeable smell, and pleasant taste, both the colour and flavour are said to differ in some degree according to the plants which the bees collect it from. It is supposed that honey is merely the juice of the flower perspiring, and becoming inspissated thereon, and that the bee takes it up with its proboscis, and carries it to be deposited in its waxen cells, with which the young bees are to be fed in summer, and the old ones in winter; but it is certain, that honey can be procured by no other method of collecting this juice than by the bees." We may add,—any more than milk, cream, and butter can be procured from grass without passing through the laboratory of the cow. "The honey wrought by the young bees, and that which is permitted to run from the comb without heat or pressure, is white and pure, and is called *virgin honey*. The honey of old bees, and that which is forced from the comb by heat or pressure, is yellow, from the wax. Honey produced where the air is clear and hot, is better than that where the air is variable and cold. The honey of Narbonne in France, where rosemary abounds, is said to have a very manifest flavour of that plant, and to be imitable by adding to other honey an infusion of rosemary flowers."

In an article in Oddy's Family Receipt Book, called Secret Remedy of the Italian Singers for a Hoarseness, it is said, "The sort of honey best for a hoarseness, is the

* "The ancients believed that bees were first bred here, and that all other bees were but colonies from this mountain." Ib. p. 347, 348.

true Narbonne kind: there is a natural sharpness in this, which no other has, and which qualifies it excellently for the purpose." (p. 567.)

The author of The Complete Grazier says, "The best situation for arranging bee stocks is, two points towards the east and one towards the south, and in a warm valley near a stream, at a distance from noise and offensive smells, and guarding carefully against south-west winds. Their produce will also be materially increased by placing the bees in the vicinity of a fine pasturage, whither they can frequently resort in the course of the day, by which means they will be enabled more speedily to fill their hives. Among the trees and other vegetables most frequently visited by these industrious insects, may be mentioned the apple, almond, balm, buglos, blackberry, bell-flower, bindweed, Spanish broom, sweet briar, alder, buckthorn, buckwheat, buttercup, borage, box, cherry, white and red clover, chesnut and horse-chesnut, currants, elm, elder, furze, gooseberry, hawthorn, laurel, lavender, lily, lucerne, lupine, melilot, mignionette, rosemary, lemon-thyme, golden rod, and heath. Indeed it is remarkable, that in the vicinity of large heaths, more honey is produced than in any other part. The honey produced by bees feeding on heath is very brown, and is said not to produce such good prices as the finer sorts of honey." This is not the case, at least in Northumberland, where the *heather honey* is of a deep orange colour, and is in great esteem, and sells for a greater price, both there and in London, than common honey. "But the weight of the hives will be materially increased by transporting them to the vicinity of heaths; this practice is almost universally adopted on the continent. As an instance of the profit thus to be derived, it is stated on respectable authority,* that a hive which, when taken to the vicinity of heath, weighed only *twelve pounds*, had, when brought home, increased *sixty* pounds; and the expense of removing, together with the sum paid to the cottager for allowing it to stand in his garden, did not amount to five shillings."

Something remains to be said upon the ENEMIES to agriculture, VERMIN, BLIGHTS, &c.

David informs Saul, "Thy servant kept his father's sheep, and there came a LION, and a BEAR, and took a *lamb* out of the flock: And I went out after him, and smote

* "Mr. Huish, in his valuable 'Treatise on the Nature, Economy, and Practical Management of Bees,' p. 314."

him, and delivered it out of his mouth; and when he arose against me, I caught him by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear." 1 Sam. xvii. 34—36. see also Amos iii. 12. Lions abounded not only in Lebanon, but also in the thickets of Jordan, (Jerem. xlix. 19.) and in other places of Canaan where there were woods. "The strength of the lion," says Bingley, "is so prodigious, that a single stroke of his paw is sufficient to break the back of a horse, and one sweep with his tail will throw a strong man to the ground. Kolben says, that when he comes up to his prey he always knocks it down dead, and seldom bites it till the mortal blow has been given: this blow he generally accompanies with a terrible roar.* A lion was once seen at the Cape to take a heifer in his mouth, and though that animal's legs dragged on the ground, yet he seemed to carry her off with as much ease as a cat does a rat; he likewise leaped over a broad ditch with her without the least difficulty. A buffalo, perhaps, would be too cumbersome for him, notwithstanding his strength, to seize and carry off in the manner above mentioned. Two yeomen, however, of the Cape of Good Hope, gave Dr. Sparrman the following account on this subject:—Being on a hunting party near *Boshiesman's River*, with several Hottentots, they perceived a lion dragging a buffalo from the plain to a wood upon a neighbouring hill. They, however, soon forced him to quit his prey, in order to make a prize of it themselves, and found that he had the sagacity to take out the buffalo's large and unwieldy entrails, in order to be able the easier to make off with the fleshy and more eatable part of the carcass. And as soon as he saw from the skirts of the wood, that the Hottentots had begun to carry off the flesh to the waggon, he frequently peeped out upon them, probably with no little mortification.

"The lion's strength, however, is said not to be sufficient alone to get the better of so large and strong an animal as the buffalo; but, in order to make it his prey, he is obliged to have recourse both to agility and stratagem; and stealing on the buffalo, he fastens with both his paws upon the nostrils and mouth of the beast, and continues squeezing them close together, till at length the victim is strangled, wearied out, and dies. It was said, that one of the colonists had had an opportunity of seeing a transaction of this kind, and others had reason to conclude that something of this nature had passed, from seeing buffaloes which had escaped

* "Holben, ii. 95."

from the clutches of lions, and which bore the marks of the claws of these animals about the mouth and nose. It was asserted, however, that the lion risked his life in such attempts, especially if any other buffalo was at hand to rescue that which was attacked; and that a traveller had once an opportunity of seeing a female buffalo, with her calf, defended by a river at her back, keep at bay for a long time five lions, which had partly surrounded her, but which did not (at least as long as the traveller looked on,) dare to attack her." An. Biog. vol. i. p. 268. He mentions afterwards, (p. 287.) that a lion will eat poultry.

Burder says, on Micah v. 8. (*As a young lion among the flocks of sheep; who, if he go through, both treadeth down and teareth in pieces.*) "The lion is remarkable for tearing his prey to pieces." This circumstance is particularly noted both by sacred and profane writers. Gen. xlix. 9. Deut. xxxiii. 22. Psalm xxii. 13. Hosea xiii. 8. Thus also *Virgil:*

> Impastus ceu plena leo per ovilia turbans,
> (Suadet enim vesana fames) manditque trahitque
> Molle pecus. *Æn.* ix. 339.

> The famish'd lion, thus with hunger bold,
> O'erleaps the fences of the nightly fold,
> And tears the peaceful flocks. DRYDEN.

Comp. *Homer*, Il. xi. lin. 176.

Buffon says, (*Nat. Hist.* tom. viii. p. 124.) when the lion leaps on his prey, he gives a spring of ten or fifteen feet, falls on, seizes it with his fore-paws, tears it with his claws, and afterwards devours it with his teeth." (Vol. ii. p. 282.)

The BEAR is a large unsightly animal; in some places about the size of a mastiff, in others as large as a small heifer. "They vary much in colour; some of them being brown, others black, and others gray. The brown bears live chiefly on vegetables, and the black ones in a great measure on animal food, on lambs, kids, and even cattle, which they destroy, sucking the blood in the manner of the weasel tribe. They generally blow up the carcases of such animals as they kill, and hide in the marshes what they cannot devour." (An. Biog. vol. i. p. 354.)

Some account of the attacks of bears upon the flocks in the Pyrenees, has been given before, (No. xi. vol. vi. p. 43.) "They are said to be particularly fond of honey. In search of this they climb trees, in order to get at the nests of the wild bees; for the bear, notwithstanding his awkward form,

is expert in climbing, and sometimes takes up his residence in the hollow of a large tree. He will also catch and devour fish, and occasionally frequents the banks of rivers for that purpose. He is a savage and solitary animal, living in the most retired and unfrequented parts of the forest. Great part of the winter he spends in his den, in a state of repose and abstinence. During this period, the females bring forth and suckle their young." (An. Biog. ib. p. 354.) "The flesh of the young bear is reckoned a great delicacy, and the paws of an old one are esteemed as a most exquisite morsel. The fat is white, and very sweet." (Bewick, p. 291.) In Germany the *hams* are salted and dried, and are esteemed excellent; they are to be purchased at the cheesemongers' in London.

Burder, on Deut. vii. 22. (*Lest the beasts of the field increase upon thee,*) says, "That wild beasts are at present in that country in considerable numbers, and terrify strangers, appears in that passage of Haynes, where, describing his arrival at Cana of Galilee, he says, (p. 118.) 'The approaching to Cana, at the close of the day, as we did, is at once terrifying and dangerous. The surrounding country swarms with wild beasts, such as *tigers, leopards, jackals,* &c. whose cries and howling, I doubt not, as it did me, would strike the boldest traveller, who had not been frequently in a like situation, with the deepest sense of horror.' See also Ezek. xxxiv. 25. HARMER, vol. iv. p. 171." (Burder, vol. ii. p. 76.)

The TIGER is not *mentioned* in Scripture. If an inhabitant of Canaan in the time of the Israelites, it was probably considered as a species of *leopard.*

"The LEOPARD is about four feet in length, of a yellowish colour, and marked with numerous annular black spots. The tail is about two feet and a half long. It is an inhabitant of Senegal, Guinea, and most parts of Africa, delighting in the thickest forests, and frequenting the borders of rivers, to wait for such creatures as resort thither to quench their thirst. In general appearance, these animals are fierce. The eye is restless, the countenance cruel, and all the motions are short and precipitate. They attack and devour every thing they meet, sparing neither man nor beast; and when their wild prey is insufficient to satiate their cruel appetite, they descend in great numbers from their lurking-places, and commit dreadful slaughter among the numerous herds of cattle which are found in the plains. They tear their prey both with their teeth and claws, and though con-

tinually devouring, their appearance is always thin and meagre." (Penn. Quad. Church.) "In the year 1708, if we may believe the account of Kolben, two leopards, a male and female, with three young ones, entered a sheep-fold at the Cape. The old ones killed nearly a hundred sheep, and regaled themselves with the blood. When they were satiated they tore a carcase into three pieces, and gave one of these to each of their young ones. They then took each a whole sheep, and thus laden began to move off. Having been observed, however, they were waylaid on their return, and the female and three young ones killed; but the male effected his escape.* The same writer also informs us, that the leopard will not eat carrion, nor deign to touch what has been killed by any other beast." (An. Biog. i. 301.)

How delightful to think, that there is a time to come when this warfare and carnage of the animals is to cease, when "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf, and the young lion, and the fattling together, and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox." Is. xi. 6, 7. Cowper has put this into language particularly beautiful:

> The lion, and the libbard, and the bear,
> Graze with the fearless flocks; all bask at noon
> Together, or all gambol in the shade
> Of the same grove, and drink one common stream.
> Antipathies are none. *Task.* b. vi. l. 773.

There is a kind also called the hunting leopard, which is frequently tamed, and used in the chase of antelopes. (An. Biog. 1. 303.) And Burder says, that "*Le Bruyn* tells us (tom. ii. p. 154.) that he had often seen the bashaw of Gaza go to hunt jackals" in the same way, (ii. p. 285.)

The appetite of the WOLF, for every kind of animal food, is excessively voracious; and although it is furnished with every requisite for pursuing and conquering its prey, it is frequently reduced to the last extremity, and sometimes perishes for want of food. So great is the general detestation of this destructive creature, that all the wild animals endeavour to avoid it, and most commonly escape by their superior swiftness. "When pressed with hunger from repeated disappointments, the wolf becomes courageous from necessity. It then braves every danger, and even

* "Kolben, ii. 98."

attacks those animals that are under the protection of man. Sometimes whole droves of them join in the cruel work of general devastation, roam through the villages, and attack the sheep-folds. They dig the earth under the doors, enter with dreadful ferocity, and put every living creature to death before they depart. The horse is the only tame animal that can defend itself against them; all the weaker animals become their prey; even man himself, upon these occasions, frequently falls a victim to their rapacity; and it is said, that when once they have tasted human blood, they always give it the preference." (Bewick, p. 314.)

Thomson, however, in a passage of which both Bewick and Bingley have quoted the former part, affirms that they will attack and master the horse:

> They fasten on the steed,
> Press him to earth, and pierce his mighty heart.
> Nor can the bull his awful front defend,
> Or shake the murdering savages away.
>
> *Winter*, l. 400.

"The wolf has great strength, especially in the muscles of his neck and jaws: he can carry a sheep in his mouth, and easily run off with it in that manner.' His sense of smelling is peculiarly strong: he scents the track of animals, and follows it with great perseverance. The odour of carrion strikes him at the distance of near a league." (Bewick, p. 315.)

"In the evening, when they come hungry out of their holes, they are most fierce and dangerous, Jer. v. 6. Hab. i. 8. Throwing of stones, sight of fire, sound of bells, or of singing, it is said, terrifies them. In cloudy and dark days they attack flocks of sheep, but go contrary to the wind, that the sheep-dogs may not smell them out." (Brown.)

The FOX is very hurtful to vines, flocks, and poultry. It feeds on the more tame animals, rather than the wild. Those that reside near the sea-coast will, for want of other food, eat crabs, shrimps, muscles, and other shell-fish. A fox will boldly attack the wild bees, and frequently robs them of their stores; but not with impunity: the whole swarm flies out, and fastens upon the invader; but he retires only for a few minutes, and rids himself of the bees by rolling upon the ground, by which means he crushes such as stick to him, and then returns to his charge, and devours both wax and honey. It has often, if not always, a variety of outlets to its den, that if one be stopped it may escape by

another. The cunning of the fox in surprising and securing its prey, is equally remarkable. When it has acquired more than it can devour, its first care is to secure what it has killed, which is generally all within its reach. It digs holes in different places, where it conceals its booty by carefully covering it with earth, to prevent a discovery. If a flock of poultry have unfortunately fallen victims to its stratagems, it will bring them one by one to these hiding-places, where it leaves them till hunger demands fresh supplies. They are particularly fond of grapes, on which they will fatten in the season, and are then by some thought very good food. Foxes were very numerous in Canaan, lodging in hedges, old ruins, and the like; and hence some cities or countries were called *Shual,* which signifies a fox, as the land of *Shual, Hazar-Shual, Shualabbin,* &c., so that it was easy enough for Samson (Judges xv. 4.) to procure three hundred of them, or, as some think, of the *jackal,* an animal of a middle size between the fox and the wolf. See Bewick and Brown. Burder has a long note upon Judges xv. 5. (vol. ii. p. 96.) taken principally from Bryant's Observations, to both which books the reader is referred.

"JACKALS go in packs of forty and fifty, and hunt like hounds in full cry from evening till morning. They destroy the poultry, and attack the flocks: they roam through the villages and gardens, and carry off every thing they can eat. They enter stables, yards, and outhouses, and devour skins, and every thing that is made of leather, such as harnessing, boots, shoes, &c. Nothing can escape their rapacity. They will ransack the depositories of the dead, and greedily devour the most putrid bodies, for which reason, in those countries where they abound, the inhabitants are obliged to make the graves of a great depth, and secure them with spines, to prevent the jackals from raking up the earth with their feet. They are said to attend caravans, and follow armies, in hopes of being furnished with a banquet by disease or battle. They may be considered as the vulture among quadrupeds, and, like that destructive bird, devour every thing indiscriminately that has once had animal life. They hide themselves in holes and dens by day, and seldom appear abroad till the evening, when they fill the air with the most horrid howlings, and begin the chase. The lion, the panther, and other beasts of prey that do not follow by the scent, take advantage of the general consternation, and follow in silence behind, till the jackals have hunted down their prey: they then devour the fruits of their labours,

and leave them only the remains of the spoil, from whence the jackal has been vulgarly called the *lion's provider,* as if those two animals acted in concert, and had formed a plan for their mutual support." (Bewick, p. 321.)

The WILD BOAR, which is often so destructive in the vineyards, Psalm lxxx. 13. has been mentioned before when speaking of *swine,* (p. 278.)

The WEASEL, the MOUSE, the FERRET, and the MOLE, are all mentioned Levit. xi. 29, 30.

The WEASEL, though very destructive to poultry and their eggs, is nevertheless very useful in destroying rats, mice, and moles.

Brown says, that "in some parts of Palestine," *mice* "were so plentiful, that, had it not been for birds which devoured them, they had destroyed the whole seed or crop of corn; and it seems they had exceedingly marred the Philistines' crop that year in which the ark was a captive in the country, 1 Sam. vi. 5. Isaiah (lxvi. 17.) speaking of several idolatrous practices, mentions "eating swine's flesh, and the abomination, and the mouse." On which Burder observes, "The prophet is supposed here to allude to myomancy, a kind of divination by rats or mice." (Vol. ii. p. 255.) From which it would seem that the *rat,* though not mentioned in Scripture, was common among the Israelites. *Mouse* was probably intended to comprise the whole tribe of mice and rats. Bingley, speaking of the *stork,* says, "Between Belba and Gaza, the fields of Palestine are often desart on account of the abundance of mice and rats, and were they not destroyed, the inhabitants could have no harvest." (Vol. ii. p. 458.)

The FERRET is known with us only as an animal kept tame for the purpose of destroying rats. It is wild, however, in some countries, where probably it makes great havoc amongst the poultry.

The MOLE is well known for the mischief which it does in meadows, grass lands, and cultivated grounds.

The BIRDS mentioned Levit. xi. 13—18. and Deut. xiv. 12—18, are most of them birds of prey, and enemies to man; the larger destroy lambs and poultry, as do the smaller the latter only.

We are told, (Matt. xiii. 4.) that "the *fowls* came and devoured" the "seeds" which "fell by the way-side." These were probably rooks, sparrows, and other birds, and even the pigeons, for those animals, which in one situation are a part of our *stock* or *useful* animals, in another, where they

are not wanted, and doing mischief, are *vermin*. Mention has been made of the *services* of the *sparrow*, when speaking before of that bird, (p. 299.) A scientific treatise on vermin, or the enemies of agriculture, is a desideratum in our agricultural library.

Burder says, on Matt. xiii. 4. "This circumstance has no difficulty in our conception of it, but it would strike an eastern imagination more forcibly than our own. For *Thevenot* informs us, "On that road I observed a pretty pleasant thing, which is practised in all that country as far as Bender Abassi: I saw several peasants running about the corn-fields, who raised loud shouts, and every now and then clacked their whips with all their force; and all this to drive away the birds, which devour all their corn. When they see flocks of them coming from a neighbouring ground, that they might not light upon theirs, they redouble their cries to make them go farther, and this they do every morning and evening. The truth is, there are so many sparrows in Persia, that they destroy all things; and scare-crows are so far from frightening them, that they will perch upon them." (Vol. ii. p. 302.)

Of INSECTS there were several that were at times a great annoyance to the agriculture of the Israelites. In Joel i. 4. mention is made of the PALMER-WORM, the LOCUST, the CANKER-WORM, and the CATERPILLAR. On this verse Orton says, "Every country hath its peculiar insects; it is not easy to say what these were. Probably different species of locusts are here described, which, succeeding one another, should eat up all their vegetables; a terrible drought might occasion their becoming so numerous." (Orton, vol. vi. p. 321.) Of the PALMER-WORM, neither Brown nor Burder take any notice. The ravages of the LOCUST have been mentioned before, when speaking of that animal as an article of *food*, (p. 301.) On the CANKER-WORM, Brown says, "We generally understand by it, a creeping insect which devours the fruits of the earth; but it is plain, from Nah. iii. 16. that the YELEK is a flying insect, and so must be a kind of locust, probably the same with the cockchafer." Of which something was said before (p. 300.) under the article *Locust*.

The CATERPILLAR was probably much larger in the land of Canaan than ours, though we have some of a great size, three and four inches long. When these were numerous, their ravages must have been prodigious. Something has been said before of the caterpillar when speaking of the

sparrow. (See p. 299. and Bishop Hall on Isa. xxxiii. 4.) *And your spoil shall be gathered like the gathering of the caterpillar,* says, "As when the country is annoyed with caterpillars, all sorts of people run forth, even women and children, to destroy them at once, and even the weakest can kill them with ease; so shall all the people run forth to gather this spoil of the Assyrians." (Vol. iii. p. 351.)

In Deut. xxviii. 22. mention is made of BLASTING and MILDEW. The BLAST is a sharp wind or frost—a frosty wind—that withers and destroys the fruits of the earth. The seven thin ears of corn, (Gen. xli. 6.) were "blasted with the east wind." The mildew is well known in its appearance, though very different opinions prevail as to the cause of it: some supposing it to be the saccharine exhalations of the flowers during the day, deposited again at night; others, that it is an exudation from the leaves, &c. on which it appears; and others, that it is voided by the insects which appear upon it. But from whatever cause it may arise, it is in effect very prejudicial to vegetation.

When speaking of rivers, bridges, and ferry-boats, (No. iv. vol. ii. p. 325.) the author says, "Of the *boats* and *ships* of the Israelites, more will be said in treating of their *fisheries*." This therefore remains to be done, ere this essay can be closed, as the *waters* are contained in that land of which we profess to treat, and the fish afford food in some measure to those who inhabit the country. "The Mediterranean and Galilean seas supplied the Hebrews, Syrians, and others, with great quantities of fish; but under the law, none were clean but such as had both FINS and scales. Some of the fish of the Jordan weigh about thirty pounds, and are similar to those of the Nile, though, except eels, the Nile has scarce any like to those taken in our rivers of Europe." (Brown.)

In the Appendix to Collyer's Sacred Interpreter, (edition, Carlisle, 1796, vol. ii. p. 12.) he says, from Le Bruyn's Voyage, chap. lxi. "The water of the sea of Galilee, (which is also called the *sea of Tiberias*, or the *lake of Gennesareth*,) hath plenty of fish in it; on what side soever I cast my eye along the shore, I saw a fish swim." "So it seems," continues Collyer, "it was in Christ's time. Hence we read of Simon Peter, and others, casting their nets, and fishing in the sea of Galilee or Tiberias, (Matt. iv. and John xxi.) To the same purpose, Josephus, a Jew, wrote concerning the lake of Gennesareth, that *it had in it great variety of fish, which for taste and shape were not to be found any where else.*

(Josephus' Wars, book iii. chap. xviii.") The lake of Tiberias is about twelve miles long and five wide. The largest of our English lakes, Windermere, in Westmorland, is only about ten miles long, and two in the widest part. Besides Tiberias, there were some smaller lakes, particularly Merom or Semachon, higher up the Jordan; one on the brook or river Jabbok, which falls into the Jordan below or to the south of Tiberias, and Jazer still farther south, about half way between that and the Dead Sea.

Of the twelve disciples of our Lord, five certainly, and two more probably, were fishermen. They lived upon the borders of the lake of Gennesareth, where they had ships or boats, and nets wherewith they caught fish, and where Christ introduced himself to Simon Peter and James and John, by bringing the great draught of fishes to their nets miraculously, after they had toiled all *night* and taken nothing, (Luke v. 1—11.) On another occasion, after his resurrection, he again brought them a draught of fishes, and when Simon Peter "drew the net to land" it was "full of great fishes, an hundred and fifty and three; and for all there was so many, yet was not the net broken." (John xxi. 11.)

When Peter at Capernaum came to our Lord about the tribute money, he ordered him to cast a *hook* into the sea of Tiberias, and take out a fish, and he would find a piece of money in his mouth. (Matt. xvii. 24—27.) Mr. Bingley, in speaking of the *haddock*, says, "On each side of the body, just beyond the gills, there is a dark spot. Superstition asserts, that when St. Peter took the tribute money out of the mouth of a fish of this species, he left the impression of his finger and thumb, which has ever since been continued to the whole race of haddocks. Penn. Brit. Zool. iii. 179." (Anim. Biog. vol. iii. p. 138.) But the haddock is a salt-water fish, and the sea of Tiberias is a fresh-water lake. Mr. Mc. Quin, in his description of more than three hundred animals, speaking of *the John Doree*, says, "It would be an inexcusable neglect to pass this fish unnoticed, not on account of its disputing with the haddock the honour of having been pressed by the fingers of the apostle, nor of its having been trod upon by the gigantic foot of St. Christopher, when he carried on his shoulders a divine burden across an arm of the sea; but for the excellence of its flesh." (p. 271.) This fish is from hence called by the French, *Le Poisson St. Pierre;* and by the Italians, the Fish of St. Peter, *Il Janitore*, or the Porter, which has been corrupted into the

English name *Johnny Dory*. (See the Quarterly Review for July 1813. No. xviii. vol. ix. p. 269.) But the doree is likewise a salt-water fish.

Job, speaking of *leviathan*, says, "Canst thou fill his skin with barbed irons, or his head with fish spears?" xli. 7. from whence we may conclude, that some of the larger fish were killed with *spears* or *harpoons*, something like what are used now in our whale-fishery.

What fish lodged the prophet Jonah in her belly, is not agreed; nor does this affect the credit of revelation, as the word rendered *whale*, signifies any large fish, (Jon. i. ii. Matth. xii. 40.) We know of no fish larger than the whale except Bishop Pontopidan's *kraken*, which he represents as similar to a small island, do really exist. Pliny speaks of whales 600 feet long, and 360 broad, and mentions the bones of one, brought from Joppa to Rome, which were 40 feet long. Bryant, in his "Observations upon some passages of Scripture," &c. supposes that these were "the bones of the spina collectively, exclusive of the head and the other extremity." He says, "Pliny does not say that the whole was brought away; and we may be assured that it was not, as the length is not in proportion to the large side-bones, and those of the spina." Pliny has said, "*The ribs appeared more in height than those of an Indian elephant. Those of the spina were a cubit* (or something more than a foot and a half) *thick*," or rather in length, says Bryant. He adds, "This I am persuaded, from its situation and antiquity, was the very cetus to which the history of Jonah refers," (p. 242.) Some whales are said to lodge their young in their belly in times of danger. Whales feed on sea-weeds, small fish, and other light provisions, and so Jonah might remain undigested in the belly of one. Many whales have no teeth, and so might swallow him without hurting him. But some assert, that the throat of a whale, being but about a foot and a half wide, could not swallow the prophet, and that it must rather have been a *dog-fish*, in the belly of which whole carcases have often been found; and of one of which, caught on the coast of Spain, Nierembergius relates, that a man on horseback might have entered its mouth, and seven men have lien in the cavity of his brain; that its jaws were 17 feet long, and it had two carcases in its belly. Or it must have been a shark, in whose belly human carcases, and sometimes clad in armour, have been found." (Brown, article *Fish*.)

Of the *chalson*, Mr. Cox gives an account in a note, taken

from Dr. Gill, in the second volume of that excellent work, his *Female Scripture Biography*. Speaking of Lydia as a "seller of purple," he says, "The purple dye is called, 1 Maccab. iv. 23. *purple of the sea*, or *sea purple*, it being the blood or juice of a turbinated shell-fish, which the Jews call חלזון *chalson;* this they speak of as a shell-fish. Hence these words, 'Go and learn of the *chalson*, for all the while it grows, its shell grows with it:' and that purple was dyed with the blood of it, appears from the following instances; *The best fruits in the land*, Gen. xliii. 11. are interpreted, the things that are the most famous in the world, as the chalson, &c. with whose blood, as the gloss on the passage says, they dye purple; and the purple dyed with this was very valuable, and fetched a good price. The tribe of Zebulon is represented as complaining to God, that he had given to their brethren fields and vineyards, to them mountains and hills; to their brethren lands, and to them seas and rivers; to which it is replied, All will stand in need of thee, because of chalson; it is said, Deut. xxxiii. 19. *They shall suck of the abundance of the seas;* the gloss upon it, interpreting the word *chalson*, is, it comes out of the sea to the mountains, and with its blood they dye purple, which is sold at a very dear price." (p. 384.)

Sandys, speaking of the purple, says, It is "a kind of shel-fish, having in the midst of his jawes a certain white veine, which contained that precious liquor; a die of soveraigne estimation." "The tongue of a purple is about the length of a finger, so sharpe and hard that he can open therewith the shell of an oyster; which was the cause of their taking. For the fishermen did bait their weeles therewith, which they suffered to sinke into the bottom of the sea; when the purples repairing thereunto, did thrust their tongues between the oisters, and pricking the gaping oisters, (kept for that purpose long out of the water,) were by the sudden clozings of their shels retained, who could neither draw them unto them, nor approach so near as to open them. They gathered together in the first of the spring, and were no where to be found at the rising of the dog-starre. The fishermen strove to take them alive; for with their lives they cast up that tincture. The colour did differ according to the coasts which they frequented: on the coasts of *Africa* resembling a violet, or the sea when enraged; neere *Tyrus* a rose, or rather our scarlet, which name doth seeme to be derived from them. For *Tyrus* was called *Sur*, in that built upon a rocke, which gave a name

unto *Syria*, (as the one at this day *Sur*, and the other *Suria*,) by the *Arabians*, (they pronouncing *scan* for *san*, and *scar* for *sar*,) and the fish was likewise named *sar*, or *scar* rather in their language:

> Hic petit excidiis urbem, miserosque Penates,
> Ut gemma bibat, et Sarrano dormiat astro.
>
> VIR. *Geor.* l. 3.
>
> *He cities sacks, and houses fils with grones,*
> *To lye on scarlet, drinke in precious stones.*

A colour destinated from the beginning to courts and magistracy; so that sometimes it is used for magistracy itselfe, as by *Martial* unto *Janus:*

> Purpura te fælix, te colat omnis honos. l. 8. ep. 8.
>
> *The happy purple, thee all honours honour.*

The murex, though differing from the purple, are promiscuously used:

> ——— Tyrisque ardebat murice lana.
> ——— *The wool with Tyrian murex shinde.*

The excellence of the double dye, being light upon through defect of the former. But this purple is now no more to be had; either extinct in kind, or because the places of their frequenting are now possest by the barbarous *Mahometans.*" (p. 215.)

Of the *boats* and *ships* of the Israelites, but little can be ascertained. The word *boat* occurs, John vi. 22.; but it had been called a *ship*, (verses 17 and 19,) and so are the fishing vessels called in several places, Matt. iv. 21. John xxi. 6. and Mark iv. 36, besides the *ship* in which Jesus was, "there were also with him *little* ships." So that *ship* was the name with them for any *vessel* however small, and probably their fishing vessels might be about the size of those used by the fishermen on our coasts, as being convenient for casting the net out and drawing it in.

"The tribes of Zebulun and Dan appear to have early begun a sea-trade, (Gen. xlix. 13. Judg. v. 17.) Solomon, and after him Jehoshaphat, set on foot a considerable trade by shipping, 1 Kings x. xxii." (Brown.) The "ship of Alexandria," in which Paul sailed from Lycia to Melita, (Acts xxvii. 5, 6.) carried "shipmen," and passengers two hundred and seventy-six souls. Two hundred and sixty men is, I believe, the complement of one of our thirty-six gun frigates: so that this must have been a large vessel. "Some

of the ancient ships," says Brown, "were enormously big. Ptolemy Philadelphus, king of Egypt, had one of a stupendous magnitude and form, presented to him by Hiero, king of Syracuse. Ptolemy Philopater had one of 280 cubits long, 38 broad, and 48 high, and capable to stow 3800 men." The ark was only 300 cubits long, 50 broad, and 30 high.

Such are the particulars which the writer has been enabled to collect and to infer, respecting *the Agriculture of the Israelites;* and he cannot do better than conclude them in the words of Epictetus, as quoted by Archbishop Leighton in his Lecture on the Creation of Man, "If we were wise, what have we else to do both in public and in private, but to praise and celebrate the Deity, and to return our thanks to him? Ought we not, while we are digging, plowing, and eating, to sing to God this hymn—Great is the Lord, who has provided us with these necessaries of life! Arr. lib. i. cap. 16." (Leighton's Works by Jerment, vol. iv. p. 295.)

P.

ORIGINAL LETTERS

FROM PERSONS EMINENT FOR LEARNING OR PIETY.

(From the Original, in the possession of J. B. Williams, Esq. of Shrewsbury.)

XX. FROM MR. JOSEPH WILLIAMS, OF KIDDERMINSTER, TO DR. DODDRIDGE.

Kidderm^{r}. 10th Octo^{r}. 1743.

Rev.^{d} & greatly Hon.^{d} Sir,

M$^{r.}$ *Crane* related to me y^{e} Conversation he had wth you, & I doubt not you are willing to know what we have been doing. M^{r} *Crane*, at his Return set himself, somewhat unfairly, to oppose & beat down M^{r} *Halford*'s Interest among us, w^{ch} was very strong, just as strong as M^{r} *Adams*'s had been, & earnestly to recommend Dr *Steward;* upon whose Character, & y^{e} expected good Fruits of his settling wth us, he flourished wth an unbounded Profusion of what Rhetoric he is Master of. And this he did, as I apprehend, not so much from a Dislike to y^{e} former, as from a fond attachment to y^{e} latter above all other Min^{rs} in *Engl.^{d}* joined wth a prevailing Fear of a Division in case y^{e} former sh^{d} settle wth us. Four Days he laboured earnestly, & in vain, to shake our Attachment to M^{r} *Halford;* but on Fri-

day y^e^ 23^d^ past, thro' y^e^ advice & Persuasion of a very good Friend, M^r^ *Simon Reader* of *Bedworth,* finding y^t^ M^r^ *Crane* had gained y^e^ adverse Party, & apprehending y^t^ they would not fail to take Occasion from our Refusal to unite w^th^ them in inviting a Man so unquestionably orthodox, to load us w^th^ Reproaches, & charge to our Account all y^e^ bad Consequences of a Seperation, M^r^ *Symonds* first inclined, & thro' his Persuasion, added to all y^e^ former, I was prevailed on, to try y^e^ Expedient. And this we the rather complyed w^th^, in hopes, y^t^ as on y^e^ one Hand y^e^ Dr's settling w^th^ us would probably preserve y^e^ Union, & promote y^e^ Prosperity, of our Church, so on y^e^ other Hand, if y^e^ Providence of God should any way prevent his coming, this our Compliance might be of Use to facilitate M^r^ *Halford's* Access to us: for M^r^ *Crane* promises, in that Case, to join his own Endeavours w^th^ ours to procure for him a fair & candid Hearing; & M^r^ *Reader* advises us to stick at no Difficulty nor regard any Opposition w^ch^ may then be laid in his way. And we y^e^ rather acceded to it from an uncertainty whether M^r^ *Halford* did incline to us or not, w^ch^ seemed dubious; nor had he given us so much Ground to expect him as we hoped he would have done.

Accordingly on y^e^ 24^th.^ I wrote to M^r^ *Halford,* & having assured him y^t^ he had not lost one friend at *Kidderm.* & largely explained to him y^e^ Reasons of our Conduct both towards him & towards y^e^ Dr., I beg'd of him to defer his Answer to our repeated Invitation till he should hear further from us. On y^e^ 26^th^ we kept a Day of publick Prayer for Direction, & on y^e^ 28^th^ an Invitation to y^e^ Pastorship was sent to y^e^ Dr. signed by our whole Church, scarce one refusing, tho' indeed it was w^th^ great Reluctance y^t^ many came into it from y^e^ great Regard they have for M^r^ *Halford:* & now we are waiting y^e^ Determination of Providence.

I have often freely censured my Forgetfulness (I cannot say, Ingratitude) in that I never have, as I remember, in Word or Writing, acknowledged y^e^ kind Concern you discover'd, first in a Letter to M^r^ *Twamly,* & then in one to my Self, for that grievous Disaster it pleased God in his Providence to exercise me w^th^, more than a year ago, when, literally speaking, there was not a Step betwixt me & Death. It is pleasant to me to call to remembrance y^e^ Circumstances thereof; it is pleasant to reflect on y^e^ Temper w^ch^ then govern'd my Mind; as it leads me to adore y^e^ Freeness & Riches of that Grace w^ch^ I shall never cease to magnifie thro' a long Eternity.

It was on ye 28th of *August* yt I went upon ye only remaining Chamber-floor of an old House wch ye Workmen were taking down, next to my own, in order to rebuild it, & having dispatch'd ye Business I had wth ye Head workman came down ye Stairs, & was walking thro' ye Ruins towards my own Garden, near to a Frame of Timber wch seemed to support ye Floor, & had not been touch'd of an Hour or more. The Moment yt my Foot quitted ye lowest Stair, & set me opposite to one End of ye Frame, it began to bow, but my Cap being over my Eyes I perceived it not. Before I had taken three Steps ye Ruin dash'd on my Head wth such Force as struck every Idea & every Sense out of it. When I was raised up, led home, & laid on a Couch, I knew not yt I was hurt, till a skilfull Surgeon, who was immediately sent for, apprized me of Danger yt my Skull was fractur'd. Words cannot express ye Joy wch, that Moment, like a swelling Tide, was shed abroad on my Heart, from an Assurance yt Death could do me no Hurt. Though ye Blood streamed from ye Wounds I had received I did not want a Cordial, for I found those Lines of Dr *Watts* verified in me.

> The Blood of Christ divinely flows,
> An healing Balm for all our Woes.

O how sweet & dear was an alsufficient Saviour then to my Soul! How calmly & composedly could I recline my Self on his Breast, & rest in his everlasting arms! while my Life hung in doubt, & I was held in Suspence a while whether or not ye Blow was fatal. I had not indeed any impatient Longings to be gone, nor such a ravishing Sense of ye Love of Christ as might fill me wth ardent Desires to depart & be with him, tho' I knew it to be far better. The Sight of my Wife and Children, for whose Welfare & Prosperity I then felt a more sensible Concern than for my own, & in whose Countenances I beheld all ye Marks of a most tender & distressing Concern for me, together wth some other Considerations, made me, I think, more than willing, if it were ye Will of my Heavenly Father, to abide longer in ye Flesh: but I had such a firm Trust in ye Divine Faithfulness, & Alsufficiency to provide for them, & to dispose both of them & my Self in ye best manner, yt I felt no Anxiety of any kind; but had ye pleasing Enjoyment of my Self in an entire Resignation to ye Divine Will concerning my Self & them.

Spectators expected, if my Skull were not fractur'd, yt at least some of my Limbs had been batter'd and broke: but,

blessed be my kind Preserver, no pernicious Effect ensued, nor did I feel a tenth part of y^e^ Pain a slighter Accident hath sometimes occasioned. As y^e^ Sense of Danger abated my Mind was exceedingly affected w^th^ y^e^ Belief y^t^ an unseen Hand directed & limited y^e^ Stroke, & nicely proportion'd it to my Strength. He shall give his Angels Charge over thee to keep thee in all thy Ways. *Psal.* xci. 11. He keepeth all his Bones, not one of them is broken. *Psal.* xxxiv. 20.

Your Goodness & Friendship will excuse this long Detail of y^e^ Circumstances of an Accident so long past, & rejoice w^th^ me in y^e^ Joy w^ch^ far more than compensated all y^e^ Grief it occasioned: a Joy built on a Foundation w^ch^ will never fail. I thank you for recommending to me M^r^ *Clark*'s Nature & Causes of Irresolution in Religion. Be pleased to commend me w^th^ great Respect to M^rs^ *Doddridge*, & to all my young Friends, I beg y^e^ Continuance of your Prayers for our yet unsettled & destitute Church, & in particular for

Dear Sir, Y^r^ much obliged and
most obed^t^ Servant for Jesus sake,

Jor Williams.

To
The Rev^d^ Dr Doddridge
in
NORTHAMPTON

REVIEW.

The Epistles of Paul the Apostle translated, with an Exposition and Notes. By the Rev. Thomas Belsham, Minister of Essex-street Chapel. 2 vols. 4to. pp. 574, 721. London: 1822. Hunter.

BIBLICAL criticism, considered as a science, has been, of late years, rapidly progressive. The researches and discoveries of modern times have contributed greatly to its advancement, and mental endowments of the highest order have been consecrated to its service. Nor is it possible that they should be better employed; for if there be a revelation from heaven, and if the books of the Old and New Testament have been proved, by the most incontrovertible

evidence, to constitute that revelation, to what object can the intellectual powers of man be more properly directed, or in what pursuit more advantageously exercised, than in the investigation of those sacred writings, for the two-fold purpose of ascertaining, what is the genuine language of inspiration, and what its plain and unsophisticated meaning? The sincere believer in revelation, so far from having any thing to apprehend from the most rigid application of the rules of criticism to the sacred records, has every reason to rejoice in the valuable results which have been already obtained, and the still greater benefits that may be anticipated from the future labours of biblical scholars. After the most accurate collation of numerous MSS. and the accumulation of many thousands of various readings, it has been discovered, that the great mass of those discrepancies relate to mere trifles, in no way affecting the sense of Scripture; that of the comparatively small number which do affect the sense, a large proportion are unimportant, since they do not bear upon either the facts, or doctrines, or precepts of revelation; that with respect to the few which relate to important passages and fundamental truths, if the authenticity of some readings, to which Christian writers of former ages were wont to appeal in vindication of their sentiments, have been disproved, the loss thus sustained (if it may be deemed such) has been more than compensated by the additional evidence obtained from other sources, with which they were unacquainted, in support of the same truths; and that the doctrines usually denominated evangelical, so far from being shaken or subverted by the researches of a Kennicott, a Mill, a Wetstein, or a Griesbach, may be justly considered as placed on a firmer basis than ever, since the conviction of their truth rests not now, as formerly it did, on mere tradition or conjecture, but is the result of knowledge and moral demonstration.

We have stated, that the legitimate objects of sacred criticism are to determine what the inspired authors of the Old and New Testament really wrote, and to interpret faithfully their meaning. Its business is simply to inquire, "What saith the Scriptures?" But unhappily it has not unfrequently been perverted to other purposes. Some modern critics, who, while professing great zeal for truth, entertain low and degrading conceptions of the inspiration, and consequently of the divine authority, of the Sacred Scriptures, have presumed to sit in judgment on the inspired volume itself, and to determine, in the plenitude of their

wisdom, what facts are credible and what are not—what reasonings are logical and conclusive, and what extravagant or absurd—when the apostles and evangelists delivered "faithful sayings, and worthy of all acceptation;" or when they erred in their judgments, and proved themselves to be fallible, and even false, guides. In proportion as the sober and legitimate use of criticism is highly beneficial, because calculated to promote the cause of truth and holiness, this its perverted application is fraught with danger and mischief, tending to universal scepticism and infidelity. We do not mean to assert, that such is the *intention* of the author of the work before us; but we cannot forbear to express our decided conviction, that such is its *tendency*, and such, as far as it may exert any influence on the public mind, must inevitably be its pernicious result. The extracts which we shall have occasion to introduce hereafter will sufficiently explain the grounds on which this assertion has been made, and prove that the opinion has not been hastily and inadvertently formed.

On many accounts we deem this new Translation and Exposition of the Epistles of Paul, a work of considerable importance. It is the production of a writer of acknowledged talents and learning, who has been for many years the zealous champion of a party which makes high pretensions to critical science, and the strenuous advocate of a system which lays almost an exclusive claim to rationality and illumination. It is not the hasty effusion of his pen, but a work on which has been expended the labour of thirty years—which has been revised and re-revised—and which may, therefore, be fairly considered as conveying the deliberate and mature judgment of its author on the subjects of Christian revelation—that which he leaves as a bequest to the party of which he is the acknowledged leader,—and, above all, that with which he is prepared to encounter death and eternity. It is written in a pure, perspicuous, and vigorous style—a style well suited to theological discussions; and its pages furnish no inconsiderable evidence of critical research. But the principal ground, on which the work before us may claim a more than ordinary degree of attention is, that it is comparatively a "*rara avis.*" Unitarian commentators have seldom attempted the interpretation of the apostolical writings, and, least of all, those of the apostle Paul. They have affected to consider this part of the inspired writings as far inferior in authority and importance to the narratives of the evangelists; and have been content to leave their antago-

nists in almost undisputed possession of what Mr. B. has not unaptly termed "the strongholds of orthodoxy." It is frankly avowed by the author of this new translation, that "not a few" of the writers of his party (for to them only the remarks can apply) "have thrown aside the Epistles of "Paul in despair," finding them so "hard to be understood;" and "some have rashly presumed, that it might have been "as well if they had never formed a part of the sacred "canon." He admits, however, that "the writings of the "apostle Paul, if genuine, must contain a very important "meaning," and that "he is greatly mistaken indeed, if it "should not appear, that these masterly compositions, when "studied with diligence and impartiality, and *in the way* "*that other ancient writings are*, may, like them, generally "speaking, be well understood; and if, when so under-"stood, they should not be found to comprehend a mass of "instruction of the most interesting and useful kind, which "will amply reward the labours of the biblical student." (Prel. Diss. p. xix. xx.) A wonderful concession, truly! the entire amount of which is, that the apostle Paul cannot be justly chargeable, as a writer, with impenetrable obscurity and absolute nonsense; and that by the aid of a high degree of critical learning, judiciously employed, it may be possible to attach *some* meaning to his language; and that when that meaning is discovered, the scholar will be highly gratified thereby! Just as a commentator on the writings of Plato or Aristotle would be delighted with making out, after much labour and difficulty, the meaning of some obscure and difficult paragraphs of his author, which had puzzled all preceding critics. At any rate, we could have wished that to the qualities of diligence and fidelity, which are stated to be essential pre-requisites to the right understanding of the Scriptures, had been added, *devotion*, which assuredly is not less necessary to the attainment of the object; and that the *moral* benefits of such an investigation to the humble and pious Christian had been adverted to, as well as the *literary* gratification it will afford to the biblical student.

The value of any version, whether ancient or modern, must greatly depend on the accuracy of the *text* from which it is made; Mr. Belsham, therefore, with great propriety informs his readers, that this was the primary object of his attention.

"The first object of the author of the present work has been to attain, as nearly as possible, a *correct text:* and to this end, he has

generally adopted the text of the second edition of Griesbach, in whose accuracy and impartiality all biblical critics, of any consideration, are agreed; and he has, *for the most part*, carefully noted any material *deviation* from the received text, which deviations are, *comparatively speaking*, not very numerous." (Prel. Diss. p. xx.)

We request our readers to mark the qualifying terms introduced into the preceding sentence, quoted from our author's Preliminary Dissertations, because one of the principal objections we feel to this, in common with the *soi-disant* "Improved Version," arises from the unfairness, the literary dishonesty, shewn in these said "deviations" both from the received text and that of Griesbach. We are no more inclined than Mr. Belsham to defer merely to authority, or to "call any man master upon earth." No just reason can be assigned why he, or any other critic, should not adopt a reading different from either of those authorities just referred to, provided that it should appear, on a full and impartial investigation of evidence, that the balance is in favour of the new reading. An important service would be rendered to biblical science by any one, who should, in any instance, purify the sacred text, by the detection of false readings, or the establishment of those which were doubtful. But in discharging this important duty, no sound scholar—no honest critic—would allow himself to be swayed by party-prejudices, to adopt readings for which there is scarcely a shadow of evidence, in preference to others, which are supported by an overwhelming mass of proofs. He would consider himself bound, as by a solemn oath, to judge and decide according to the evidence before him. It does, however, so happen, that in the translation before us, as well as in the Improved Version, readings are preferred which are almost unsupported by a single witness in their favour, and some that are purely conjectural; and it so happens also, that these "deviations" from the high authority of Griesbach "in whose accuracy and impartiality all biblical critics of any consideration are agreed," occur most *conveniently*—that is, when the authorized reading would be extremely "hard to be understood" by an Unitarian.

Out of many examples which might be adduced in proof of the preceding statement, we shall select but two; in one of which, a reading rejected by Griesbach, and supported by very slender evidence, is adopted without hesitation; in the other, a merely conjectural reading is preferred; and in both cases, for very obvious reasons. Rom. xiv. 10. is

thus translated, "But thou, why dost thou condemn thy "brother? and thou, why dost thou despise thy brother? "since we shall all present ourselves before the tribunal "of God." The substitution of θεος for χριστος in this passage, though adopted by Wakefield, Griesbach most properly rejects, because the evidence of MSS. and versions in its favour bears no proportion to that against it; but Mr. Belsham, more adventurous than the editor of the Improved Version himself, adopts it, and that most evidently because it diminishes the difficulty of interpreting the celebrated quotation from Isaiah in the following verse; for if that portion of ancient prophecy be applied to the Messiah, it must be conceded that the sacred appellative, *Jehovah*, is given to Jesus Christ, a concession which an Unitarian interpreter of scripture would willingly avoid the necessity of making, and rather than submit to which, he would risk, in some measure, his reputation as a critical scholar.

The other passage is Rom. ix. 5. which is thus translated, "Whose are the fathers—of whom is Christ according to the flesh—*whose is* the God over all, blessed for ever." to which is appended the following note in vindication of this unauthorized interpretation.

"ὢν ὁ for ὁ ὢν. This *most probably* is the true reading, agreeably to the judicious conjecture of Slichtingius, Whitby, and Taylor, *though it is not authorized by any MS. version, or ecclesiastical authority;* but the connexion seems to require it.—And the verbal misplacing of ὁ ὢν for ὢν ὁ is so very inconsiderable, (lege, *inconvenient*,) that it might easily escape the pen of some early transcriber, perhaps of the Apostle's own amanuensis."

Inconsiderable as may be the *verbal* difference of the two readings, they are widely different in signification; and it is assuredly passing strange, if the primitive Christians were (as Mr. Belsham contends) Unitarians, that so great an error as that of affirming Christ to be "the God over all," was not earlier detected; and that it should have been left to some sagacious critics of the 18th and 19th centuries to correct the blunder of the Apostle's amanuensis in a matter of so great importance to the Christian faith: *Credat Judæus*, &c. Similar instances, in which readings adopted by Griesbach, and having in their favour a preponderating weight of evidence, are rejected in the present version, occur in the following passages: 1 Cor. v. 8. where ὑπερ ἡμων is omitted after "Christ our passover has been slain;"—Col. i. 18. in which απαρχη is preferred to αρχη;—Col. iii. 13. where κυριος is substituted for χριστος;—1 Thess.

i. 1. where the words "God our Father, and the Lord Jesus Christ," are omitted, on very slight authority;—and Heb. ix. 14. αγιε πνευματος is preferred to αιωνιε, most evidently on theological rather than critical grounds.

Next to the adoption of a correct text, it should be the object of a translator most faithfully to interpret the terms employed by the original author. He should manifest an inflexible determination to give to every word its fair, grammatical signification, without regard either to his own preconceived notions or those of others. In ordinary cases, a translator would be deemed disqualified for his task, who should be induced to prefer a forced and unnatural interpretation, to one that is simple and obvious, merely because the former accorded better with his prejudices, whether political or religious; and why should not the same censure attach to those who practise a similar fraud (for we can scarcely employ a milder term) with reference to the sacred writings. Due allowance must be made for human infirmity—for the imperfection of human knowledge—and for the powerful, though unperceived, influence of party attachments. But we do not recollect to have met, on any former occasion, with so open an avowal of the deliberate intention of the translator to accommodate his version to what he is pleased to term the *analogy of faith.* That there are ambiguous terms and phrases, occasionally occurring in the sacred writings, which admit of different readings, and in interpreting which the most faithful translator must feel some degree of uncertainty and hesitation, is readily admitted. In such cases, the connexion, the scope of the passage, or parallel expressions in other parts of the sacred volume, will be the best guides to a correct interpretation; and to these may be added (though not without much caution) *the analogy of faith.* Nor could any one blame the expositor of scripture who should, under these circumstances, adopt the version which accords best with his own system of belief.

But the case is widely different, when the supposed ambiguity exists only, or chiefly, in the mind of the translator, and arises from the difficulty he feels in reconciling the sense which the connexion or general scope of the argument requires, with his own preconceived notions and prejudices; when the inspired writers themselves are censured for faults in composition, which are only chargeable on the translation, or when (to adopt Mr. Belsham's own language) "translators are induced, through the bias of sys-

tem, to give a turn to the translation, which the original does not warrant." We are much mistaken, if it would not be an easy task to condemn Mr. B. out of his own mouth, by proving that the bias of system has induced him to do a violence to the apostolical writings, which he would not have ventured to commit on any classic author of antiquity.

The word αγγέλος, for instance, is confessedly an ambiguous term, which may signify a *celestial spirit*, or simply a *messenger*, and when there is nothing in the connexion in which it occurs, to limit its interpretation, a translator would be perfectly justified in adopting either of these senses; but we cannot admit that this will apply to the use of this term in the first and second chapters of the epistle to the Hebrews, though the author of this exposition appeals to it as a case in point. In the present version, throughout the whole of the first chapter, this term is rendered "messengers," and in the latter part of the second, "angels"—though even a cursory observer must perceive that the same train of argument is continued through both chapters, and an impartial critic would have felt the necessity of giving uniformly the same version to the same term, were it not for the "bias of system." But as this would have been incompatible with the "analogy of the Unitarian faith," since it would have made the author of the epistle to contend for the *superiority of Christ to angels*, our new translator prefers therefore to assert, in defiance of the connecting particle γαρ, and contrary to the fair rules of construction and interpretation, that the author of the epistle writes at the 5th verse of the 2d chapter on a new subject, and accuses him of a gross violation of the rules of composition, in employing a previous term in a new sense, without duly apprising his readers of the change. On the words "Moreover, unto angels God hath not committed the world to come," the following note occurs:

"*Moreover*, (γαρ,) introducing not an inference, but a collateral remark. The author enters upon a new subject, having proved that the founder of the new dispensation was superior to all former prophets and messengers of God, he now sets himself to prove, that, exalted as he is in dignity, he is, nevertheless, in nature inferior to angels, and is in this respect altogether similar to his brethren. Here the *connection requires* (lege, the *analogy of faith*,) that the word which in the preceding section means *human beings*, messengers of God, should *now* be taken in the sense of *celestial spirits*, such as angels are *supposed to be*. This change in the signification of a word, without giving notice of it, though a *great fault in the composition*,

is not out of character in our author, who writes *rhetorically* rather than *logically*, and often takes the liberty of *playing upon his words.*"

And a little below, as if it were our author's object to hold up the writer of this Epistle to contempt, and render this portion of the New Testament unavailing, he sarcastically adds,

"It is not often that a writer sets himself to prove, that a *human being is a human being*, and *nothing more than a human being*, but this writer, as though he were aware that the lofty expressions which he had used were *liable to be misunderstood*, endeavours to guard his readers against this misconception, by stating, in the most *explicit* terms, that by all he had said concerning the dignity of the Founder of the new covenant, and his superiority to the angels or prophets of the old dispensation, he never intended to represent him as superior to angels or celestial beings," &c. &c. [Vol. ii. pp. 561, 562.]

Now whence arises the necessity for these unbecoming censures of a writer, whom (with or without Mr. Belsham's leave) we shall take the liberty of calling an inspired writer and an apostle? On what ground is he accused of an abrupt or illogical transition of thought, and an ungrammatical confusion of terms—of an idle habit of "playing upon his words"—of an absurd attempt to "prove that a human being is merely a human being"—of first leading his readers into a gross error, by the injudicious use of "lofty terms" to describe the dignity of the Messiah, and then endeavouring to correct the *misconceptions* which he had himself occasioned?—why all these accusations, but because it is incompatible with the "analogy of the Unitarian faith" to admit, what every unprejudiced mind must instantly perceive, that the apostle first asserts, and proves by citations from the Old Testament, the superiority of Christ to angels, and then that, for an important purpose, (afterwards to be more distinctly stated,) he assumed a nature, and appeared in a condition, far inferior to that of angelic beings. To the good sense and understandings of our readers we appeal, whether this be not a case in which the translator has been induced, through the bias of system, "to give a turn to the translation, which the original does not warrant." Similar instances of mistranslations occasioned by his prepossessions, occur in Rom. viii. 34. "Who is ever interposing for us." Rom. x. 13. 1 Cor. i. 2. "Taketh upon himself the name of Christ." Coloss. i. 20. 27. ii. 9. "In him resideth substantially a fulness of divine com-

munications." Heb. ii. 16. "It (the fear of death) layeth not hold of angels." A yet more flagrant example will be found in the translation of Luke i. 17. by the editors of the "Improved Version," where a word has been foisted into the text, (for which there is no authority,) and a totally unwarranted translation given, merely for the sake of avoiding the unpleasant necessity of applying the terms "the Lord their God," to Jesus Christ.

From the preceding extract, it will be seen, that the author of this new translation is disposed to treat with little ceremony the writer of the Epistle to the Hebrews, whom he denies to be the apostle Paul, though it is admitted to be the production of the apostolic age, and written probably by some apostolic man; for he tells us, that "though Paul "occasionally indulges in that loose or figurative interpre- "tation of the Old Testament which was the fashion of the "age, he never carries his allegorical reasonings to that "great, and, I had almost said, *extravagant* extent, in which "the writer of the Epistle to the Hebrews indulges himself." Nor does he conceive it to have been written by Luke, "whose taste and judgment could never stoop to the *verbal* "and *declamatory* mode of reasoning adopted by this author," who, as it should seem, was "no proficient in the dialectic "art." Respecting this important portion of the New Testament, it is most summarily, and with a kind of oracular certainty, affirmed, that "it is *quite impossible that such* "*writing and such reasoning* should have any claim to in- "spiration." Painful as it must be to every one who has been accustomed to dwell with delight and veneration on this interesting portion of the sacred oracles, to observe with what contempt it is treated by a professed believer in revelation; THAT is not the only part of the New Testament scriptures, whose claim to inspiration is questioned or denied. The apostle Paul himself, when he happens to offend our author by pursuing a train of reasoning inconsistent with the "analogy of the Unitarian faith," is scarcely treated with more respect than the author of the Epistle to the Hebrews. And indeed the whole theory of inspiration, as stated by Mr. Belsham in his Preliminary Dissertation, is of so loose, and vague, and indefinite a character, as to render the scriptures altogether nugatory, except as furnishing materials for theological speculations, or "affording scope for candid and liberal criticism." We would spare ourselves and our readers the pain of adverting more particularly to the chapter "On the Inspiration of the Epistles,"

(a chapter which deists and infidels of every class will peruse with almost unqualified delight; and all who acknowledge the divine authority of the holy scriptures, with the deepest regret;) but that we deem it necessary to a correct estimate of the work before us, since it develops the principles on which the whole translation and commentary have been effected.

The commencement of the section inspired us with a hope, that this work would form an honourable exception to those daring, and, we had almost said, profane attacks on the divine authority of the scriptures, which characterize the writings of the modern Unitarians. The following passage, if it do not give that view of inspiration for which we should feel disposed to contend, yet places it on much higher ground than has been generally conceded by writers of this class:

"From the history of Luke, and from the testimony of his own epistles, it appears evident that the apostle Paul was a man of great zeal, and unblemished integrity, who, having been educated in all the superstitions and in all the rigour of the Pharisaic discipline, and having been originally a cruel persecutor of those who believed in Jesus, had been converted to the faith by a miraculous appearance of Christ to him on the road to Damascus, whither he was going with authority from the chief priests to raise a persecution against the believers in that populous city. Having been chosen and appointed by Christ to be his apostle, and to preach his gospel to the Gentiles, immediately after his conversion, he went into Arabia, where he resided two years. During which period he was favoured with personal intercourse, more or less, with Christ himself, and was by him fully instructed in the whole doctrine and scheme of the gospel, and in the nature and duties of the apostolic office, and particularly of his mission to the Gentiles; he was also endowed with a large portion of the holy Spirit, and with that privilege in particular which was peculiar to the apostles, the power of communicating spiritual gifts to the new converts, so that, as he himself declares, he was not behind the very chief of the apostles. See Gal. i. 2. 2 Cor. xi. 12. In addition to this, it appears, that the apostle was favoured with occasional interviews with Christ, and revelations from him during the course of his ministry, and that, in his various missionary journeys, he shaped his course not only under the general superintendence, but occasionally under the immediate direction, of Christ himself. See Acts xiii. 2. xvi. 6—9. xviii. 9. 1 Thess. iii. 11. From all these circumstances, it may be justly concluded, that the apostle carried in his mind at all times, and in all places, and to the end of life, a complete and infallible knowledge of the doctrine of Christ, so

that whatsoever he taught, or wrote, upon that subject, is to be received as true, and as of divine authority, nor is it of the least consequence to ascertain whether that which he delivers be in any other sense inspired.' [Prel. Dis. 24, 25.]

We should have imagined, that high and sacred qualifications like those attributed, in the preceding extract, to the apostle, might have been sufficient to render him a safe and infallible guide, from whose authority there could be no appeal; and that writings, thus sanctioned, would have been received with reverence and submission, as the oracles of God. For what more can be necessary to justify an entire and implicit faith in the testimony of a Christian writer, than to possess evidence, that "he carried in his "mind at all times, in all places, and to the end of life, a "complete and infallible knowledge of the doctrine of "Christ, so that whatever he taught or wrote on that sub-"ject, is to be received as true, and as of divine authority;' and that he was "fully instructed, by personal intercourse "with Jesus Christ himself, in the whole doctrine and "scheme of the gospel." But this implicit faith—this humble reliance on the testimony of an inspired apostle—this reverential submission even to divine authority itself, would ill accord with that *supremacy of reason* which forms a capital article in the creed of modern Unitarians. The "analogy of faith," in their acceptation of the term, required, that, "the apostolical writings should be so consi-"dered and treated of, as to emancipate the mind from the "bondage in which it is held by the popular, but unfounded "supposition, that every epistle was written by a divine "suggestion, and that every sentence in every epistle, and "every word in every sentence, was dictated by the holy "Spirit"—that the expositor of scripture should be relieved from "the *hard* but *imperious* necessity of justifying every "fact, every doctrine, every argument, every proposition, "and every expression"—that a more "rational and judi-"cious theory of inspiration should be adopted, which, "while it makes ample provision for the support of the "apostles' authority, (*in every case in which it can be neces-"sary*)" may yet leave ample scope "for *liberal* and *candid* "*criticism*,"—and finally, that a principle be adopted, which will free the expositor from the necessity "to warp and "strain a text, from its plain and obvious meaning, because "*that meaning is erroneous*, and to adopt some unusual and "far-fetched interpretation, in order to *reconcile it to truth*, "because at all events the proposition must be justified."

According to this "rational and judicious theory of inspiration," the scriptures may be full of errors, false reasonings, misquotations, fanciful and extravagant allegories, &c. &c.; and yet are to be acknowledged as a revelation from heaven—as the standard of Christian faith and practice, or at least as the composition of men possessing "a complete and infallible knowledge of the doctrine of Christ." Compared with such a theory—one so dishonourable to the divine Author of the scriptures, and so calculated to destroy all confidence in scripture testimony—we confess that the effusions of avowed deists themselves appear to us abundantly more natural, because less chargeable with inconsistencies and contradictions.

Agreeably to this very accommodating theory of inspiration, so highly lauded in the passage quoted above, the author proceeds to state more explicitly, to what extent, and in what sense, he considers the apostolical writings to have been inspired, and introduces a considerable number of limitations and qualifying terms, which have the effect of neutralizing, if not of virtually contradicting, the concessions previously made on the subject. It will be perceived, that these limitations are so indefinite, and yet so numerous, that any future expositor of scripture who may choose to adopt this "judicious theory," will find it easy, with a moderate share of ingenuity, to get rid of any passage that may be deemed inconsistent with his "analogy of faith." He may do this, either by denying that the passage in question forms a part of the doctrine of Christ, or by boldly declaring, that the sentiment it contains is erroneous; or by attributing it to the Jewish prejudices of the writer, or to his want of skill in the dialectic art. The qualifying expressions to which we have alluded, are contained in the extract, which immediately follows the passage quoted above, from the 30th page of the Preliminary Discourses.

"Further than this, the claim to inspiration does not extend. There is no reason to believe, that the apostle was inspired to write a certain number of epistles, and *no more;* or that he was prompted by immediate divine suggestion, to write every or any one of the epistles which are now extant; he puts in no claim to inspiration in his reasonings, in his illustrations, in his narratives of facts, in his typical and figurative arguments from the Old Testament, in his application of scripture language, in his interpretations of the sacred writings, in his appropriation of Jewish prophecy. In all these cases, the apostle speaks and writes as any other

person of similar abilities and information would in similar circumstances, with similar habits and prepossessions: and his writings are to be examined, discussed, and discriminated, like those of any other author, with the same freedom and the same candour."

Our limits will not permit us to discuss the important question suggested by the preceding quotation, namely, whether that can, in any proper sense of the term, be deemed a revelation from heaven, or whether it can answer any valuable moral purpose, the writers of which were not inspired "in their reasonings, or illustrations, or narratives of fact, or "typical and figurative arguments from the Old Testament, "in their application of scripture language, in their inter-"pretation of the sacred writings, or in their appropriation "of Jewish prophecy." If in any or all of those respects they may have erred, and given occasion to misconceptions in the minds of others, how was the Saviour's promises fulfilled in them, that the "Spirit of truth should come, and guide them into all truth?" or what propriety can there be in the injunction to "hold fast the form of sound words," which these *fallible*, and, in some instances, *false* teachers had delivered?

But though this is neither the proper occasion nor place for such a discussion, we do hope, that the oft-repeated attacks, which have been made of late years on the divine authority of the scriptures, not only in the writings of avowed infidels, but in those also of professed believers in Christian revelation, will not be permitted to pass, as they have too often done, *sub silentio*, or with a mere transient and cursory notice, but that some writer of distinguished piety, talents, and learning, will be induced to vindicate the sacred oracles from those foul aspersions which have recently been heaped upon them, and prove that they are "worthy of all acceptation." It appears to us not a little remarkable, that a question so vitally connected with the divinity of our holy religion, should not have occupied more of the attention of orthodox divines; that it should have been so often taken for granted, rather than proved; and that the few excellent treatises which have been written on this subject, brief and defective as they are, should not have been more frequently brought into notice.

The importance of the subject must plead our excuse for submitting to our readers another extract from the Preliminary Dissertation; in which, (though we could scarcely believe our eyes; and read the passage with mingled emotions once, and a second, and a third time, before we could

bring ourselves to believe that it was really so,) it is positively asserted, that the apostolic writings are the more valuable and interesting, because the production of fallible men, who were not the "mere passive instruments of the holy Spirit." Nor can we introduce the paragraph into our pages, without expressing our most deep and heart-felt regret, that such a passage should have been permitted to escape from the pen of the author, in a work which is to be considered as a species of dying testimony, evidently written with no ordinary care, at the close of a long life devoted to the study of the scriptures.

"In this way, both the reader and the expositor of the writings of Paul will acquire an interest, both in the author and his works, far beyond what it would be possible to feel, if the writer were considered *merely as the organ of the* holy Spirit. When the language of the apostle is understood as the natural and unaffected expression of his own thoughts, views, and feelings, in the very extraordinary circumstances in which he was placed, and in the arduous and hazardous ministry with which he was charged, it gives a *life*, a *spirit*, a raciness, to his compositions, which they could not otherwise possess; it *inspires an interest* in them, which it would be impossible to excite in any other way; and renders these epistles the most impressive, as well as the most important, of any that were ever written or dictated by man." [p. xxviii.]

To those who are acquainted with the key to the apostolical writings published many years since by Dr. Taylor of Norwich, a tolerably correct notion of the general system of interpretation adopted by Mr. Belsham, will be given, by informing them, that it is *Taylor's key improved,* in the same sense, and after the same manner, in which the new Unitarian translation of the New Testament, is *Archbishop Newcome's Version improved.* For the information of those who may not be acquainted with Dr. Taylor's theory, it may be proper to state more particularly, that the principle on which that theory proceeds, is that of considering all the members of the Christian community as placed in the same relative circumstances of external privilege, as those in which the ancient Jewish nation was formerly placed, and interpreting the terms employed by the apostles to describe the change effected by the gospel on believers, altogether in a *civil* or *political,* and not in a *moral* sense. When believers in Christ, therefore, are said to be *elected, called, new-created,* or *born again, redeemed, justified, sanctified,* and *saved,* these expressions are not, according to this class of commentators, to be understood as "intimating any change produced in the

" moral character, but merely as indicative of an external " state of profession and privilege;" so that all, except Jews, Mahometans, and Pagans, constitute " a community separated " by a peculiar ritual from the rest of the world, consecrated " to the service of God, and are fellow-citizens with the " saints, and of the household of God." There is, therefore, nothing, according to this new and strange theory, either improper or inconsistent, in speaking of a drunkard, or swearer, or sabbath-breaker, (provided he have been admitted by baptism into the Christian community,) as one of the *elect* of God, one who is called out of darkness into marvellous light, the subject of regenerating grace, justified, sanctified, and redeemed from wrath, "an heir of God, and a joint-heir of Jesus Christ." For all these terms are only used by the apostle in a Jewish sense, and have no reference whatever to moral character, nor any necessary connection with future and final blessedness! How far such a gospel is the gospel of the New Testament, and calculated to promote personal holiness, we leave our readers to determine for themselves.

That we have not given an unfair or distorted view of this boasted theory of interpretation, by which "the most obscure and otherwise unintelligible parts of the apostolical writings" are said to be " satisfactorily and easily explained," the following extract will make sufficiently evident.

"All these high and honourable titles (i. e. *elect, saints, redeemed, saved,* &c.) are applied to them (believers in Christ) in consequence of their having become members of the Christian community, and do not generally express moral character, so much as an external state, a state of privilege and profession, which if they duly improve, they shall obtain the promised blessings; they shall at the appointed season be raised from the grave to a new and endless life, and 'when Christ who is their life shall appear, they also shall appear with him in glory.' He who reads the Epistles of Paul with attention, will plainly see that this is the general meaning of his language. Without this clue, it will be almost impossible to understand his admirable writings; but with it, there are few passages which do not admit a simple and easy interpretation; or, to say the least, the judicious application of this principle elucidates many passages, which would otherwise be involved in inextricable difficulty." Prel. Diss. p. xxxv.

What a misfortune then must it be deemed, that so many centuries rolled away before two such luminaries arose as Dr. Taylor and Mr. Belsham, capable of solving these inextricable difficulties, and chasing away the darkness of all

preceding ages: and how ought we to congratulate ourselves on living at a period, in which the writings of the Apostles are, for the first time, made intelligible by a "simple and easy method of interpretation!"

But lest any should presume to call in question the authority of these sectarian critics and interpreters of scripture, their opinions are fortified by the testimony of a late dignitary of the Church of England, (the justly celebrated Dr. Paley,) who cuts at once the gordian knot, by boldly affirming, that these terms, so frequently employed in the New Testament, literally mean "*nothing* in the present circumstances of Christianity."

"The learned and pious author (says Mr. B. speaking of a sermon of Dr. Paley's, entitled 'Caution recommended in the Use and Application of Scriptural Language') further notices the strong expressions used in Scripture to express the change from heathenism to Christianity,—viz. regeneration, new birth, alive from the dead, a new creation,—and goes on to remark, 'No such change can be experienced by any one educated in a Christian country, yet we retain the same language. And what has been the consequence? Some conclude that the expressions only indicate the enthusiasm of their authors. Others understand the phrases as signifying nothing more than a gradual amendment of life and conversation, which degrades too much the proper force of the language. A third sort have imagined certain unperceptible impulses of the Holy Ghost, by which in an instant they are regenerated and born of the Spirit. If it be said, If such expressions of Scripture do not mean this, what do they mean? we answer, THEY mean NOTHING, *nothing*, that is, *to us; nothing to be found or sought for in the present circumstances of Christianity.*'"

If the rule of interpretation adopted by these learned and pious divines be correct, the prudence of the Catholic priesthood is highly to be commended, in prohibiting the general and promiscuous use of a book so liable to be misunderstood, nay, so impossible to be comprehended, by any but those who are so fortunate as to possess this "Key to the Apostle's Writings." The Bible Society is doing irreparable injury in sending abroad the New Testament *alone*, without this requisite accompaniment; and it is high time that the friends of that noble, but misguided institution, should be better employed, in publishing large editions of "Taylor's Key, improved by Belsham," as a corrective to the apostolical writings, and a preservative from popular errors. If this rule of interpretation be correct, the business is done at home; all, in this Christian country, are already in as

high a state of profession and privilege, as is attainable in this world, for they have either "entered themselves," or their parents and sponsors have entered them, "as members of the Christian community;" and they have actually become "fellow-citizens with the saints, heirs of the promises, and of the household of God." It only remains to prevail upon Jews, Turks, Pagans, and Infidels, to submit to the same ritual, and then the whole world will be evangelized. Where is then the benevolence and zeal of these learned and pious divines, that they remain at home, employed in works of supererogation, instead of repairing to heathen lands, in which alone regeneration and conversion are necessary? Or if they shrink from the toils and dangers of a missionary life, why do they not try the experiment on the Jews, who would be likely at once to see the force, and beauty, and correctness, of a mode of interpretation so accordant with their prejudices. But we feel that the subject is in itself too serious and important to be thus dismissed, whatever may be due to the advocates of so absurd a theory of interpretation. Our earnest hope and prayer, in behalf of those, who, by the misapplication of their learning and talents, thus pervert the gospel of Christ, is, that God would give them repentance to the acknowledging of the truth; and that hereafter they may, with equal zeal, learning, and talent, labour to build up that faith, which once they attempted to destroy.

The present article would be extended to an unwarrantable length, were we to attempt to enumerate, and still more to refute, the many novel, strange, and, in some instances, absurd interpretations, with which these volumes abound. A few specimens must suffice, some of which, we are persuaded, will excite surprise, and all, the deepest regret in every truly devotional mind.

The terms *sin* and *holiness* are, for the most part, interpreted in a ceremonial, and not a moral sense: *Gentiles* and *sinners* are said to be convertible terms, and the great evangelical blessing of remission of sins, intends nothing more than the figurative removal of ceremonial impurities, in consequence of the death of Christ; which ceremonial impurities are explained to mean the worship of idols, and the obscene rites practised by heathen nations. In commenting on the words, "without shedding of blood there is no remission," Mr. B. remarks:

"This explains the sense in which the word *sinner* often occurs in the New Testament; and also that in which the blood of Christ

is said to cleanse from sin, for it is never said to atone for it. *They* are called *sinners* who live neither under the Mosaic, nor under the Christian covenant; and who are therefore said to be in an *unholy* state, how excellent soever their moral character may be; and *they* are called *saints* or *holy*, who publicly profess the Christian religion, whatever be the imperfection of their moral characters. And these are purified by the blood of Christ, because his death ratifies the new covenant; and his blood is in a figurative sense said to be sprinkled on believers, to separate them from the unbelieving world to the service and worship of God. A person who does not attend to this sense of the words *sin* and *holiness* will lose much of the meaning and spirit of the Apostolical Writings."—Vol. ii. p. 639, 640.

Agreeably to this mode of interpretation, our author repeatedly asserts, without attempting to prove the unwarrantable assertion, that the death of Christ was not designed to impart any moral benefits whatever—and that all those passages of the New Testament which represent him as "dying for sin and sinners," mean nothing more than that, by virtue of that event, ceremonial guilt is removed, and Jews and Gentiles are brought into a state of external privilege. But what those ceremonial sins are for which Christ offered himself a sacrifice, or wherein consists those privileges thus procured for us by the death of Christ, he does not condescend to explain. To crown all, this commentator has the hardihood to assert, over and over again, that in *the very same sense,* in which Christ offered sacrifice for the sins of others, he also offered a sacrifice for *his own sins.*

"And let it be remarked that, IN THE VERY SAME SENSE, in which Christ offered a sacrifice for *his own sins*, in that very sense did he offer sacrifice for the sins of the people. There is no distinction. But the sins of Christ were not moral, but ceremonial. *No sacrifices are appointed for moral offences, either under the old dispensation or the new*; no atonement, no appeasing of divine wrath, no satisfaction to offended justice. But as Christ, by his own sacrifice, consecrated himself for ever, transferred himself from a ceremonially *unholy* to a ceremonially holy state; so, *exactly in the same way*, those who believe the Gospel are, by the sacrifice of Christ, made ceremonially pure. From sinners they become saints—they are transferred from the community of unbelievers and enemies, to that of believers who are reconciled to God; and from this holy community nothing can exclude them but wilful apostasy, voluntary transgression—and for these no sacrifice is provided."—Vol. ii. p. 617, 618.

Thus saith Sir Oracle!

Again, Col. i. 15, is thus translated: "For in him were

"created all things in the heavens and upon the earth, visi-
"ble and invisible, whether thrones, or dominions, or prin-
"cipalities, or powers, all were created by him and for him,
"and he is superior to all things, and all these things are
"holden together in him." In commenting on this passage, Mr. B. gravely informs the readers that by the heavens is meant, the *Jews*, and by the earth, the *Gentiles*, and that the former of these are classed with things *visible*, because they formerly stood in a visible relation to God, and the latter with things *invisible*, because they had no external badge of communion with him." And further, that the orders and ranks of the Jewish hierarchy, the prophets, priests, and Levites, are represented by thrones, dominions, &c. and are "fitly represented under names given to a *supposed* celestial hierarchy," which he takes care to inform us in other places, existed only in the imagination of the Apostle, or in the popular superstition of the Jews, to which he thought proper to accommodate himself. (ii. 244, 245.) In like manner the Ephesians are exhorted to clothe themselves with the whole armour of God, for the purpose of successfully withstanding "the devil," that is, some Judaizing teacher who had slandered them; "flesh and blood," i. e. heathen idolaters; "principalities, powers, &c." that is, the several orders of the Jewish hierarchy.—See vol. ii. p. 164—166.

The "*Spirit* which assists the infirmities of the saints, and intercedes for them with unutterable groanings," denotes "the spirit of *hope*, *patience*, and *resignation*, which are the leading virtues of the Christian character." (i. p. 103.) The "*good works*," which the apostle Paul commands Titus constantly to inculcate on those who believe in God, intend nothing more, according to this commentator, than *reputable occupations*, as opposed to dishonest pursuits, or indolent habits. (Vol. ii. p. 534.) The "*devil*," to destroy whom, Jesus partook of flesh and blood, signifies—(will it be credited?) the Law *of God*; an interpretation of the passage for which our author makes due acknowledgments to a learned friend, and which he considers as having removed *all difficulties* from a very obscure text. (ii. 558.) These examples, which have merely been introduced as explanatory of the system of interpretation adopted throughout, will be deemed more than sufficient for that purpose; and to discuss their merits, we have neither room nor inclination.

One characteristic feature of the present work we cannot

forbear to notice, namely, the dogmatism that pervades it,—the oracular confidence with which the most daring assertions are made, for which not even the shadow of an evidence or argument is adduced,—and the perpetual recurrence of the *petitio principii;*—faults in composition, which could scarcely have been looked for in the writings of one, who, by implication at least, informs his readers, that he is a much more profound metaphysician than the apostle Paul, and a much greater proficient in the dialectic art, than the author of the Epistle to the Hebrews.

A New and Comprehensive System of Modern Geography, Mathematical, Physical, Political, and Commercial; being a perspicuous Delineation of the present State of the Globe, with its Inhabitants and Productions; preceded by the History of the Science; interspersed with Statistical and Synoptical Tables: and accompanied with a Series of correct Maps, a great variety of appropriate Views, and numerous other Engravings, illustrating the Manners, Customs, and Costumes of Nations. By Thomas Myers, A.M. of the Royal Military Academy, Woolwich. 2 Vols. 4to. pp. 916, 957. London. 1822. Sherwood and Co.

The extraordinary revolutions in Empires and States which have taken place within a very few years, and the great accession of information as to the manners and customs of the different nations of the globe, which a wider diffusion of the spirit of travelling, than marked perhaps any former age, has produced, have necessarily rendered a new system of Geography one of the greatest desiderata of modern literature. Hitherto, however, it has but too frequently happened, that the men who have attempted to supply a deficiency, which most of us must at times have felt, along with talents eminently qualifying them for their task, have brought to its execution too strong an attachment to that infidel, or sceptical philosophy, which has infused its deadly poison into some of the noblest speculations—the most finished systems of science and of art, which the last and the present century has produced. We learnt, therefore, with no small satisfaction, that Mr. (now Dr.) Myers, the associate of Dr. Gregory, had undertaken a work, for which the previous studies of his active life—his engagements in the Royal Military Academy—and his acknowledged habits of patient and laborious investigation, eminently qualified him; to which we are disposed to add, as a

crowning virtue, that decided piety and attachment to the truths of the gospel, which prompts him habitually, though reverentially,

"To look through nature up to nature's God."

Such a disposition ought especially to be cherished by an historian of the wonders of creation, as exhibited in the astonishing aptitude of every part of this vast globe to the peculiar character of its endlessly varying tribes; and that it is so in the case before us, our readers may satisfy themselves from the following opening sentences of his introductory "History of Geography."

"To delineate with acuracy, the state and progress of geography, during the primeval ages of the world, or even for centuries after the formation of society, is a task which the researches of the learned have now left us without the hope of accomplishing. The physical appearance of the globe prior to the general deluge, the state of antediluvian civilization and attainments, and the succession of events which took place, and progressively enlarged the sphere of geographical knowledge during that period, are equally involved in impenetrable darkness, except so far as it was consistent with the plan of divine wisdom to reveal them in the sacred scriptures. The same conclusion may also be applied, with very slight modifications, to many ages subsequent to that grand epoch; and even when the torch of historical truth does begin to shine, its light is so feeble, and its rays so attenuated by the intervening gloom, that their united force is insufficient to dispel the surrounding darkness, and afford any distinct views either of the events themselves, or of the consequences resulting from them. Whatever ideas we may form relative to the state of the antediluvian world, they must be, in a great measure, conjectural, and cannot be regarded as links in that grand change of established *facts* which alone constitute the proper subjects of historic records. Nothing more, however, is necessary, than to examine the nature of this science, to be convinced that its first dawnings as an art, must be referred to the primitive ages of the human race." [vol. i. p. ii.]

How much more worthy of a sound philosopher, no less than a genuine Christian, is this candid statement of our ignorance, than the laborious, but futile attempts of the would-be *scavans* of our days, to invalidate, by their crude theories and false deductions, the only account of the creation and earlier history of the world, which can merit the attention of intelligent beings.

The history of the science, connected with the kindred march of navigation and commerce, is then judiciously traced from the Chaldeans, through the Egyptians and

Hebrews, to the Greeks; and from this accurate and interesting survey, we are satisfied that our readers will be pleased with our extracting our author's estimate of the geographical knowledge of Moses, and of the Jews during the period of their biblical history:

"In tracing the knowledge of geography, among the Hebrews, from the writings of Moses and his successors, it should be constantly remembered, that they were charged with the execution of a mission of a nature the most sublime, and that geographical subjects are only incidentally touched upon when they are essentially conducive to their principal design. A few of the most celebrated rivers in that part of the globe, the mountains of *Ararat*, upon which the ark rested on the subsiding of the waters of the deluge, (and which appears to have been one of the branches of Mount Taurus, in Armenia,) with the names and situations of various tribes among the second increase of mankind, constitute the leading features of the geographical statements of the Hebrew lawgiver. One striking circumstance in these accounts is, that the place where Moses states the dispersion of the human race to have occurred, after the confusion of languages on the plains of *Shinar*, is nearly in the centre of all the countries that were first inhabited. The Indians to the east, the Scandinavians to the north, and the Ethiopians to the south, who were early established in the countries still bearing their names, were almost equally distant from the place where the tower of Babel is supposed to have stood.

"Some authors have thought, that the extent of geographical knowledge in the writers, by whom the earlier books of the sacred writings were composed, should be confined within narrow limits; namely, the Grecian Archipelago on the west, Caucasus on the north, and the mouth of the Arabian Gulf on the south, without assigning any boundary towards the east. Other commentators, however, consider the inspired penmen to have been possessed of geographical knowledge superior to that of any other heathen author of early times, whose works have descended to us; and since so many indications of remote regions are *incidentally* given in the bible, which was never intended to be a methodical work on this subject, they think it fair to conclude, that the learned among the Hebrews possessed a knowledge of geography much beyond what would appear in such a work. Before Joshua assigned the different portions of the Holy Land to the nine tribes at *Shiloh*, about 1450 years before the Christian era, he sent men to walk through the land and describe it; and it is afterwards said, that they described it in seven parts in a book (Joshua xviii. 9.) Josephus, also, says, that when Joshua sent men to survey the land, he gave them companions who were well skilled in geometry, and who could not be mistaken with respect to the truth. The obvious

inference from these statements is, that a geometrical survey of the Holy Land was actually made; but whether the result was only preserved in writing, or regularly projected into a map, is uncertain. The editor of 'Calmet's Dictionary of the Bible,' in his 'Geographical Excursions," prefixed to the 'Sacred Geography' of Dr. Wells, has entered into a discussion on the 'Extent of Scripture Geography;' in which he states many indications of a much wider sphere of geographical knowledge than that above specified. Moses mentions cinnamon as an ingredient in the sacred unction (*Exodus* xxx. 23); and as this is the produce of Ceylon, it seems to warrant the inference that a commercial intercourse, either by means of caravans, or by vessels from the Red sea, was at that time maintained. The *Ophir*, to which the fleets of Solomon traded for gold, was, doubtless, situated towards the east; and there is reason to believe that the southern coast of India, and perhaps the island of Sumatra, were known to the Hebrews of that day. That these even were not the limits towards the east, has been inferred from a passage in *Isaiah* (xlix. 12.), in which the prophet, speaking of the calling of the Gentiles, says, 'Behold these shall come from afar: and, lo, these from the north and from the west: and these from the land of *Sinim*.' Now, as the Chinese have, from time immemorial, bestowed upon their country the appellation of *Sin*, which the early European travellers often write *Tsin*, it has been thought, that this is the country referred to by the Hebrew prophet; and this is certainly strengthened by the context of the passage in which the word *Sinim* is used, as it is there evidently opposed to 'the west.'

"The geographical knowledge of the Hebrew writers evidently extended far into Africa, towards the south. *Isaiah* describes the productions of Ethiopia, and the manners of its inhabitants. The connection of this region with Egypt was known; and an intercourse was also maintained with Abyssinia. *Ezekiel* appears to have had a competent knowledge of the regions to the north, as far as the provinces which now constitute the middle of the Russian empire. With respect to the west, their phraseology is less definite. It is said, (*Isaiah* lxvi. 19.) where the Lord is speaking of the wicked Jews, 'I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the isles *afar off*, that have not heard my name, neither have seen my glory; and they shall declare my glory among the Gentiles.' Javan (Greece), and Tarshish, supposed to be a place in Andalusia in Spain, being previously spoken of, the '*isles afar off*' must be beyond these. The editor above-mentioned, having inquired more largely into the geographical statements and allusions of scripture, adds, 'It is probable that they exceed what has been suspected; and that, even in this respect, the bible has the pre-eminence over every book of equal antiquity, and, indeed, over

every ancient book which has hitherto been reputed as learned in the science of geography.' This will appear less surprising, when it is recollected that 'Moses was learned in all the wisdom of Egypt; and that the residence of the Hebrews was in the vicinity of the Phœnicians, to whom they disposed of the superfluous produce of their soil, and with whom they were sometimes associated in maritime expeditions. The Phœnicians had, at that time, planted colonies in the most remote parts, had rendered themselves masters of the sea, become the common carriers of all the neighbouring nations, and were in possession of nearly all the trade of the known world. 'Their commercial opulence and splendour continued to increase till the reign of Nebuchadnezzar. The prophets Isaiah, Jeremiah, and Ezekiel, present a picture of Tyre in those distant ages, and celebrate the mart of nations with that enthusiasm and sublimity which distinguish the language of inspiration.'" [vol. i. pp. vii, viii.]

The history of geography, amongst the Greeks, is then given at great length, and in a manner highly creditable to the learning and judgment of its author: the fabulous Cosmography of Homer,—the very limited knowledge and absurd fictions of Herodotus,—are very properly exposed; and the first formation of geography into a science, by the union of Chaldean astronomy with Egyptian geometry, is correctly ascribed to Thales, with whom originated the Ionian school of philosophy, and who is said to have instructed the Egyptians themselves in the method of measuring the height of their colossal pyramids. The method by which he effected this gave rise to the invention of the gnomon, a species of sun-dial, which, by giving the proportion between the height of an object and the length of the shadow it projected, enabled observers to determine the distances of places from the equator, by ascertaining the longest and shortest days; and thus was the vague method formerly in use, of fixing climates by the variety in animals and vegetables, produced by difference of temperature, superseded by one capable of much greater accuracy, and resting upon a scientific basis. Thales, by whose pupil, Anaximander, this instrument was first used in Greece, is said to have taught, for the first time also, that the stars were fiery bodies, that the moon was opaque and illumined by the sun, and that the earth was a globular body, placed in the centre of the universe. But this is not the place to enter on a history of the discoveries of early geographers, or of their blunders, for which we must refer to Mr. Myers's very learned and copious introduction to his elaborate work, amongst the most

interesting parts of which we place his minute examination of the geographical knowledge of the father of Grecian history, whose mind was not sufficiently strong to reject the fabulous legends of his age—of

——"Anthropophagi and chimeras dire;
And men whose heads do grow beneath their shoulders."

Such were the one-eyed Arismaspians—gryphon guardians of the gold mines of the Ind,—and ants burying themselves beneath heaps of that precious metal, which they had gathered on the sandy plains of central Asia. Yet, when we look back on the alchemic fancies, and endless toilings after the philosopher's stone, in more modern times,—the executions for witchcraft somewhat more than a century ago,—and remember by what minds they were pursued, justified, and approved, alas! how little ground is there for boasting of the strength or perfection of human intellect. Great judgment is also evinced in his estimate of the improvements in geography introduced by the Romans, and of the merits and defects of the works of Pliny, Marinus, and Ptolemy. From that period, the history of geography is traced with the same masterly hand through the Arabs—the journeyings of the crusaders—the discoveries of the Spaniards, and the English, Dutch, and French circumnavigators, to the result of the recent travels in Africa, Asia, and America, of Bruce, Brown, Ledyard, Park, Malcom, Morier, Clarke, Humboldt, and many others too numerous to particularize. To this instructive and entertaining historical deduction, succeeds an accurate account of the different admeasurements of the earth, and a brief but very candid notice of the labours of preceding systematic geographers. The closing paragraph of the first chapter of this invaluable Introduction contains some very just remarks on the continued imperfection of the science, and, as they are short, we extract them.

"Rapid, however, as the survey of the world, and the progress of geography, in modern times, have been, and extensive as our knowledge of the various regions of the globe now is, it must not be concluded, that nothing remains for future research to develop, that nothing is left for future travellers to explain. Darkness still rests upon some parts, and twilight yet casts its protracted shades over others. The vast regions of central Africa are mere blanks in the pages of geography; and the Alps, which guard the southern borders of the Table Land in Asia, still rise in *mysterious* sublimity; while beyond them much is unknown. The very shores of New Holland have not been explored, and darkness, perhaps, at present

altogether impenetrable, rests on its interior. Nor are the limits of America freed from uncertainty; as whether it forms the southern shore of the Arctic Ocean, or pushes its immense lengths beneath the ice that for ever guards the pole, is at present the subject of research." [vol. i. p. liv.]

The second chapter treats of the Mathematical Principles of Geography, and is divided into separate sections, embracing, I. Astronomical Principles, Situation of the Earth in the Solar System. II. Construction and Use of Maps, in which very minute and scientific directions are given for the conduct of this important part of Geography. The third chapter treats of Physical Geography, under the appropriate sectional subdivisions of, I. Delineation of the Natural Features of the Globe; a very elaborate and philosophical dissertation on tides, atmosphere, climates, seasons, and similar phenomena of the terrestrial sphere. II. Effects of physical phenomena on the vegetable and animal productions of the globe. From this very interesting portion of the most valuable Introduction to Geography that we have ever seen, we are satisfied that our readers will be gratified by the following extract, illustrative of the striking adaptation of different species of animated beings to the different regions of the globe which they inhabit.

"The air, the earth, and the waters, teem with animated beings; and the number of zoophites, insects, birds, reptiles, fishes, and quadrupeds, is such as almost to overwhelm the imagination. In taking a general survey, however, we not only find a parallel, but a contrast, between the animal and vegetable kingdoms. In the latter, the grandeur and magnificence of nature are confined to the equatorial regions; but although this is generally true with respect to the former kingdom, yet some of its most majestic forms roll their vast bulks among the floating ice of the frigid zones. Some of the orders of the Linnean class, *Vermes*, are undoubtedly diffused over a great part of the globe; while the zoophites and others of the same class are chiefly confined to the warm regions, where both the air and the water are heated by the direct rays of a vertical sun. But this class is not sufficiently known to admit of any very precise geographical distribution. The Marine insects, *madrepores*, *millipores*, and others of a similar nature, though apparently insignificant in themselves, are productive of the most astonishing effects in the formation of rocks, and even islands, of coral. The immense island of New Holland is, in a great measure, encompassed by coral reefs, and from thence to the Friendly islands, in the Pacific ocean, may literally be called a sea of coral, against the submarine islands of which the navigator is frequently in danger of striking. Though chiefly confined to the torrid region of the

Pacific and Indian oceans, the Mediterranean is not wholly destitute of these insects, and good coral is found near its southern shores.

" This first class seems to belong, or at least their habits attach them closely, to the mineral kingdom; while that of insects manifests an equal affinity with the vegetable world. It is, therefore, in equinoctial regions, where vegetation is the most luxuriant, that insects attain the greatest power and brilliancy. The forests of South America are peopled with millions of shining flies, and present to the nocturnal traveller the appearance of an immense fire. Amidst this exuberance of life, which characterizes the burning zone, the insect tribes are formed on a scale of which the inhabitants of higher latitudes cannot form any adequate conception. Locusts, and even flies, sometimes assemble in such immense multitudes, and move in such close phalanx, that they lay waste the regions over which they pass, and drive the inhabitants before them, with all the fury of a desolating tempest. In these climates, wherever forests and moisture abound, these insects swarm in countless myriads, and reign the tyrants of the waste.

" It is also among the swamps of the torrid regions that the reptile species attain their utmost magnitude. The Boa Constrictor is so enormous as to be compared to the mast of a ship, and so powerful that the largest quadrupeds expire in his embrace. But this and many others of the larger species are destitute of that fatal poison with which the rattlesnake and some of the smaller kinds are armed. These terrific reptiles gradually diminish, both in magnitude and number, as we proceed into the higher latitudes, till they entirely disappear in the regions that encompass the poles. The lizard tribe also assumes its most gigantic forms amidst the putrid waters of the torrid zone; and all the large rivers of Asia, Africa, and America, abound with the crocodile, the alligator, the gavial, and the caiman, whose open jaws are living chasms, in which man is frequently entombed.

" The seas are likewise characterized by their peculiar species of *Fish;* and many kinds are found in warm climates which are never met with in other regions. These are supposed to be confined to narrow and more local limits than most other branches of the animated creation. That peculiar species of fish in which nature has united the powers of either darting through the deep, or ascending in the air, is indigenous to the tropical seas, as well as many others of the largest size and the most brilliant and varied colours. The ferocity of the shark is, perhaps, unequalled in any other region, and even rivals that of the wild beasts of the forest. But, it is not here alone that Nature has displayed the magnitude of her works, in the finny tribes; for the monarch of the ocean rolls his vast bulk amidst the icebergs of the Polar seas.

" While some species of fish appear to be confined to particular places, and perhaps spend the whole of their existence near the

spot which first gave them being, others are of a migratory kind, and periodically traverse the ocean to immense distances from their original abodes. The herring is a striking example of this migratory class. These are thought to issue in shoals from the depths of the Arctic seas, and to follow the most elevated submarine banks till they reach our latitudes. But the most remarkable circumstance is, that these voyages should be annually undertaken, and so nearly at the same time.

"In ascending from the waters to the air—from fish to *Birds*—we observe that Nature has bestowed upon this portion of her works a power of motion resembling that of the insect tribes; but dignified with more implicit freedom and energy. From their peculiar construction, birds seem to have the whole atmosphere assigned them as their legitimate domain; but the food which Nature has adapted for their use, and the plumage with which they are adorned, strongly indicate the regions for which they were formed, and shew that physical circumstances control the tenants of the air, as well as those of the earth and sea. Local necessities or attachments extend even to those which seem to be endowed with the power of ranging through illimitable space. The Condor, the king of the Vultures, which inhabits the cloud-capped peaks of the Cordilleras of Peru, hovers above the summits of Chimborazo itself, and darts his piercing eye from an immense distance upon the sea of vapours that float beneath; but he seldom leaves his native abode, and never visits the lower tracts of the same continent. The great eagle haunts the higher Alps, which he scarcely ever quits; but the Ospray, or sea eagle, is more generally spread over the globe. Numerous species of the parrot kind are confined to the East Indies and the Archipelago on the south-east of Asia; while the celebrated birds of Paradise inhabit a still narrower region, being found in New Guinea alone, and the neighbouring islands.

"The feathered tribes of the torrid zone are in general adorned with a variety and brilliancy of plumage unknown in more temperate climes, and sometimes utter sounds resembling the human voice; but they are incapable of pouring forth those melodious and enchanting strains, which so frequently vibrate on the ear, and delight the inhabitant of the temperate regions. This zone, with respect to birds, may be considered as stretching from the 30th to the 60th degree of latitude.—The most remarkable circumstance attendant on the feathered race is, the migration of several species at particular seasons of the year. The swallow, the stork, and the crane, at the approach of winter, abandon the northern countries of Europe, where they have spent the summer, and repair to Italy, Spain, and Africa. The wonderful instinct with which these migrations are conducted is manifested by the circumstance, that the same birds frequently return in the spring to the very nest they had built the preceding year. The frigid zones likewise contain their

particular species; and there is scarcely a large maritime division of the globe, of which the same may not be affirmed." [vol. i. pp. cliii.—clv.]

To this succeeds a similar view of the quadruped tribe, for which we very earnestly wish that we could find room in our pages, whither, but for a like prudential reason, we would also gladly transfer our author's very judicious review of the differences which prevail amongst the various tribes of the same human race; for the identity of its origin from one common pair, is a point which he is too decided a believer in the truth of revelation, and, we will add, also, too sound a philosopher, to doubt; ascribing the varieties which now exist to those physical and moral causes, the operation of which upon the outward form of man will not, we are satisfied, have altogether ceased, until the terrestrial existence of the race shall have terminated. Chapter IV. contains the "Outlines of Political Geography," in which the influences of Government, Religion, Education, Habit, Association, Discoveries, and Inventions, on the formation of character, is very copiously and satisfactorily discussed. From this portion of his work it would be an injustice to the author not to quote the following evidence of the warm and devoted attachment to genuine religion, which so advantageously characterizes and pervades every portion of his elaborate and most useful work. It follows some very judicious remarks on the untoward operations of the religious systems of Rome, Scandinavia, Mahomet, Brahma, or the people who adopted or who still maintain them.

"But, if these systems of falsehood, these incongruous masses of superstition, these delusions of human invention, can so influence the character of man, how much more impressive must be the doctrines of eternal truth, and the direct communion of the soul with its Maker, through the medium of his Holy Spirit? Instead of deluding the mind with the offspring of ignorance and superstition, of fiction and fraud, genuine Christianity inculcates the true knowledge of the Deity; the superintendence of His providence, and the revelation of His will, as it regards the moral character of man. All other systems were mere partial codes, which extended to the actions only, but this is universal, and reaches the heart. It teaches man that he is accountable for his thoughts as well as his actions. When Christianity made its divine appearance, amidst the multiplicity of vague and confused ideas that agitated and perplexed mankind, it dispelled the mist that darkened the human intellect; discovered to man the aim and end of his being; removed the veil which had concealed his final destiny; and

developed the important truth, that the whole history of the world is only a single page in the mysterious volume of Divine Providence. 'Christianity was the celestial telescope that opened to 'human view the magnificent prospect of eternity.'

"The direct tendency of Christianity is to cherish every virtue that enhances the felicity, and to prohibit every vice that disturbs the peace, of society. It displays its beneficent effects in the relief of human distress; in the expansion of benevolence; in mitigating the horrors of war; in banishing polygamy; in abolishing infanticide; in prohibiting human sacrifices; and in breaking the shackles of slavery. Its fundamental principle being the equality of all men in the sight of that Omnipotent Being who made them, and before whose righteous tribunal they must all appear, when every earthly distinction shall have passed away, it is highly favourable to the exertions of the human intellect; and it is doubtless to its influence, that the inhabitants of Europe are indebted for much of that superiority which they now possess over the rest of the human species. Wherever the benign influence of Christianity has been felt, it has uniformly been the harbinger of literature, science, and civilization. It enlightens the understanding, elevates the affections, and purifies the heart; thus transforming the barbarian into the man; the man into the Christian; and the Christian into the image of his Maker.

"The illustration of these and various other effects, which the influence of genuine religion produces on the human character, is exhibited in the history of those nations, but more especially in the biography of those individuals, who have imbibed its spirit and obeyed its precepts. These display acts of heroism, deeds of benevolence, examples of magnanimity, patterns of purity, and prodigies of every virtue, as far surpassing whatever has been produced by any other system, as the motives which Christianity inspires, the views it unfolds, and the rewards it promises, exceed every thing that could be conceived by man." [vol. i. pp. clxxx. clxxxi.]

The chapter closes with a brief statement of the principal causes that facilitate or retard the progress of literature, science, and art, principally and appropriately taken from the works of Roscoe and Schlegel. Chapter V. is of a more miscellaneous nature, consisting of Definitions, Illustrations, and Synoptical Tables. These assume the form of a brief Alphabetical Dictionary of Geographical Terms, interspersed with the tabular calculations necessary for their illustration.

To the second volume, Mr. Myers has prefixed a short but very judicious essay, on the influence of missionary establishments on the advancement of Geography, a subject on which few if any of his predecessors have touched, and if they had done so, it would have been in another spirit than

that which has induced him, most justly, to ascribe great and powerful efficacy to this new engine of Christian benevolence, not only in evangelizing and civilizing the dark places of the earth, but in making known, even to the man of science, and the mere moral philosopher, the real character of hundreds of nations, and kindreds, and tongues, of whose institutions, religion, habits, and manners, they previously knew little more than they do of those of the inhabitants of another world. We transcribe but its closing reflections, for, if we are not greatly mistaken, its author has printed this essay, so creditable to him as a writer and a Christian, in a separate form; and we hope, therefore, that few of our readers will fail to make themselves acquainted with its merits, at least in that shape.

"It has been observed by the poet, and admitted by the philosopher, the Christian, and the philanthropist, that

"**The proper study of mankind is man;**"

and if this be true, no nation has contributed to its advancement so liberally as *Britain*—no labours have surpassed, nor will any ultimately equal, *Missionary* exertions. Her fleets visit every shore—her merchants reside in every region—her travellers penetrate into every country—her Missionaries labour in every field; and the knowledge they acquire, the information they gather, the experience they gain, are liberally poured into her lap. The world is her study, but man is the great object of her solicitude. Sensible that nothing can repair the ruins of the fall—nothing remove the moral maladies of the mind—nothing soothe the anguish inflicted by the tyranny of human passions, but the remedy which Infinite Wisdom has provided in the Revelation of his will, she is anxious to pour this balm of consolation into the wounds of suffering humanity. In reference to her efforts in this glorious cause, one of the most eloquent advocates of her benevolence has observed—'Great in arts and arms, standing on a tower of strength, which her adversaries assail in vain, she is still greater as the *Missionary of the world.* The 'angel with the everlasting gospel,' is 'flying through the midst of heaven,' and Great Britain is that angel! Armed with a double commission, she bears in one hand a sword, to chasten oppression, and in the other, a branch of that Tree of Life, which grows fast by the river of God, the leaves whereof are for the healing of the nations, and thus takes a flight, encircling the globe, and tracing the course of the sun from the rising to the setting day.' In these momentous labours, it is not a national spirit—it is not a sectarian principle—it is not a bigoted fanaticism, that animates her hopes, directs her toils, and supports her exertions. In these labours of love—these efforts of benevolence—she is consulting the interests of 'all nations, and people, and languages, and tongues;'

and though, in this glorious career, it is yet but the twilight, she has the consolation of knowing, that 'it is not the twilight of evening, 'which is still darkened into midnight; but it is the twilight of morning, every moment yielding to increasing day; that, objects now indistinctly seen, will soon become visible; that, the rising sun even now appears above the horizon; and that, when he touches the point of his meridian, he shall never go down—no midnight, no twilight can follow.'" [vol. ii. p. xvi.]

This System of Geography is divided into six parts embracing I. Europe.—II. Asia.—III. Africa.—IV. America.—V. Australasia.—VI. Polynesia, the two classifications of New Holland with its surrounding islands, and the various groups of isles, scattered, like gems on the ocean, over the great South Sea, having been judiciously adopted from De Brosses, who has also been followed by the most eminent geographers of the present age. Each of these divisions embraces, in a general view, the following particulars: name — boundaries—situation — extent — population—progressive geography—seas, bays, and gulfs—peninsulas—surface—mountains—lakes—rivers—islands—climate and seasons—soil—original and comparative population, government—religion—language—present division.

The recent conduct of France, and of the members of the Holy Alliance, from which we trust that England has nobly separated herself for ever, towards Spain, gives to the following passage the character of a sketch of things as they should be, rather than as they are.

"Even where the rights of the subject are not absolutely defined, and his privileges established by law, as in limited monarchies, the state of society and manners, the force of public opinion, and the example of other powers, render the most absolute governments comparatively mild and tolerant. The similarity in the situation and views of most of the European powers; the resemblance in their interests, manners, and laws; their extended intercourse with each other; and their mutual relations, aided by the diffusion of the Christian Religion, appear to have impressed them with a necessity of maintaining a general equilibrium, founded upon the basis of national right, and tending to the promotion of universal prosperity. Europe thus presents the idea of a number of distinct parts forming one complete whole—a great confederacy of states, acknowledging those common principles, and obeying those general laws, which at once constitute the glory of the strong, and the safeguard of the weak. Under such a system, each power, in attempting to tyrannize over its more feeble neighbours, and thus to destroy the general harmony, or interfere with the common interests of the whole, excites the alarm, and exposes itself to the

chastisement, of the rest. The recent conflicts of Europe afford a striking example of that energy and perseverance, which tyranny and mistaken glory, on the one hand, with the love of freedom and the hatred of oppression, on the other, are capable of exciting in the confederate body. The grand result of this convulsion has evidently been, a firmer establishment of the equilibrium—a closer union in the general compact, sealed with the blood of all, and a proof, that to conquer one nation, and to subjugate Europe, stand in much closer connexion with each other, than the love of glory or the theories of ambition would suggest." [vol. i. p. 14.]

The various countries are then described with minuteness, and, generally speaking, with great accuracy, under the following particulars: CHAP. I. Name—situation—Boundaries—Extent—Population—Original Inhabitants—Progressive Geography—Present Division and Distribution of the Inhabitants. II. Outlines—General Surface—Mountains—Rivers—Canals—Lakes—Climate and Seasons—Soil—Culture—Products. III. Principal Cities, Towns, and Buildings—the two former, where the materials are sufficient, being conveniently subdivided into manufacturing towns, commercial towns, naval ports, fashionable resorts, and miscellaneous places, the latter division comprising such districts as possess any thing remarkable in themselves, or in connection with the events of history, though not otherwise of sufficient importance to require a particular notice. IV. Manufactories—Fisheries—Commerce—and Shipping. V. Government and Constitution—Law and Jurisprudence—Army—Navy—Revenue—Political Importance and Relations. VI. Religion—Ecclesiastical Geography—Education—Language and Literature—Arts and Sciences—Manners and Customs. VII. Antiquities and Curiosities of Nature and Art. VIII. Islands—Colonies—and Settlements. IX. Statistical and Synoptical Tables, which are very carefully selected, and extremely valuable. This is the general division of the work, and it is sufficiently strictly adhered to in the account of the principal states of Europe, although, as might naturally be expected, in successively describing them, especially the smaller ones, some of the chapters are consolidated, where any of the great leading divisions are too barren of materials to form chapters of themselves. Germany is introduced by a general view of its state and condition, natural, moral, intellectual, and statistical; and the common plan of the work is then separately pursued through the appropriate divisions of the Austrian Empire—Prussia—Bavaria—Saxony—Hanover, and Wurtemberg,—but in describing

some of the latter and minor kingdoms, the nine chapters devoted to the large ones are judiciously reduced to three or four. To these succeed the smaller German States of the second class, embracing those which have each three votes in the general assembly, i. e. the Grand Duchies of Baden, Hesse-Darmstadt, Holstein, and Luxembourg, and the Electorate of Hesse Cassel. The description of two of these is, however, more appropriately given in other places, Holstein with Denmark, and Luxembourg with the Netherlands, to whose sovereigns those states of the empire respectively belong. Two other short chapters contain the states of the third and fourth class, the former having two votes in the assembly, the latter only one. The first are Brunswick, Mecklenburg-Schwerin, and Nassau; the second the tribe of Saxes, Anhalts, Schwartzburgs, &c. Their number is one-and-twenty, varying in amount of population from 201,000 to 5550; and of revenue, from 150,000 to 5000 pounds: an income, of which the largest is exceeded by many of our nobility; the smallest, by hundreds and thousands of our country squires and wealthy merchants and manufacturers. "Such," truly remarks our author, "are some of the minute "portions of this vast country, which are dignified with the "pompous appellations of principalities, and their posses-"sors with the titles of hereditary princes." [vol. i. p. 578.] The number of five-and-twenty states, entitled each to a single vote, is made up by the free states of Lubek, Francfort-on-the-Maine, Bremen, and Hamburg; the small, though, viewed in a commercial light, the not unimportant, residue of the fifty-one free cities of which Germany formerly could boast. A proof of Mr. Myers's love of accuracy in his details, is afforded by his inserting, amongst the documents which form the last chapter of each division of his work, such extracts from the acts of the recent congresses as relate to the territorial arrangements of the different continental states, which the wars of the French Revolution, the ambition of Buonaparte, and the political arrangements of his conquerors, have so completely metamorphosed, as to render the new divisions adopted by this system absolutely necessary to the correct understanding of the present condition of Germany, and the neighbouring countries. The like will apply nearly with equal force to Italy: in his description of which, our author has followed, as nearly as the different circumstances of the two countries would admit, the plan which we have just described. His divisions are, Kingdom of Sardinia—States of the Church—

kingdom of the Two Sicilies—Smaller Italian States, comprehending the grand duchies of Tuscany and Modena, the duchies of Parma and Lucca, and the little republic of San Marino, unquestionably the smallest state in Europe.

The description of that most important quarter of the globe, closes with the new state of the Ionian Isles, and occupies the whole of his first volume, its other divisions forming the subject matter of the second. The first of these is, of course, Asia, which is thus separated into distinct portions: Turkey in Asia—Russia in Asia—Independent Tartary—Persia—Arabia—Cabul and Beloochistan—Hindostan—British India, under its separate presidencies of Bengal, Madras, and Bombay. Then follows a chapter, headed "Tributary States," and embracing the Nizam, Oude, Mysore, and other native states, containing a population of forty millions of souls, either tributary to that strange anomalous power, which a company of English merchant adventurers have established, and are extending over the vast continent of India, and the islands of its adjacent seas, or so closely allied to it as scarcely to be distinguishable from tributary states. The islands of Ceylon, Salsette, the Laccadive and Maldive isles, and Manaar, close this chapter, or rather subdivision of a chapter, which is succeeded by a succinct account of the Portuguese and French colonies in Hindostan. Next in order, follow the Birman empire and adjacent states, viz., Assam, Bootan, Siam—the Peninsula of Malacca, and the islands of the Indian Ocean. The Chinese empire is divided into China Proper, Chinese Tartary, and Tibet or Southern Tartary. A chapter, headed "Adjacent States," embraces Cochin China, Tunquin and Scampa, Cambodia and Laos. Japan is followed by a description of the Asiatic Islands, or the Indian Archipelago, divided into the Sumatrian chain; the Bornean, Celebesian and Philippine isles; and the Moluccas. Prefacing Africa, as he had previously done Europe and Asia, with a general view of its geographical peculiarities, Mr. Myers divides this least known, yet most extraordinary portion of the globe, into Northern, including Tripoli, Tunis, Algiers, and Morocco—Western, including Senegambia, the coast of Guinea, and the regions of Congo—Southern, including the colony of the Cape of Good Hope, Caffraria, and the Interior Tribes—Eastern, including Egypt, Nubia, Abyssynia, and the south-east Coast—Central, including Timbuctoo, Houssa, Cassina, Wangara, Bornou, Bergoo, Darfur, Kordofan, Asben, Aghades, Fezzan, Bor-

goo, and Bambarra, with other smaller states and tribes. The next chapter contains the Madeiras, Canaries, and other African islands.

The introductory chapter, and general view of America, is illustrated by two very useful coloured charts, or tables; the first, a "Chronology of the United States of North America, exhibiting at one view the principal events of their Annals, from their settlement to the declaration of their Independence;" the other, a "Pantography of American History; or a description of the relative situations of the respective states and colonies in America, from the discovery to the year 1821." The first general division of this quarter of the globe, is the British possessions in North America; then follows the United States, of whose different constitutions a very useful coloured synoptic table is given, though we wish that it had contained the additional distinction of the slave-holding states from those in which slavery is abolished; a difference in the political constitution of states priding themselves on being free, far more important than any other. The Spanish dominions of Mexico and Guatimala, are next in order; though such is the rapidity with which states and empires are shook and changed, in the extraordinary times in which we live, that over those provinces the mother country has scarcely more than a nominal claim to dominion, whilst part of them have completely and for ever shaken off her yoke, and formed successively an independent empire and a republic, even since this modern system of geography was passing through the press. Remarks of a very similar nature apply of course, with equal propriety, to the Spanish possessions in South America, the next portion of this vast continent, described, with the exception of an intervening chapter, of a very interesting character, on the native tribes of its northern division. Their application extends also to the division next in order in this arrangement, namely, the Portuguese dominions of South America, the greater part of which have now thrown off their subjection to Portugal. The British, French, and Dutch territories occupy the next place, filling up, of course, a space commensurate with their comparative insignificance, and the description of them is followed by a very interesting notice of the native tribes of this portion of America, a short account of the adjacent lands, and a more minute one of the various islands which form the West Indies, or Columbian Archipelago.

The new division of Australasia comprehends, 1. New

Holland, and the adjacent isles; 2. Van Diemen's Land, or Tasmania; 3. Papua, or New Guinea; 4. New Britain and New Ireland, with the contiguous islands; 5. Solomon's island; 6. New Hebrides; 7. New Caledonia; 8. New Zealand, and the neighbouring isles; 9. The numerous Coral Reefs spread over the Australasian seas.

Polynesia, the last division of the work, contains twelve subdivisions of groups of islands; six of them north, and six south of the equator. The former are, the Carolines, Ladrones, Pellew, Sandwich, Minor, and Friendly islands; the latter, Marquesas, Navigator's, Georgian, Society, Washington, and Minor islands.

Of the important changes lately introduced into some of these, Mr. Myers thus correctly speaks:—

"Society presents now a very different aspect, both in these and the Society Islands, from that which it exhibited a few years ago, Divine Providence having blessed the labours of the missionaries with astonishing success. Idolatry, with many of its superstitious customs and baneful consequences, has been entirely subverted in Otaheite, and eight of the other islands into which Christianity has been introduced. Infanticide has been abolished; the practice of murdering prisoners of war renounced; the suppression of many pernicious amusements effected; and a professed reception of Christianity avowed. The erection of numerous places for Christian worship, and the establishment of schools, have been the necessary consequences. A general observance of the sabbath, and a more social and beneficial intercourse among the people, and particularly the members of the same family, have followed in the train of those blessings. Nor is this all. Political and social institutions have been established—an arbitrary monarch has been changed into the father of his people; and he who was accustomed to acknowledge no authority but his own will, has been induced to promulgate a code of regulations for his subjects, formed with an express regard to their welfare and the word of God. King *Pomare* had erected an extensive chapel in the district of Para, for the use of the missionaries, which was opened in May 1819, when about 5000 natives were present. The building is called the Royal Mission Chapel, and is 712 feet long, and 54 wide, containing 133 windows, and three pulpits, 260 feet from each other. On that occasion three sermons were preached at the same time, and each service proceeded without confusion or interruption. Printing establishments have also been introduced, at which thousands of copies of parts of the scriptures have been printed, with various other tracts, and such books as are necessary for carrying on the work of instruction among the natives. A public library has also been instituted at Otaheite, for the benefit of the Georgian Islands." [vol. ii. pp. 897, 898.]

Recent intelligence, too familiar to our readers to require more distinct allusion to it, proves, however, most satisfactorily, that those changes, unprecedented as they have been in the annals of the world since the apostolic ages, are but the promise and the beginning of far better things to come, when even the infidel scoffers, who have branded those holy and devoted men as enthusiasts, madmen, and even worse, shall be compelled to confess, that in the great work of civilizing the world, the despised missionaries of the Cross will have left the pride of philosophy, and even the spirit of commercial enterprise, at an immeasurable distance behind them. A short Addenda, of information acquired after they were put to press, close these interesting and important volumes.

In reviewing a work like the present, we are satisfied that the best method of doing justice at once to its author, and our own readers, is that of giving a brief analysis of its contents; and this we have correctly done. Extracts from the body of such a work, it is difficult to select; nor are we aware of any great benefit that would result from their selection. A specimen or two shall, however, be given ere we bring our remarks to a conclusion; and we know not that we can begin with a better than the author's character of his fair countrywomen. Thus gallantly, yet justly, does it run:

"The English females are equally distinguished for their personal and mental charms. Their form, features, and complexion bestow upon them a degree of grace and beauty, which rivals the most elegant foreigners, while the peculiar modesty and neatness which pervade all their habits and actions, give them charms which are sought in vain among the fair of other nations. In the warmth, delicacy, and strength of their affections, the permanency of their attachments, and the indefatigable discharge of every tender duty, they have no rivals. *Madame de Staël*, speaking of these qualities, cites Lady Russell, the wife of Lord Russell, who was beheaded in the reign of Charles II., as uniting, in the highest degree, the strength and moral beauty of the English female character, and then observes; 'Such again would a true English woman be, if a scene so tragical, a trial so terrible, could be renewed in our days, and if, thanks to liberty, such calamities were not removed for ever. The duration of the sorrows caused by the loss of those we love, often absorbs, in England, the life of persons by whom they are felt. If women there have not personally active habits, they live so much more strongly in the objects of their attachment. The dead are not forgotten in that country, where the human soul possesses all its beauty; and that honourable constancy which struggles with the instability of this world, exalts

the feelings of the heart to the rank of things eternal.'" [vol. i. pp. 110, 111.]

To enable our readers to form a judgment how far nationality influences and pervades the characteristic sketches of our author's pen, we think it right to give also the less flattering account of the females of France.

"The unusual activity of the women, with the air of dexterity, content, and publicity which pervades all the affairs of ordinary life, are immediately perceived. While domestic cares chiefly occupy the fair sex in Britain, the females of France take an active part in all the concerns of life. At court they are politicians—in the city they are merchants and tradesmen—in the country they are farmers and labourers; for there is hardly any operation of rural economy in which they do not take a share. The contrast between the restraint upon females before marriage, and the total absence of it after, forcibly strikes an Englishman. In the one case, the strictest *surveillance* is maintained—in the other, the utmost license is allowed—a natural consequence of the want of moral feeling. No other people are so much influenced by society as the French. By it alone their sentiments are formed, and their manners regulated. It is the life of their pleasures, and the centre of their gratifications. They work, sit, and talk in the streets; and have but little reserve in any of their transactions. So fascinating is this charm to the soul of the Frenchman, that he seems to lose all idea of self-respect before its allurements; and when subject to its influence, the decorated chevalier may be seen contending with the unwashed blacksmith." [vol. i. p. 661.]

For our own parts, we have seen the conduct and studied the character of the gentler sex on either side the Channel, and, as far as we can judge in such a case, the estimate of our author is a correct one.

One extract of a different description, and we must extract no more. In his views of the political importance and relations of the several states, Mr. Myers evinces great knowledge and discrimination, as the following remarks on the condition and probable destiny of Russia, in the scale of nations, will evince.

"With territories so immense, and points of contact with other states so numerous and distant—with a population so great, and inhabitants so capable of patient endurance and physical exertion, the *political importance* and *relations* of Russia are commensurate. The late events in the history of Europe, still so fresh in the recollection of all, have raised this growing power to a commanding eminence, and given it a preponderance in the affairs of Europe it did not till then possess. But the effects of those events did not end there. The late campaigns brought thousands of the natives

into contact with the fairest portions of Europe; with countries where arts and sciences, civilization and refinement, had made the greatest progress. Even this little island, where freedom has fixed her hallowed abode, was submitted to their inspection. Here they beheld every thing new, every thing superior to their own. Their attention was excited, their curiosity was raised. Inquiries were made, and information gained; and its effects have already become apparent, and will doubtless continue to be developed for ages to come. Nor is it easy, in the present state of things, to calculate the influence they may yet have, both in their own country, and other states of Europe. This topic, in connection with the physical condition of the country, and the rising energies of its inhabitants, is peculiarly striking. Man is an imitative being, and the very genius of rudeness is imitation. The exercise of this power is at first confined to objects of immediate necessity, and of the most simple kind; but as the mind expands, it embraces a wider range, and a more delicate selection. New models are sought, new ideas are imbibed, new channels are opened, and new powers are acquired for pursuing them. The peculiar talent of imitation possessed by the Russians, places them in the latter stages of this progress; and what now enables them to equal, may ultimately lead them to surpass, their prototypes.

"Russia presents a political aspect, distinct from that of the other European kingdoms. While they had made great progress in the arts of civilization, and assumed decided characters, either from contact with, or opposition to, each other, Russia was enveloped in the shades of barbarism. Little time, indeed, has elapsed since it took the first step of rude civilization; and it is yet only emerging from the state from which most of the others arose some centuries ago. In physical strength it already presents a giant form, but in mental and moral energy it has still much to attain. But it possesses the advantage of having sprung into national existence in an enlightened and philosophical age. As in human life, so in the age of empires, youth is the season for imitation. If, therefore, Russia does not forfeit the advantages of her birth, by an adherence to barbarous customs and antiquated forms, but shakes off her prejudices as she would the superstitions of the old world, and selects her models with judgment, she may, at some future period, become the arbitress of continental Europe.

"As the principal wealth of Russia consists in the natural productions of her soil, her greatest advantages must result from a cultivation of her internal resources, and her domestic commerce. By this means her wealth will be increased, her intercourse with other nations enlarged, the state of her arts improved, the condition of her inhabitants ameliorated, and her power augmented. The extensive rivers that intersect the empire, and the seas that wash its opposite coasts, are favourable both to its internal improvement and foreign commerce.

"Ages, however, will perhaps roll away, before Russia will become a formidable naval power. The Black Sea is of difficult navigation, and the egress to the Mediterranean easily disputed by the people possessing the shores of the Bosphorus. The Baltic is ill adapted to the use of large vessels, which are either injured by the ice, or blocked up in the harbours for several months of the year; while their passage to the ocean is also subject to interruption by a hostile power. The Arctic ocean is still more unfavourable, and the eastern sea is not only too remote, but its shores are too barren, and their population too scanty and uncivilized, to afford any maritime advantages." [vol. i. pp. 376, 377.]

With so much to commend in this elaborate and most useful work, we have neither disposition nor occasion for censure. A few errors have, however, been noted as we proceeded with our analysis, and those we will point out for correction. At page 58, vol. i. "there is scarcely any work in metals which has not either originated in, or *resorted to*, Birmingham," struck us as too metaphorical and rhetorical an expression, for such a mere matter-of-fact statement. At the next page, a word is wanted to make the sentence grammatical. "The town is in general well built; some of the streets [*are*] spacious and handsome, and mostly well paved."

We extract the account given by our author of that great palladium of our liberties, the trial by jury, that we may correct two or three trifling inaccuracies, or at least seeming inaccuracies, which it contains.

"In case of a trial, the person accused is furnished with a list of the jury who are to be his final judges, and is allowed in open court to object to any against whom he can assign reasons for their not being admitted, until twelve unexceptionable men are approved; and in order to secure all possible impartiality in the trial, if the person indicted be a foreigner, half the jury are also to be foreigners, if the accused person so desire; otherwise it is not compulsory that the jury should be thus constituted. They are then sworn that they shall well and truly try, and deliverance make, between the king and the prisoner whom they shall have in charge, according to the evidence. On these juries the prisoner rests his cause, and the verdict they pronounce is final. After they have fully heard the evidence produced, the prisoner's defence, the comments of the judge on the testimony given, his exposition of the nature of the crime, and the bearings of the law upon it, under every possible aspect, they are confined without meat, drink, or candle, till the *whole* are unanimous in acquitting or condemning the prisoner. Trial by jury, as thus constituted, is evidently one of the greatest bulwarks of the English constitution. If one of the jury die while they are locked up, the prisoner is acquitted;

for as that man could not join in the verdict, the law does not regard it as the *unanimous* act of the *whole*." [vol. i. p. 97.]

Now, in the first place, a prisoner, save in cases of treason, or in special juries, is not furnished with a list of the jury, except by hearing those called in open court who are to try him; and in cases of treason and felony, he has the power of challenging them up to a certain number, not only for cause shewn, but peremptorily, and without giving any reason for his conduct. The sentence respecting the manner in which the jury deliberate on their verdict, would necessarily lead one to conclude, that in all cases they are confined; whereas, in fact, their even retiring from the box to consider their verdict, is a circumstance scarcely occurring once in an hundred times. We are satisfied, however, that Mr. Myers meant not to give such an impression, tho' an inaccuracy of expression, into which it is difficult to avoid falling in so extensive a work, has subjected him to the liability of being thus misunderstood. The same remark applies to a sentence, from which those who were not better informed might conclude that Hindostan was an island. We allude to the following, at page 137 of the first volume: "In Asia the English possess Hindostan, Ceylon, and various other islands in the Indian ocean and Eastern Archipelago."

Of the merits of the work, it would be difficult to speak in too high terms of approbation. We consider it a most valuable addition to the shelves of our own library, on which we have not failed long since to place it, and we very earnestly recommend our readers to give it a niche in theirs. The maps are well executed, and the plates of views and costumes judiciously selected, and very carefully engraved. An abridgment of the work for schools and young persons, would, we are satisfied, meet with great encouragement; and if Dr. Myers's leisure will permit, we very urgently recommend him to undertake it.

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1. *An Account of a Miracle wrought by Prince de Hohenlohe, (Priest of the Catholic Church,) the* 16th *of June,* 1823, *on Miss Maria Lalor, of Roskelton, who had been dumb for six years and five months. Communicated in a Letter to the Clergy and People of the United Diocese of Kildare and Leighlin.* By the Right Rev. Dr. James Doyle, O. S .A. Second Edition. 12mo. pp. 18. Manchester, 1823. Robinson.

2. *The Life and Miracle of St. Winifred, Virgin, Martyr: Abbess and Patroness of Wales. To which are added, the Litanies of the Holy Saint.* 18mo. pp. 148. London. Andrews.

"No real Catholic," says Mr. Andrews, in his address as editor of the latter of the two works at the head of this article, "will deny that God has in every age since its first "establishment, distinguished his true church by miracles. "The extraordinary interpositions of Divine Providence "may have been less frequent in one age than in another, "but have never entirely ceased. This truth, the lives of "the saints testify in the most authentic and satisfactory "manner, and most of the miracles recorded in their genuine "histories cannot be denied, except upon grounds that would "equally invalidate the miracles of our Saviour." It is to these high pretensions of the Catholic church, (for, to avoid at once offence to its members, and circumlocution in our own expressions, we will adopt, for convenience' sake, the title which she has somewhat arrogantly, because exclusively, assumed to herself,) that an alleged miracle of the current year, has induced us to devote a few of our pages. Taking, therefore, the bold assertion of a man who is considered by many as the great champion of his party in the present day, as the faith of the church to which he belongs, we will without further preface enter into an examination of its correctness.

A miracle is any deviation from the common course of nature, which evidently requires the direct interposition of divine agency to produce it. To perform a miracle, is therefore the exclusive prerogative of Omnipotence; a creature may be the instrument, but the power by which he acts must be that of God.

It follows, if the above definition of a miracle be correct, that miracles are possible; all things but absolute contradictions are possible to God: but there is nothing like a contradiction, nothing contrary to our reason, in the assertion, that He who at first established, and still preserves the laws of nature, can suspend them, reverse them, or deviate from them, when and how he pleases.

There being no antecedent impossibility of miracles, in the event of a revelation of the will of God being given to mankind, their actual existence becomes *probable*, and even *necessary*. There are appearances in nature, so strange, and contrary to the ordinary experience which we have by observation of her operations, that to a perfectly ignorant

mind, they must have all the force of miracles; and it is in the power of men of science to present phenomena to the view of an untutored rustic, as completely beyond the reach of mere human agency, to his apprehension, as the greatest miracle can be to the profoundest philosopher. It cannot, therefore, be unreasonable, that He who has the ability to perform actual miracles, should really do so, when some worthy occasion, involving his own glory, and his creatures' happiness, requires it. Such an occasion, we conceive, is the gift of a divine revelation to mankind. If such a gift be desirable, it is desirable that it should fully accomplish all the wise and benevolent designs intended by it: but this cannot be the case, unless those to whom it is given, have the fullest confidence in it as a revelation from God, binding upon their faith and practice. It is highly important, therefore, that it should be accompanied by such an evidence of its divinity, as shall powerfully impress the minds of men, and either secure its influence upon their faith and conduct, or, in the event of their rejecting it, leave them without excuse. But what less than miracles could furnish such a species of evidence as this? An immediate revelation or mission from the Deity, is certainly a most extraordinary thing, and he who comes professing either the one or the other, must bring with him something more than his own bare assertion, or the assertion of others, whatever may be his or their character for veracity, if he would have us believe him. His word, alone, may indeed be sufficient in attestation of an ordinary fact; but here, in so remarkable a case, in a matter that involves such high and eternal interests, we have a right to demand a proof of his divine authority, proportioned to the magnitude of his claims. For he may be an impostor—he may be deceived—he may be under the influence of some infatuation, and fancy that he has a divine commission to declare certain things immediately from God to men; and where an individual is actually so commissioned, it is natural to suppose that he will be furnished with such means of satisfying mankind upon the subject, as shall leave no doubt, upon the minds of reasonable persons, of the truth of his assertions. Endowed with the power of working miracles, he has these means, but he has them with nothing less. It is true, that in the event of a divine revelation, God might secure its general acknowledgment as a revelation from himself, by an *immediate* influence upon the mind of every individual of every age, but the producing of such an impression would be in itself mira-

culous; for it is contrary to the ordinary course of his proceeding, and involves the immediate agency of God.

Let us suppose a case,—A man rises up in the present day, affirming that he has received a revelation from God, and that he is solemnly commissioned to publish that revelation to the world; enjoining the reception of it upon all to whom it is proclaimed. We demand of him some adequate evidence of the truth of his assertions, and immediately he singles out an individual from the crowd, known to have been born blind, and imparts to him the blessing of perfect sight—or, going into the chamber of one grievously diseased, he restores him to perfect health before our eyes —or, meeting the cripple in the public street, he imparts by a word, such vigour to his limbs, that he throws away his crutch, and follows him, leaping for joy—or, entering a neighbouring churchyard, commands the stone to be removed from the grave where the body of a friend had lain four days, and on the removal of the coffin lid, speaking to the corpse, exclaims, "Come forth," and the dead instantly arises, and, disencumbered from his shroud, rushes to the congratulations and embraces of his kindred. Suppose him to do all this publicly, to do it so completely in the face of day, and in the midst of competent and credible witnesses, that no one could deny the fact. Suppose the parties themselves, on whom the miracles were wrought, should immediately begin to celebrate his fame, and, appealing to the eyeballs that were once dark, to the limbs that once were crippled, to the frame that once was cold in death, in the hearing and the view of those who had seen them in their former state, were to publish the change they had undergone at the time, and on the spot, and to the people, where and when, and in the midst of whom, they had experienced it, as an evidence of the divinity of their deliverer's mission; who but the most unreasonable men, would refuse their cordial and entire assent to the truth of that individual's testimony concerning himself, seeing he is evidently attended by the great power of God. And, further, suppose these facts, with all their attendant circumstances, should be committed to paper by those who were eye and ear witnesses, and published in this form at the period when any incorrectness, and exaggeration or falsehood in the statements, might be detected and exposed; and suppose the record, unimpeached in its veracity at the time, committed to posterity; would not posterity be bound to admit it as true, on the very same principles by which they would deem

themselves bound to admit the truth of credible history in general.

Of this description are the miracles of the scriptures, and the testimony on which they are credited.—When Catholics present us with miracles possessing all these unquestionable marks of reality, and supported by testimony of this unequivocal character, we will believe them: but this they never have done; this we are fully persuaded they never will do; and till they do, we must take the liberty to withhold our belief.

That the Romish church has pretended to miraculous powers in all ages, from the time of her complete establishment by Constantine, will not, we presume, be denied either by Protestants or Catholics. The Romish translators of the New Testament say, that "it is not meant that all Christians, or true believers, should do miracles, but that some, for the profit of all, should have that gift. The which is the grace or gift of the whole church, executed by certain, for the edification and profit of the whole." (Fulke's Rhemish Test. Mark xvii. 17, 18.) Mr. Andrews's declaration upon the subject has already been quoted, and need not to be repeated. We accordingly find, that a most stupendous miracle is said to have been wrought so early as the fifth century, during the persecutions which the friends of the divinity of Christ experienced in Africa, under Genseric and Huneric his son. Huneric was an Arian, and having cut out the tongues of the Catholics, who maintained the divinity of Christ, they were enabled nevertheless to speak distinctly, and to proclaim aloud the divine majesty of the Saviour of the world. "This remarkable fact," says Mosheim, who was a Lutheran, "can scarcely be denied, since it is supported by the testimony of the most credible and respectable witnesses; but whether it is to be attributed to a supernatural and miraculous power, is a matter not so easily decided, and which admits of much dispute." But without going into the dispute at present, it may be sufficient to observe, that admitting the fact, and that it was miraculous; to what does it amount, but a testimony of God in favour of the divinity of Christ, a doctrine which Protestants hold in common with Catholics? And what authority have the latter for supposing, that, if in this case the persecuted abettors of the divinity of Christ had been protestants, (though the principles of protestantism did not then bear that name,) God would not have vindicated the doctrine in the same way? And if so, it proves just as much

for the Protestant as it does for the Catholic, which is, that they are both right in maintaining the doctrine of the divinity of Christ, and that is all it can be made to prove, if indeed it be a miracle, and able to prove any thing: a point about which we are free to confess ourselves exceedingly sceptical, and that for the following reasons: First—two of the men, it appears, remained dumb after all; so that the miracle was not complete. Secondly—two remaining dumb, leaves us to suspect that the cruel operation was performed with more completeness in their case, than that of the rest, so that others being only partially deprived of their tongues, might speak intelligibly without a miracle. Thirdly—the knowledge we have of the deaf and dumb in the present day, and the ability with which those who really are so may be made to articulate, leads us to look with considerable suspicion and caution into a miracle of this kind. Finally, the reason assigned by the supporters of this miracle, for the circumstance that two remained dumb, namely, that the immorality of their lives excluded them from a share in the honour of the miracle, is unsatisfactory; for many in the first age of Christianity, when the power of working miracles was actually enjoyed by the church, had supernatural gifts without grace; and Christ tells us, that to many who *cast out devils in his name,* he will say at the last day, *I never knew you, depart from me, ye workers of iniquity.*

In the sixth century, numerous miracles are said by Catholic writers to have been wrought, by means of which, many uncivilized nations were converted to Christianity. But, as Mosheim justly observes, the conduct of the converted nations is sufficient to invalidate the force of their testimonies. The lives of these people were so flagitious, notwithstanding their profession of Christianity, as to bring the miracles by which their conversion was effected into great discredit. Moreover, it is well known, that in abandoning their ancient superstitions, the greater part of them were influenced more by the authority of their arbitrary princes than any thing else. And if we consider the wretched manner in which many of these early Chistian missionaries performed the task they undertook, we shall perceive that they wanted not many arguments, much less miracles, to enforce the doctrines they taught, and the discipline they enjoined. They required nothing of these barbarous people that was difficult to be performed, or that laid any remarkable restraint upon their appetites and passions. The principal injunctions they enforced upon their rude

proselytes were, that they should get by heart certain summaries of doctrine, and pay to the images of Christ and the saints, the same religious services which they had formerly offered to the statues of their gods; nor were they at all delicate or scupulous in chusing the means of establishing their credit, for they looked upon it as lawful, nay, even meritorious, to deceive an ignorant and inattentive multitude, by representing to them as prodigies, things that were merely natural, as we learn from the most authentic records of those times." (Mosh. ii. 99, 100.)

In the eighth century, miracles were prodigiously multiplied, and continued to maintain their numbers and their influence, through what have been most correctly denominated, *the dark ages* of papal usurpation and tyranny. The gross ignorance and stupid credulity of the people, deprived them alike of the inclination and the ability to examine and detect the *pious frauds*, as they were called, which were artfully practised upon them by the priests, who never scrupled to resort to fictitious prodigies, when they refused to yield to the force of argument and persuasion; while the Catholic doctors were so deplorably ignorant themselves, so little acquainted with the powers of nature, and the phenomena of the material universe, that occurrences which are to us perfectly natural, and generally understood, were regarded by them as miraculous interpositions of the Most High. This declaration will be fully justified in the opinion of every candid person, by consulting the Acts of the saints who flourished in these gloomy ages.

We have seen that the Romish church has pretended to miracles in all ages of her history, and we have the respectable authority of Mr. Andrews, and of Bishop Doyle, in the publications before us, for saying, that she boasts that power to the present day. Let us then bring some of her recorded miracles to the test which scripture and common sense furnish for their examination.

A miracle, in order to be received as such, should possess the following attendant circumstances: 1st. It should be published to mankind at the very period when it is said to be performed; because, when the affair is recent, men have the means of ascertaining the truth respecting it. 2d. It must be published in the place, on the very spot, *where* it is said to be performed; thus giving all an opportunity of denying or admitting that the miracle was performed amongst them. 3dly. The miracle in question should have been thoroughly investigated at the time and place

of its occurrence, for if, from some cause or other, such an investigation did not take place, we cannot tell, but, if it had been a forgery, it might have been detected.

These are the tests to which every alleged miracle must be brought. They are tests furnished both by scripture and by common sense:—by scripture, for the miracles of Christ and the apostles were of this description; they were published at the time and in the place where and when they occurred, and were fully investigated by persons who had every motive for detecting and exposing a fraud, could they have done it:—by common sense, for every man's understanding dictates, that, if true, the more closely a thing is examined the better; while a miracle is so extraordinary an occurrence, that if one is reported to have happened, without having excited any inquiry at the time, we have reason to conclude, either that the event now said to be miraculous, was not alleged to be so at the time it happened, or else that no such event ever happened at all.

In the case of a miracle being authenticated by testimony, the requisite conditions are, 1st. That it have all the conditions already stated. 2d. The witnesses must have had an opportunity of fully investigating the affair. 3d. The fact alleged must be of such a nature, that all men possessing a common understanding, and the ordinary senses, might judge concerning it; as in the case of restoring sight to the blind, feet to the lame, and life to the dead. 4th. It is necessary also that in the witnesses no motive to imposture should exist, for where the motive is even suspected, the testimony will have but little weight. 5th. The fact, moreover, must have been such an one as never could have gained credit in the first instance, except on the admission of its veracity, such as the raising of Lazarus; and, 6th. It must actually have gained such credit; for if those who lived at the time and on the spot did not believe it, it is vain to seek credit for it elsewhere.

And such are the circumstances, under which we receive the Scripture testimony concerning the miracles of Christ. Let us bring the popish miracles to the same test. For we agree with Mr. Andrews, that "such extraordinary events are to be received with caution, but when authentically attested, are to be held in veneration," page 5. We presume that there are no miracles of a more respectable character, in the estimation of Catholics themselves, than those said to have been performed by Ignatius Loyola, the founder of the Jesuits; Francis Xavier, their missionary in

the East Indies; and those at the tomb of the Abbé Paris, in the churchyard of St. Medrad, in Paris.

Ignatius Loyola was born at the castle of Loyola in Spain, in 1491. He was originally in the military profession, but during the confinement occasioned by the breaking of his leg at the siege of Pampeluna, he formed the resolution of renouncing the world, making a pilgrimage to Jerusalem, and devoting himself to the church. This he accordingly did, animated to the endurance of the most severe austerities, by reading the Lives of the Saints, or hearing them read, (for it is a matter of doubt whether he could read himself,) and ultimately became the founder of that order of men, whose presence has been felt throughout all Europe. Wonderful miracles are ascribed to this man, who was canonized at Rome, by Urban VIII. in 1623. But if it is asked, will they bear the test furnished by scripture and common sense? We answer, No! Were they published to the world at the time and place where they are said to have happened? No! They could not, therefore, have been investigated? No! The fact is, that nobody ever heard of them, till some years after Ignatius's death. The first who undertook to write his life, was Ribadeueira, who tells us that he had been an eye-witness and admirer of his holy life from his youth. Does he say any thing respecting the miracles of Ignatius? Not a word. He does indeed express his astonishment, that such a holy man had not the power of working miracles; and so far he speaks the truth, like an honest man. It would have been well for his reputation, if he had continued so to do; but, lo! after a lapse of 55 years from the death of Ignatius, and forty years from the publication of the first edition of his life, he puts forth an abridgment, in which, for the first time, he declares that Ignatius wrought miracles: the reason why he did not publish them sooner, he says, was, because they were not sufficiently authenticated; where they then likely to be better authenticated, by being withheld from the public for more than half a century after the man's death, when most of those who would in former years have been competent to the business, were dead? We must be idiots indeed to believe this.

But let us turn from Ignatius, to the most celebrated of all his followers, Francis Xavier, who in 1522, sailed for the Portuguese settlements in India, where he was the means in a short time, of spreading the Roman Catholic religion over a large portion of the Continent, and several of the

islands of that remote region. He died in 1552, and was canonized at Rome, at the same time with his master Ignatius. Now, as the works ascribed by the Catholics to Xavier are of a description equally miraculous with those ascribed to his master, so are they also in a similar predicament with regard to the testimony, or rather the want of testimony, by which they ought to be supported; and we conclude, that he never did work any miracles at all, for the following substantial reasons: 1st. Acosta, himself a Jesuit missionary in India, published an account of the propagation of the gospel in that country, 37 years after the death of Xavier, in which he acknowledges that miracles had never been performed in India, and assigns this as a reason why the gospel was not propagated by them with equal success to that which attended it in apostolic times: now, if Xavier had wrought miracles, could this man, himself a Jesuit, and a missionary in the same country, have remained so many years in utter ignorance of it? Impossible. Another reason is, the total silence of Xavier himself on the subject of his supposed miraculous powers. His letters to his friends, during his ten years' residence in India, are before the world; in none of which is there the remotest allusion to any such power, as possessed by him. He speaks, indeed, of difficulties with which he had to contend, and especially from his ignorance of the oriental languages. Now compare the case of Xavier with that of the apostles: they had the same difficulties in the way of their missions to the Gentiles, but they were removed effectually by the miraculous gift of tongues: but had Xavier the gift of tongues? No! He laments that he had not; and, indeed, miraculous endowments of any other description would have been of little use without this, for however much the natives might have been impressed by his performance of miracles, if he could not address them in intelligible language, they would have been as far beyond his reach as ever. But from the utter silence of Xavier on the subject of his supposed miraculous endowments, when he was so circumstanced, that, one should imagine, he could not well avoid speaking of them, if he had been conscious of possessing them, we conclude that he never had them. The Catholic writers say, his modesty induced him to be silent respecting his own endowments. We are free to confess, we can scarcely believe that the modesty of any man, under such circumstances, would go to such a length as this; and even if it had, the knowledge of the fact, if it had existed, would

have been obtained by some other means, before so many years after his death had passed away. Suppose the Duke of Wellington, through excessive diffidence, had determined to conceal one of his victories over the French; would it not, we would ask, have reached home almost as quickly by some other means?—No! no! The modesty of St. Francis is a very pretty expedient, but we cannot give this famous missionary credit for greater humility than the apostle Paul, who did not hesitate to speak of his miraculous endowments, when a proper occasion for so doing occurred.

The two cases of miraculous gifts last examined, are the glory of the Jesuits; we will now produce one that belongs to their great opponents, the Jansenists, that of the Abbé Paris, who died at the early age of 37, May 1, 1727. He was buried in the little churchyard belonging to the parish of St. Medard, in the city of Paris. This man, who had rendered the Jansenists but little service while living, became of essential service to them after death, by reason of the miracles which were wrought at his tomb. Thousands flocked thither; the fame of the posthumous miracles of the Abbé spread far and wide; and grimaces and convulsions were there practised in such a ridiculous and disorderly manner, that the court had the wisdom to put a stop to the mania, by ordering the churchyard to be walled up. Many pompous accounts were published of these miraculous cures, but in the midst of all, we are enabled, from the most authentic sources, to state the following facts:

1st. There were more diseases produced than cured, by the attendance at his sepulchre; this charge was brought against the saint by his enemies, it is true, but it was never refuted by his friends. 2d. Though such vast crowds by day and night flocked to his tomb, yet Montgeron, his most zealous advocate, could not obtain respectable vouchers to more than nine: a very small number, indeed, as the Jansenists themselves must acknowledge, for a miracle worker of such great, and, as they would doubtless add, deserved celebrity. 3d. In several cases, imposition was actually discerned, and clearly proved. This may be seen by a reference to the pastoral letter of theArchbishop of Sens, particularly in the case of Jean Nivet, who, on examination in 1732, was found to be as lame and blind as ever, though eleven witnesses had attested his cure in 1728. 4th. Those cures which actually did take place, were not of a nature indisputably miraculous, for many remained at the tomb for

weeks and even months, using ordinary means for their recovery all the while.

More, much more, might be said on the subject of these cures, but we cannot stay any longer at the Abbé's tomb. Having thus brought the miracles of these saints to the test of scripture and common sense, we leave our readers to draw their own conclusions respecting them, while we proceed to make one or two observations on Catholic miracles in general. Many of them defeat their object by their absurdity. Such, to us at least, appears to be the account which Mr. Andrews has republished in the work before us, of the event which is said to have happened at Holywell in Flintshire, upwards of 1000 years ago. The case was this, Winifred was the lovely and only daughter of a wealthy Welchman; she became so enamoured of the pious instructions and holy life of one Beuno, a travelling monk, who had settled awhile in her neighbourhood, that she determined to devote herself to perpetual celibacy. One Cradocus, a hot-headed and impassioned Welch prince, assaulted her virtue; and being enraged at her resistance, without further ceremony cut off her head. This was done at the top of a hill, and the head being disengaged from the body, rolled down the hill to the bottom, where Beuno was at church, celebrating mass. The sight of the bleeding head, as may well be supposed, excited great horror in the congregation: —but, to cut a long story short, Beuno stuck it on again; the maid lived long, and did wonders after that; but she carried to the grave a thin white mark like a thread round her neck, indicating the place where the head was severed from the body. The writer of the account has made an allusion to the raising of Lazarus, in connection with this legend, as though he would have us to place it on a level with that miracle. But where, in this incredible story, is the sublime grandeur, the sober dignity, of the scene, in the midst of which the voice of the Redeemer is heard, "Lazarus, come forth; and he that was dead arose?"

Many of the miracles excite suspicion, from their being evidently designed to support some particular doctrine of the Romish church. That a book was published by one *Janssain Bridoul*, a Jesuit, to support the doctrine of transubstantiation, by collecting, and alphabetically arranging, accounts of the miraculous homage which beasts, birds, and insects, had been made to pay to the holy sacrament of the altar. We select one as a sample. A religious person, of the Cistertian order, celebrating the mass in the presence of

his abbot, a spider fell into the chalice. Upon this, doubting whether he should drink the consecrated wine, his abbot commanded him to proceed; and he, in obedience to his order, took and finished all with great courage, and with fervour and devotion. At his return, being amongst his brethren, his finger itched, he rubbed it, and then a swelling appeared, and after that, before them all, this spider opened the skin, and came out alive, and by the abbot's command was burnt.

With regard to the alleged miracle now published to the world, as recently performed, we can do little more than present the documents with which we are furnished respecting it to our readers, leaving them to form their own judgment on the case, from the perusal of them. If we were on the spot, we might apply the tests brought forward in this article, as furnished by scripture and common sense, for the examination of an occurrence professedly miraculous. As yet it appears to have been only investigated by Catholics; on no other authority than that of members of their own body, does it rest: but *audi alterem partem,* is a principle that applies to this as well as other cases, and till we have the opportunity of doing so, *we* must be allowed, at any rate, to suspend our judgment respecting it. The documents are introduced by a pastoral letter from the Right Rev. Dr. James Doyle, titular Bishop of Kildare and Leighlin, to the clergy and people of his diocese, in which he thus announces to them the wonderful (or as he terms it, "splendid") miracle which he alleges to have been performed.

"We announce to you, dearest brethren, with great joy, a splendid miracle, which the Almighty God hath wought even in our days, and at the present time, and in the midst of ourselves. We announce it to you with a heart filled with gratitude to heaven, that you may unite with us in thanksgivings to 'the Father of mercies, and God of all consolation, who consoles us in every tribulation,' and who has even consoled us by restoring, miraculously, Miss Maria Lalor to the perfect use of speech, of which for six years and five months she had been totally deprived! Our gracious God 'who causeth death and giveth life, who leadeth to hell and bringeth back therefrom,' has been graciously pleased to have regard to the prayers and the faith of his servants: and *looking to the sacrifices of our Altars,* and to the merits of the Blood which speaketh from them better than the blood of Abel, to loose by his own presence, and his own power, a tongue whose functions had been so long suspended. But we hasten, dearly beloved to impart to you, as it is the duty and the privilege of our office to do (Trid. ses. 25. decr. 2.) the particulars of this prodigious cure.

"When, in last February, we had been engaged, according to the custom derived from our fathers, in preaching a part of the Lent at Mountrath, we were waited on by Mr. James Lalor, of Rosskelton, who stated to us, that his daughter, then about eighteen years of age, had, for the last six years, been deprived of the use of speech, in consequence of a severe and protracted illness, which at that period had affected her—that he had recourse in vain to every medical and surgical aid within his reach, and had now no hopes of her cure, unless from the mercy and goodness of God. That having heard of the miracles lately wrought through the prayers and intercession of the Prince De Hohenlohe, he expected, that if his Highness could be engaged to implore heaven on behalf of his child, that she might be restored to the use of speech—that, assured of our disposition to serve him, he applied to us, entreating we would state the matter to the Prince, and request the intercession of his Highness.—Mr. Lalor was accompanied by the clergyman who usually attended his family, and who added some particulars noticed in our letter, marked in the Appendix No. 1, and which, in compliance with Mr Lalor's wish, we wrote in a few days after to the Prince.

"On the first day in the present month, we received the letters from Bamberg, marked Nos. 2 and 3, and immediately wrote (No. 4) to the very Rev. N. O'Connor, Rector of the Parish of Maryborough, our Rural Dean, in that district, and in whose vicinity Mr. Lalor resides. The letter of this Rev. clergyman, marked No. 5, gives a detailed account of the miracle as it occurred, and exhibits a prodigy, only different in kind, but not inferior in magnitude, to the raising of the dead to life. He, who at the gate of Nain, put his hand to the bier, raised the widow's son to life, and gave him to his mother, here spoke to the heart of a faithful servant, loosed the tongue which infirmity had paralyzed, and restored a happy daughter to the embraces of her parents. We ourselves have participated in their joy, on conversing, as we have lately done, with this favoured child of heaven." [pp. 3—6.]

From this letter it is evident, that the Bishop himself knows nothing of this miracle but from the relation of others; any weight, therefore, which could attach to his testimony, is quite out of the question. He tells us the tale but as it was told to him, save that since the alleged restoration of the lost faculty, he has himself seen the young lady to whom it is said to have been restored; but that she had ever lost it, he, of his own knowledge, does not know. He was requested by the father of the girl to write to the Prince, to solicit his interference on her behalf; that parent at the time declaring his full expectation of the restoration of her speech, could the Prince be induced to intercede for her: an expectation, of which we will only say, that it is alike con-

sistent with extraordinary faith, and with a secret knowledge of the miracle being more easily effected than those not fully aware of the real state of the person on whom it was to be performed could imagine. But whether Mr. Lalor was the dupe of artifice himself—a party to it—or was not deceived at all, it is necessary to be acquainted with his character, and the circumstances of his family, to enable us to determine. All that appears respecting him, is, that he made the application, in consequence of which his diocesan wrote the following letter:

"*Carlow, March* 6, 1823.

"Most serene and very Reverend Prince,

"The report of the wonderful works which, through the prayers of your Highness, God hath wrought in the midst of his people, has reached even to us in Ireland, and especially of that, by which the arm of a certain Nun in England, afflicted with some miserable disease, had been instantly and miraculously cured, at the time when the most holy sacrifice of the mass was offered to God for her by your Highness.

"Whilst they, therefore, offer thanks to the Father of all Mercies, who, in these lamentable times, has raised up your Highness, by whom to give signs of salvation and new proofs of the faith, both to the true believers, and to those who are without; we also presume to implore your prayers and charity on behalf of a young female of our diocese, whose father earnestly requested of us, that we would commend her to your prayers, that she might be cured by God.

"But that your most serene Highness may be fully acquainted with what regards this young female, we have thought fit to make known to your Highness, the following statement communicated to us by her father, a respectable pious Catholic.

"The daughter of this man, named Maria Lalor, who was brought up piously to about her eleventh year, and educated as became a person of that age, was, after a long illness, which she bore patiently, deprived of the use of speech, so as from that period she could not utter a single word. Nothing, indeed, which could be hoped from medical aid, had been left untried, during the six years which have since elapsed, that her tongue might again resume its functions; but every effort has proved vain, for neither has she yet articulated any sound, nor is she expected ever to do so, unless that God 'who maketh the tongues of the little ones eloquent,' will be induced, through the prayers of your Highness, to vouchsafe that her tongue be restored to its former powers.

"It may not be irrelevant to state to your Highness, that her organs of sense continue perfect, and that she strictly adheres to that piety of life which she has observed from her most tender age. She makes, at the usual times, her sacramental confession, by

signs, or writing to a priest, who has testified the same to us; she hears and receives with reverence his admonitions and advice; in a word, she so conducts herself in all things, as to appear to us, short-sighted and unworthy as we, indeed, are, to deserve, that your most serene Highness would intercede with God for her.

"Whilst stating these things, I press with reverence the hands of your Highness, and earnestly recommend to your prayers myself, an humble sinner, with the flock committed to my care.—And remain, of your most serene and very reverend Highness, the most obedient and most humble servant in Christ,

"Br. JAMES DOYLE, O. S. A.
Bishop of Kildare and Leighlin."

"To his most serene and very reverend Highness,
the Prince De Hohenlohe at Bamberg."

From this letter, it appears, that the case of this young lady differed in many respects from that of other persons deprived of the use of speech, for she had her hearing perfect, and could maintain a communication of any length with her confessor or others, by means of writing her answers to questions, which she could most distinctly hear. Admitting, therefore, (though as we know nothing of the parties we have no grounds for making such an admission,) that she never was heard to speak for the six years and five months, during which she is alleged to have been dumb, it is quite possible that she may have been tutored to be silent for the purpose of this or some other miracle; and still more probable, that she relieved herself from the irksomeness of this restraint by secret conversations with her confederates in an artifice, which has at least made her an object of general attention; and she was quite old enough to enter into those views from any adequate motive at the time she is alleged to have become dumb. If so, what becomes of the miracle? Her not speaking at confession depends, it may also be observed, *en passant*, upon the sole testimony of her confessor, as reported by the bishop to the worker of the miracle. He may be, and for aught we know to the contrary, he is a very respectable man, but the witnesses to a miracle must, like Cæsar's wife, be above all suspicion; as, to gain credit for such an extraordinary interposition of the Almighty, it should be at the least as improbable that the witnesses to it should have been mistaken, deceived, or deceivers, as that the alleged deviations from the ordinary course of Providence should have takeu place. Priests, and priests of the Catholic church especially, we may without illiberality observe, have often been guilty of grosser artifices than this,

to get up a miracle; and what has been, may be again. We witnessed too much of the deceptions of Miss Mac Avoy,—and remember too distinctly the tricks of the fasting woman of Tutbury, not to entertain strong suspicions, that as blindness, and a capacity to live without food, may be feigned, so also may the want of speech. We pass on, however, to the correspondence, the next portion of which is the following letter:

"My Lord,

"I hasten to forward to your Lordship's address the enclosed letter from the Prince De Hohenlohe.

"I hope, my Lord, that the good God will vouchsafe to grant to the prayers of the Prince, and of the good M. Michael, the petition of those infirm persons who will unite in prayer with them.

"I beg your Lordship's blessing, and that you accept the assurance of the profound respect with which

"I have the honour to be, my Lord,
Your Lordship's most humble servant,
F. Sageteen Brock, Notary."

"Lossduinen, near the Hague, in Holland."

Why this notorial letter should have been sent, we are at a loss to discover. That which it enclosed is said to have been forwarded *via* Holland, to save expense of postage, a paltry consideration one would think, where a prince was performing a miracle, at the desire of a bishop, and upon the child of a highly respectable Catholic:—yet, as far as we can discover, it gets enclosed there in an additional envelope, but to increase the postage, and to convey the notary Brock's good wishes to the titular Bishop of Kildare, for the success of the prayers of Prince Hohenlohe and good M. Michael. His plain duty, one would have thought, would have been to forward the letter, of whose contents we know not why he should have been aware; unless, indeed, his notorial character was to be put in requisition, to give the whole transaction a stronger semblance of authenticity in the eyes of the vulgar. We say not that it was so; but we honestly confess that we cannot see what Mr. Notary Brock had to do with the business. We proceed, however, to the document entrusted to his care, being a no less important one than the answer of the Prince, through the medium of a sort of ecclesiastical secretary to the episcopal request.

"*To Miss Lalor, and all those who will spiritually unite in prayer.*

"On the tenth of June, at nine o'clock, I will, agreeably to your request, offer my prayers for your recovery. Unite with them at the same time, after having confessed and received the Holy Commu-

nion, your own, together with that evangelic fervour, that full and entire confidence, which we owe to our Redeemer Jesus Christ. Excite in the recesses of your heart the divine virtues of true contrition, of an unbounded confidence that you will be heard, and an immoveable resolution of leading an exemplary life, for the purpose of preserving yourself in a state of grace.—Accept the assurance of my consideration.

" *Hultenheim, the 9th of May,* 1823, *near Bamberg.*"

" His most serene Highness recommends some devotion in honour of the most holy name of Jesus and of St. John de Nepomescene. Martin Michael, a truly religious man, united in friendship with the prince and with me, will join his prayers to those of his Highness. To avoid the expense of postage, I shall send this letter by Holland. This instant we have received an account from Verdelain, diocese of Bordeaux, in France, stating with the utmost joy, that a young female, deprived of the use of speech for five years, had been restored to it in the church, on the day and hour appointed, namely, the 14th of March.—'May God grant increase and preservation.'

" On the part of his most serene Highness the Prince,
JAS. FOSTER, Parish Priest."

" To the most Reverend, &c. &c. James Doyle, O. S. A.
Bishop of Kildare and Leighlin, in Ireland, at Carlow."

We next insert the letter of Bishop Doyle to his Rural Dean.

" *Old Derrig, Carlow, June* 1, 1823.

" Very Reverend and Dear Sir,

" When in Mountrath, I wrote at the request of Mr. Lalor, of Rosskelton, to the Prince De Hohenlohe, soliciting his Highness's prayers, that, through their efficacy with Almighty God, Mr. Lalor's daughter might be restored to the use of speech, of which she has for some years been deprived. On this day I heard in reply; and it is desired, that Miss Lalor's pious friends do join her in a devotion in honour of the most holy Name of Jesus, and in honour of St. John Nepomescene, for nine days preceding the tenth of June, on which day she is to confess, and receive the Holy Communion at mass, to be celebrated at the hour of nine o'clock, exciting in her soul the holy virtues of true repentance, with an unbounded confidence in God, through the merits of our blessed Redeemer, as well as a firm resolution of spending her life in obedience to his commands, and in a holy conformity to his divine will, all joined to a lively faith, and a disinterested love of the Lord.

" I write to you, that you may have the goodness to communicate the foregoing to Mr. Lalor and his daughter, that they and their friends may, on the days mentioned, or on such of them as will not have elapsed, unite their prayers with those of the Prince

and his friends, for the purpose of obtaining the mercy of God for her who is the object of our present solicitude.

"Your friends here will co-operate with you, and, without publishing the matter too much, you can ensure the prayers of many holy souls, and you know how 'they do violence to heaven.'

"The Prince's secretary mentions, that he had, at the moment he was writing, received an account of a cure, entirely similar to that which we hope for, performed in a village of the diocese of Bordeaux, through the prayers of his Highness, and of those united with him.

"Your's most faithfully and affectionately in Christ,

"J. DOYLE.

"To the very Rev. N. O'Connor, Maryborough."

"P.S. As the meridian of Bamberg differs from that of Maryborough, by an hour and about twelve minutes, you can direct the mass to be celebrated for Miss Lalor, at a little before eight o'clock on the 10th of June."

This letter is a most important one, for it clearly proves that the whole of the correspondence is not before the public, a letter from Prince Hohenlohe or his secretary, to the bishop, having been manifestly kept back. And why do we say this? Simply because the letter of the Bishop to his Dean gives some important directions, as from the Prince to Miss Lalor, not contained in the letter of the Prince to her, or that of his secretary to the Bishop. We allude to the directions to that lady and her friends, to join in devotion to the name of Jesus in honour of St. John Nepomescene, for nine days previous to the 10th of June, the day on which the miracle was to be performed. Either, therefore, the Bishop had more to do with the working of this miracle than he chooses to avow, by his giving directions, on his own authority, in the name of the Prince; or he received a letter from him, and we may fairly presume it to have been a private and confidential one, which he has found it convenient to suppress. Of all letters that could have been written in this singular correspondence, this must have been, perhaps, the most important, and the most essential to be produced: its suppression, therefore, affords the strongest ground for suspecting some artifice and collusion—as, on the other hand, the interference of the bishop, which we have alluded to, would do, almost in a similar degree. Proceed we now, however, to the wonderful effects of this princely intercession, as stated in the following letter from the dean to his diocesan.

"My Lord, "*Maryborough, June* 11, 1823.

"In compliance with your request, I send you a statement of the facts relative to Miss Lalor, which I have heard from others, and witnessed myself.

"I am now in the house where she was first deprived of her speech. She is at present in the eighteenth year of her age; and as she is connected with most of the respectable Catholic families in this country, and has had frequent intercourse with them, her privation of speech during six years and five months, is established beyond contradiction. Her hearing and understanding remained unimpaired, and she carried a tablet and pencil to write what she could not communicate by signs.

"Medical aid was tried by Doctor Ferris, of Athy, and surgeon Smith, of Mountrath, but without effect. The latter gentleman (as a similar case never occurred in the course of his practice) resolved to have it submitted to the most eminent physicians in Dublin; eight of whom were consulted by him, and the result was, that no hopes could be entertained of her recovery. This decision was imparted by Doctor Smith to her father, apart from Mrs. and Miss Lalor; all which circumstances the Doctor recollected on the 14th instant, when he saw Miss Lalor, heard her speak, and declared the cure to be miraculous.

"You, my Lord, are already aware, that according to your directions, written to me on the 1st of June, I waited on Mr. Lalor, and communicated to him and to his family, all that you desired. They observed it with every exactness; and on the morning of the 10th instant, having heard Miss Lalor's confession by signs, and disposed her for receiving the Holy Communion, I read to her again, from your Lordship's letters, the directions of the Prince, namely, that she would excite within her a sincere repentance, a firm resolution of obeying God's commands, a lively faith, and unbounded confidence in his mercy, an entire conformity to his holy will, and a disinterested love of him.

"I had previously requested the clergy of this district to offer up for Miss Lalor the holy sacrifice of the Mass, at twelve minutes before eight o'clock in the morning of the 10th, keeping the matter a secret from most others, as you had recommended; however, as it transpired somewhat, a considerable number collected in the chapel, when my two coadjutors, with myself, began Mass at the hour appointed. I offered the holy sacrifice in the name of the church. I besought the Lord to overlook my own unworthiness, and regard only Jesus Christ the Great High Priest and Victim, who offers himself in the Mass to his Eternal Father, for the living and the dead. I implored the Mother of God, of all the angels and saints, and particularly of St. John Nepomescene. I administered the Sacrament to the young lady, at the usual time; when instantly she heard, as it were, a voice distinctly saying to her, *Mary, you are well,*'—when she exclaimed, '*O Lord, am I!*' and,

overwhelmed with devotion, fell prostrate on her face. She continued in this posture for a considerable time, whilst I hastened to conclude Mass; but was interrupted in my thanksgiving immediately after, by the mother of the child pressing her to speak.

"When at length she was satisfied in pouring out her soul to the Lord, she took her mother by the hand, and said to her, 'Dear mother,' upon which Mrs. Lalor called the clerk, and sent for me, as I had retired to avoid the interruption, and, on coming to where the young lady was, I found her speaking in an agreeable, clear, and distinct voice, such as neither she nor her mother could recognize as her own.

"As she returned home in the afternoon, the doors and windows in the streets through which she passed were crowded with persons, gazing with wonder at this monument of the power and goodness of Almighty God.

"Thus, my lord, in obedience to your commands, I have given you a simple statement of facts, without adding to, or distorting, what I have seen and heard, the truth of which, their very notoriety places beyond all doubt, and which numberless witnesses, as well as myself, could attest by the most solemn appeal to Heaven. I cannot forbear remarking to your lordship, how our Lord confirms now the doctrine of his church, and his own presence upon our altars, by the same miracles to which he referred the disciples of John, saying, 'Go tell John the dumb speak," &c. as a proof that he was the Son of God who came to save the world.

"I remain your lordship's dutiful and affectionate servant in Christ,

"N. O'Connor.

"To the Right Rev. Dr. Doyle,
Old Derrig, Carlow."

Upon this marvellous narrative, our limits will allow us to make but a remark or two, just by way of hint, to those who may think the matter worth investigation, in order to the production of further evidence; much that could be brought forward not having yet been stated.

In the *first* place, then, Miss Lalor's ever having been dumb, rests but upon the assertion of the Catholic Bishop of Kildare, that her father told him, that she had been so; and that of his rural dean, that it was a matter of notoriety in the neighbourhood.

Secondly. Eight physicians in Dublin are said to have been consulted by a Mr. or a Doctor Smith, all of whom declared her cure to be hopeless. The case submitted to them, its date, and their answers to it, are doubtless producable, if they ever had existence; and no reasonable Catholic can wonder at their production being demanded.

Thirdly. A doctor Ferris is said to have himself tried medical remedies upon her: his evidence is, we presume, attainable, and if he is a respectable and disinterested witness, it may be material.

The farcical character of the recovery scene, exhibited at the chapel—the singular recollections of Dr. Smith, after the miracle was said to have been performed—the directions of the bishop to keep the preparations secret—the strong fact of the young lady having formerly spoken for years, and not being born dumb—these are circumstances which must strike every one; and we therefore notice them but in passing. Much more, and better evidence, than has yet been adduced, must surely be requisite, to persuade even bigoted, but intelligent Catholics, to believe this miracle of the nineteenth century. We have hinted at some of the links of this defective chain, which may be supplied; though, far be it from us to lead our readers to suppose, that if these deficiencies did not exist, we should have no other objections to urge, for there are many and cogent ones. All we wish at present, is, to shew, that the evidence adduced would not be sufficient to convict a man of petit larceny, and something more must surely be necessary to establish a miracle. Why it should have been performed, or be said to have been performed, at this precise juncture, the Catholic bishop of Kildare has informed us; but the reason assigned is any thing but calculated to obtain credit for it with the public.

"*In our times it is meet that signs and wonders should, in some degree, revive, because error has pervaded the earth,* and the very foundations of the faith have been assailed. Hence it is just that the Lord should arise to judge, as it were, his own cause. *At this time, and in this place, it is worthy of his Providence that the light of his countenance should be shed upon his faithful people.* We have long experienced the truth of his prediction to those who were to walk in his footsteps, and carry after them their cross, namely, 'that the world would rejoice, but that they would be sad;' and the present period has added sorrow to our sorrow, and pressure to our distress. Our religion is traduced—*our rights are withheld*—our good name is maligned—our best actions are misrepresented—crimes are imputed to us, against which our very nature revolts—our friends are silenced, and our enemies insult us, and glory in our humiliation. *It is meet, therefore, and just, that* he, *for whose name and faith we suffer, should cast upon us a look of compassion, lest we faint in the way, or be overcome by temptation—that* he *should comfort his people, and renew to them, by visible signs, an assurance that he watches over them.*" [pp. 5, 6.]

AMERICAN LITERATURE AND INTELLIGENCE.

THE expectation expressed in the commencement of this department of our last number has not been disappointed, for the "Seventh Report of the American Bible Society, presented May 8, 1823," has now for some time been in our possession, and we hasten to present our readers with the most interesting of its contents. The following is its gratifying commencement.

"The Managers of the American Bible Society present their Seventh Report to their constituents, with sincere and fervent gratitude to God for his continued smiles and blessings on the Institution.

"The statements which the Managers are about to make, will shew, that the reasons for thanksgiving and praise are many and strong. During the past year, the pecuniary embarrassments, adverted to in former reports, have not been materially changed in a large section of our country; and their effect, in paralyzing exertion, and diminishing gifts for purposes of benevolence, has perhaps extended itself, and become more manifest. Under these circumstances, it is a matter of rejoicing, and it calls for our grateful acknowledgments, that the receipts into the treasury, and the sales of bibles and testaments, have been so fully maintained, as will appear from this report, and the treasurer's account.

"The Board have felt the responsibility of their situation, and have earnestly endeavoured to discharge the duties of it with prudence, with zeal, with fidelity. They have been called on to decide in cases of much moment, and of great difficulty. But brotherly love has prevailed among them; it has continually influenced them; and they have pursued their work, for the glory of 'the God of peace,' with peace and cordiality.

"The Managers have sincere delight in announcing, that the depository of the Society has been completed. The corner-stone was laid shortly after the last anniversary; and the building was finished in the early part of the winter. The expenditure for this object, including the ground, has been about 22,500 dollars. Between 8000 and 9000 dollars were obtained from liberal and benevolent individuals, for the express purpose of paying for the depository; and the remainder of the sum has been *temporarily* supplied out of the general funds of the Society. The Board earnestly hope to obtain further contributions towards this object. They solicit such contributions from all whom God in his providence has favoured with the means, and who are friendly to the good work. They have adopted a plan of a sinking fund, by the operation of which, the sum

advanced from the general funds will be repaid, with interest, in a few years; and the temporary advance will not interfere with the business of the institution, nor result in the diversion of a single dollar from the precise object for which it was paid into the treasury. This depository has now been occupied for a number of months, and a sufficient trial has already been made, to realize the expectations of those who urged its erection. All the business of the Society is now done under one roof. There is the most ready access to every record and every document, to which reference may become necessary on the part of the Managers, or of any of the Committees. The officers of the Society have much more easy and frequent intercourse and opportunities to confer together, and to communicate interesting intelligence. The Managers and the Committees have suitable rooms for their meetings; and the Secretaries and the Agent have convenient offices. It is now practicable to carry on the business of the Society with more regularity and system, and to maintain a more constant oversight of all its operations, particularly in the printing and bookbinding departments. And if the requisite means shall be furnished, the Board will be able greatly to extend the business of those departments, and to multiply the numbers of bibles and testaments issued from the depository.

"The operations of the Society have been, in a very considerable degree, suspended for some weeks of the past year, in consequence of the removal from the old to the new depository, and the delay which was unavoidable, while the arrangements of so large an establishment were making. A much longer suspension was caused by the prevalence of the epidemic fever, in New-York, during a part of the last summer and autumn. This lamentable visitation of Divine Providence did not, indeed, prevent the meetings of the Managers, nor the correspondence of the Society; but it put an entire stop to all issues of books and publications for a period, and it allowed of very little being done by the printer or binder. More than two months of the year passed away, before it was deemed safe to return to the lower parts of the city, and to resume the suspended business of the Society. In the recollection of the recent season of alarm, peril, sickness, and death, the Managers have much pleasure in stating, that the new depository is situated on elevated ground, and in a quarter of the city which is considered as one of those least likely to be afflicted by the ravages of pestilential disease. The Managers hope, that in this new situation, the officers of the Society, and the workmen in the institution, will not again have to flee from the pestilence, and that their operations will be continued, uninterrupted, through all seasons of the year.

"Notwithstanding the serious impediments (which have just been mentioned) there have been printed, at the depository of the American Bible Society, during the seventh year,—

Bibles	23,500
New testaments, in English	21,500
in Spanish	7,000
There have been purchased, German Bibles	1,100
There have been received from the British and Foreign Bible Society, as will hereafter be mentioned particularly, Spanish bibles	500
There have been printed by the Kentucky Bible Society, from the stereotype plates belonging to the American Bible Society, besides the edition of 2000, mentioned in the third report, bibles	2,000
Which, added to the number mentioned in the last report	268,177

make a total of three hundred and twenty-three thousand seven hundred and seventy-seven bibles and testaments, or parts of the latter, printed from the stereotype plates of the Society in New-York, and at Lexington, Kentucky, or otherwise obtained for circulation during the seven years of its existence.

"There have been isued from the depository, from the 30th of April, 1822, to the 1st of May, 1823,

Bibles	28,448
Testaments	26,357
	54,805

In the six preceding years, there were issued,

Bibles and testaments	192,926	
Epistles of John, in Delaware	751	
Gospel of John, in Mohawk	141	
		193,818

making a total of two hundred and forty-eight thousand, six hundred and twenty-three bibles and testaments, and parts of the New Testament, issued by the American Bible Society since its establishment.

"In the preceding statement of issues, there are not included the bibles issued by the Kentucky Bible Society, from the plates deposited with them; nor is there any estimate of the number of bibles and testaments obtained by various auxiliaries for circulation, not from the depository of the American Bible Socity, but from other sources. The Managers have reason to believe, that, during the first years of the existence of the Society, the number of such copies was very considerable; and they are convinced, that were the facts ascertained, it would appear that many thousands of copies of the scriptures, are to be added to the 248,623 issued from the depository, to shew the precise amount of bibles and testaments, and parts of the latter, put into circulation by the Parent Institution and its numerous auxiliaries.

"Of the bibles issued from the depository during the seventh year, there were, German 444; French 296; Spanish 335; Gaelic 3; Welsh 1. Of the testaments, 2343 were Spanish, and 712 were French.

"During the seventh year, the cry of the destitute and the needy has continued to be often addressed to the Managers from various quarters. They have always listened to it patiently and readily. They have endeavoured to exercise prudence and caution, as well as liberality and compassion. They have felt sincere and great delight in dispensing the bounty of the Society. They have considered themselves as highly honoured, in being made the instruments, under Divine Providence, of sending that volume which is 'more precious than rubies,' and 'better than thousands of gold and silver,' into many a habitation of ignorance, and want, and sorrow, and of furnishing to many a poor and perplexed fellow-being, that holy book, which is 'the Christian's polar star on the ocean of life.'

"The issues of scriptures in the Spanish language (as the preceding statement shews,) have materially increased. The Board have much pleasure in adding, that there are strong reasons to believe, that in a short time there will be a far greater demand for Spanish scriptures, and more numerous opportunities of diffusing them. Already individuals have been found in many places in South America, and in other quarters, where the Spanish language is spoken,—individuals of undoubted discretion and fidelity,—who have undertaken to act as agents in receiving and circulating the scriptures. Already some, of high standing, holding civil or ecclesiastical offices, have expressed their warm approbation of the design and plans of the Society, and their readiness to co-operate in its foreign transactions. Already some hundreds of copies of the scriptures have been confided to such gentlemen, and are in a course of distribution. Accounts have been received, by which the Managers have been assured, that, in many parts of the Spanish possessions, the introduction of the holy oracles is unattended with difficulty or danger; that the need is very great even among the ministers of religion; that the desire of possessing the precious volume is manifested to be ardent by multitudes, who are able to read it; that the copies sent to several places, have been purchased or received, with much alacrity and gladness, by persons of rank in church and state, as well as many others; and that numbers, particularly ladies, have been observed, reading the scriptures placed in their hands, with avidity, and with fixed attention. With such accounts before them, with the prospect of such opportunities of usefulness, and of such assistance from men of respectability, of intelligence, of piety, the Managers have determined to extend the scale of their labours, as to those countries where the Spanish language is spoken. They have printed several new editions of the Spanish testament. They have thrown into circulation some hundreds of copies of the Spanish bible, with which they have been most seasonably furnished. They have contracted for a set of stereotype plates of the Spanish bible in the version of Padre Scio, and as soon as they can be procured, an edition will be printed and issued. The Board feel their hope expressed in the

last report very strongly confirmed, that the time is near when the light of Divine truth will have dispelled the darkness in which Spanish America has been so long enveloped, and when the inestimable benefits of religious knowledge will be diffused over that interesting section of the world." [pp. 1—8.]

Omitting, as matter of too local information for re-printing here, the minute details of the gratuitous grants of the Society, the statement of its operations during the past year, thus proceeds:

"Making a total of twelve thousand nine hundred and twenty-three bibles and testaments, value seven thousand five hundred and ninety-two dollars and twenty-four cents, issued gratuitously during the seventh year of the Society.

"These gratuities have been followed by many thankful acknowledgments, and there is abundant evidence that they have been very seasonably bestowed, and are likely to produce great and permanent benefits. Several of the donations have been made to societies which had been recently formed at the time assistance was furnished them. This was done, in consequence of experience having demonstrated, that early aid from the Parent Society, often proves the means of rendering an infant institution stable and durable; that such aid often silences those who were ready to avow and to manifest hostility, and sometimes even changes opponents into friends; and that, by being enabled to commence their work of distributing the scriptures, speedily after their formation as a society, the members of a new auxiliary often have their ardour increased and their exertions animated, and others are induced to unite with them when witnessing the usefulness of their association, and the advantage of their connection with the National Institution.

"Several donations during the past year (as in former years) have been made to auxiliaries, the number of whose members had become reduced by various causes. There have been instances where the love of some individuals for the blessed work had lost its warmth, and some had become cold and careless, and some had withdrawn from the undertaking to which they had pledged themselves; while others felt their benevolence and charity undiminished, and the fervour of their zeal was even more glowing, while they saw themselves left only a little band in comparison with the many who once composed their association. In such cases, the Board have invariably given their aid with cheerfulness and with liberality; and it has always afforded them gratification to encourage their faithful coadjutors to persevere, in hope of continued and increased usefulness, and of a return of prosperity to their particular societies.

"But far the greater number of the donations made during the seventh year, have been bestowed on auxiliary societies who were

unable to supply the wants of the scriptures within their respective districts, from the lamentable extent of those wants, and from the pecuniary pressure of the times. In the last report, statements were inserted, which shewed the need of the oracles of God to be truly vast in various parts of the country. To those statements it would be easy for the Managers now to add as many others of a similar purport. A few they beg leave to mention. In one county in the state of New-York, the Board have received an official assurance, that after several hundreds of bibles and testaments have been circulated, there still remain more than 800 families who are destitute. In a village in the same state—an old settlement—forty families were found without the scriptures, and then all the village had not been examined. In another county in the same state, after a large distribution in the course of a number of years, it is officially stated, that from 1000 to 1500 families are not supplied with the sacred volume. In a city situated to the south, and not very populous, 350 families were discovered, who did not possess the sacred treasure of a bible. In the western part of a southern state, it was computed by one who travelled through the country, and who carefully made his inquiries on the subject, that among about 40,000 families, 10,000 had not the scriptures. A western county society, after having circulated many bibles and testaments, adopted measures to ascertain the precise number of the needy within its bounds, and before all the returns were received, it appeared that 404 families, and 3446 individuals who were able to read, had not the holy oracles within their reach. From another source, it has been represented to your Managers, that in a county in a western state, 400 families were found to be without the bible, although a considerable distribution had been made. An individual in another part of the same state, wrote to your secretary for domestic correspondence, 'I find nearly one-third here to be destitute of the scriptures.' Another individual, as to another western state, wrote that 8000 families in that state were yet to be supplied. The report of an auxiliary in another state in the west, asserts, that 'many thousands of bibles and testaments are needed at the present time, to supply the necessities of the inhabitants.' These statements are calculated to affect the hearts of all who are aware of the immense importance of moral and religious instruction to the temporal comfort and the everlasting happiness of men. They shew the necessity of continued liberality and exertions on the part of those who possess the scriptures themselves, and who have the means of aiding in the work of sending the holy volume to the destitute. And these statements, assuredly, are more than sufficient to warrant all the gratuities which the Board have had the pleasure of bestowing on their fellow-citizens in many parts of the Union.

"During the past year, the Managers have granted one thousand dollars to the Rev. Dr. Carey and his associates, at Serampore, to

be applied by them towards defraying the expense of translating and printing the scriptures into the various languages of India. Another grant of five hundred dollars has been made to the missionaries of the American Board of Commissioners for Foreign Missions, in the island of Ceylon, to be employed by them in the purchase of scriptures in the Tamul language, for distribution in that island.

"The first of these donations in money was made in consequence of a memorial from the Rev. Dr. Carey and his associates, soliciting assistance from the American Bible Society. It appeared that they had published, at the date of their memorial, the whole bible in five of the languages of India, and the new testament, and parts of the old, in ten more; that in six more, the new testament was brought more than half through the press; and that in the remaining ten, some one of the gospels was printed, and in several, all four of the gospels. It also appeared, that of the new testament in the five languages in which the scriptures are most read in India, the Sunskrit, Bengalee, Hindee, Mahratta, and Orissa, and of the old testament in the first two of these languages, the editions heretofore published were exhausted, and the demand continued to be very great and urgent. To assist in preparing and publishing new editions, was the particular object of the grant made by your Managers. They rejoiced to aid the pious and able labourers at Serampore, in their works of benevolence, and to encourage them in their most laudable exertions to which they have devoted themselves, and which have already been so vast and so successful.

"As to the grant to the missionaries at Ceylon, the managers have to state, that the memorial of those gentlemen represents the Tamul or Malabar language, as spoken by the inhabitants of the northern part of that island, from Batticaloe to Jaffnapatam, and in the neighbouring continent, from Cape Comorin to Madras. In Ceylon alone it was supposed that the Tamul was the language of about 300,000; and on the continent it was computed that about 8,000,000 used this language. The number who could read it was very considerable, and some such were to be found in every neighbourhood, both of Roman Catholics and Heathen. The scriptures in Tamul had been published, and were to be procured on reasonable terms. The donation made by your Managers was designed to enable the missionaries to purchase a considerable number of copies, and to proceed immediately to their distribution among the needy around them.

"By these gifts, the American Bible Society has extended its beneficial influence to far distant lands. The amount of the grants is small indeed, when compared with the vastness of the work in which they are designed to aid; but they could not have been enlarged, perhaps, without some restrictions upon the gifts to the destitute in our own country; and, small as they are, they will not be unnoticed by Him for whose glory they were bestowed.

Through his blessing, we may hope that their benefits will be numerous and lasting; and on his blessing, and on the exertions and liberality of the pious and benevolent in our land, it must depend when, and to what extent, the Managers may again be able to aid in the work of circulating the scriptures in the most remote regions, and among millions of heathen. The assistance which has been granted was loudly demanded by the evident necessities of the case, and was urged by not a few of the auxiliary societies. The period was thought to have arrived, when the pledge given in the second article of the constitution of the Society, and in the address published at the time of its formation, should be redeemed; and the hope is humbly, but confidently entertained, that the fact, that the American Bible Society is thus doing good to many who are very far off, as well as to thousands in our own country, will be a stimulus to the zeal and the efforts of its members and friends throughout our land.

"There have been received into the treasury of the American Bible Society, from the 1st of May, 1822, to the 3d of May, 1823, both inclusive, the following sums from the following specified sources, viz.:

	DOLS.	CTS.
Donations from auxiliary societies	8,505	20
Donations from Bible Societies not auxiliary	283	29
Remittances for bibles, from auxiliary societies	18,041	83
Remittances for bibles, from societies not auxiliary	654	14
Donations from benevolent societies	250	12
Legacies	610	00
Contributions to constitute ministers directors for life	150	00
Contributions to constitute other individuals directors for life	350	00
Contributions to constitute ministers members for life	2,555	00
Life subscriptions from other individuals	607	00
Annual contributions	554	00
Donations from individuals	216	50
Sales to individuals	1,946	73

"The *net* receipts into the treasury during the past year, including the monies received to aid in building the depository, have exceeded those of any former year; and the Managers acknowledge the fact with sincere gratitude to those whose liberality has been thus manifested, and especially to their heavenly Benefactor.

"The Board have derived much pleasure from observing, that the practice is still continued, of making ministers directors for life, or members for life, of the American Bible Society. In this work, liberal and pious females have been particularly active. The Board hope that this will be more and more a matter of attention. For not only the funds of the National Institution are immediately increased in consequence, but also in this way a gratifying token of respect and love is paid to the individual who is constituted a member or director, and as the reports and monthly extracts are

afterward sent to him, important intelligence is circulated, and a more lively interest will probably be excited in favour of the bible cause.

"The favour of God has been evident in the continual additions which have been made to the number of the auxiliaries. There have been recognized during the past year almost as many as in the preceding year; and were all those recognized of which the Board have been informed, the number would even exceed that of the last year." [pp. 10—17.]

A list then follows of fifty-nine auxiliaries recognized during the past year, making the whole number now in connection with the Parent Institution, three hundred and sixty, after which the narrative of the Managers is thus resumed:

"For a large proportion of these new auxiliaries, the Society is indebted, through the favour of God, to the judicious and faithful exertions of the Rev. Richard D. Hall, who has spent one year as an agent of the Society, and who has just entered upon the duties of an agency for another year. The Managers have much pleasure in expressing their approbation of this gentleman, while he has been in their employment; and they rejoice in the hope that he will continue to be the instrument of essential good to the bible cause. His catholic spirit, his well-regulated zeal, his indefatigable industry and perseverance, render him eminently qualified for the labours in which he has engaged; and there is great reason to expect, that in forming auxiliaries in sections of the country where none exist, and in visiting others which have been already formed, he will be the means of enlisting many in the good work who have not yet joined in it, and of exciting to more ardour, and of guiding to more efficiency and usefulness, those who have united in the hallowed undertaking. He has now gone forth again, with the best wishes of the Managers; and their tender solicitude, and their frequent prayers, will accompany him during the period of his engagement.

"Another agent is probably by this time employed, who has the state of Mississippi for the field of his exertions; and another has entered upon an agency in the state of South Carolina. Experience has now proved the utility and importance of having such labourers in the service of the Society; and so long as they shall be found of material benefit, the Managers purpose to keep agents occupied in visiting various districts of the country. By their means, information as to the design and objects of the Society is diffused, prejudices are removed, sectarian jealousies are caused to cease, attachment to the grand duty of sacred benevolence is enkindled, numbers are influenced to associate, and they are made acquainted with the best methods of conducting their business as auxiliaries, so as to obtain the largest amount of means, and to

effect the greatest measure of good in their respective districts. And it is a most gratifying fact, that the more the character of the American Bible Society, and its purposes, are published, explained, and understood, the more its coadjutors are multiplied, and their efforts are increased.

"Reports have been transmitted from a large portion of the auxiliaries during the past year. But there are far too many who have omitted to forward an annual account of their condition and operations.

"From what the Managers have learned by the correspondence, and by the reports which have been received, they perceive some cause for regret, and much for gratitude and commendation. They lament that even one auxiliary is still to be characterized as negligent of its duties, and inattentive to the good which it might be the means of producing. They lament that even one auxiliary still exists only in its name, and is unmindful of the needy within its own district, or of the constant and urgent importance of contributing to the Parent Institution, that it may be able to meet the unceasing and pressing demands upon its liberality. But the Managers state with delight, that the auxiliaries generally manifest increased stability, zeal, and activity; and some deserve the warmest approbation and the highest praise. The Board may not be particular, and the information which will be found in the appendix to this report renders it unnecessary that they should particularize. They must, however, be allowed to mention, that female associations in the bible cause have become yet more numerous; and that many ladies in various cities and districts of this country have nobly imitated the example set them by those of the same sex in other parts of the world. There are not a few, who have persevered during the past year, in the self-denying, the fatiguing, the difficult work of visiting the poor, the careless, the ignorant, in their habitations, and of inducing them to feel some desire, and to make some exertion, to possess the sacred volume. They have succeeded in a goodly number of instances; and by their instrumentality many an abode of darkness, and poverty, and wretchedness, has become illumined with 'that light, of which neither the lapse of centuries nor the vicissitudes of life can extinguish the splendour.' The remembrance of such labours is deeply imprinted on the hearts of the Managers. It is cherished with grateful emotions and with holy delight by numbers who have received the benefit, who have learned to seek the good of their souls, who pour forth ardent supplications for the Divine blessing, not only on themselves, but also on their amiable benefactors. The record of such efforts is in heaven; and will be neither forgotten nor unrewarded by Him in whose service they were performed.

"The Board affectionately recommend to the auxiliaries the adoption of measures calculated to render their annual meetings more interesting, to draw together a large assemblage on those

occasions, to excite more attention to the local institutions, and to induce persons to become members and assistants. For this end, the British and Foreign Bible Society have found that the most successful course has been to send representatives from the Parent Society to attend the anniversaries of the auxiliaries. To this practice, the growing interest in the general object, manifested by the auxiliaries of that Society, is imputed. The Managers of the American Bible Society will be ready to assist, as far as practicable, in the execution of such measures as may be adopted; and they earnestly solicit the members and friends of the Society to lend their aid to the auxiliaries, and to comply with any invitations they may receive to deliver addresses at the annual meetings which may be held in places sufficiently near for them to attend.

"The Managers deem it expedient to renew their recommendation to the auxiliaries to sell the scriptures at cost or at reduced prices, in preference to distributing them gratuitously. There are some, and even many, cases in which it may be advisable to give a bible or a testament without receiving any amount as the price of its purchase; but in general this is found in our country and in other countries not to be the wisest course. Whatever sum may be obtained for a bible or a testament, is so much preserved to the funds whence the really needy are to be supplied. Men ordinarily value that which they have bought, far more than that which they have received for the asking, or which they have been pressed to accept. The best pledge, which commonly can be given of the sincere desire to have the sacred volume, and of the careful and proper use which will be made of it, is the willingness to buy it, and to forego some pleasure, or to perform some labour, to obtain the means to pay for it. These considerations are submitted to the auxiliaries; the Managers wish them to renew their attention to the subject; and at the same time they urge continued and even greater regard to the gratuitous supply of the wants of those who are without the scriptures, and who are really unable to pay any thing for them.

"The Appendix will shew that the biblical library increases; but by no means so rapidly as the Board have wished and hoped. They gratefully acknowledge a small yet valuable addition presented by the Russian Bible Society; and measures have been adopted, which will, probably in a short time, render the library considerably more extensive and important. Those who have works which are suitable for this library, and especially rare copies of the scriptures, are respectfully solicited to bestow them on the National Institution.

"The Managers learn that the Bible Societies in our country, which are not auxiliary to the American Bible Society, are continuing their exertions; and some of them manifest much efficiency, and are undoubtedly instruments of great good. The

Managers rejoice in the success of these societies, and affectionately bid them 'God speed.'

"The American Bible Society, at the close of its seventh year, has very strong reasons to urge, with the pious and with the benevolent, for continued support, and even for more numerous and liberal gifts. The auxiliaries referred to in former reports, as needing the assistance of the Parent Institution, still require such aid, and to a great extent. Many new auxiliaries have been formed during the past year, which have opened opportunities of imparting inestimable benefits to thousands of our fellow-citizens, who have not yet been furnished with the scriptures. The condition of much of the western section of our country, as to moral and religious knowledge, and the means of instruction, is such as ought to affect most deeply every compassionate heart, and call forth the most active exertions. There, hundreds and thousands are far from churches, from ministers, from the privileges of public worship. They are scarcely aware of the return of sabbaths: they grow up, they live, and it is to be feared that many die ignorant of the holy scriptures, neither taught their truths, nor guided by their directions, nor cheered by their promises and consolations. To a very large part of this western section of our land, the American Bible Society would have it in its power speedily to furnish the oracles of God, if sufficient funds were poured into its treasury. New fields of usefulness are now open or opening before the Society in the West Indies, and in the Spanish parts of North and South America. The Spanish bible, in the version approved by the Roman Catholics, is preparing; and so soon as the stereotype plates are finished, considerable sums will become requisite to pay for them, and for the publication of editions of the scriptures from them. It is confidently believed, that many copies may be immediately circulated in many places among the clergy and the laity, and among those of every rank and condition. Thus the American Bible Society may and does ask to be supported, and to be furnished with larger funds, on the ground of the benefits of which it is the instrument, to the needy districts of our country. It asks this in the name, and for the present advantage, and for the everlasting good, of hundreds and thousands in the west, who are awfully destitute, and of thousands and of millions in Mexico, in the West Indies, and in South America, to whom the attention of the Society is directed, and among whom it has the prospect of most extensive usefulness. And to the American Bible Society are submitted the necessities of many millions of heathen, the calls for aid are addressed to it, and it depends on the contributions of the liberal and the pious to enable it to join with large and important gifts in the scheme and the efforts to furnish the bible to all the inhabitants of the world. The Managers submit these claims of the Society to their fellow-citizens. They appeal to their benevolence, their compassion, their charity. And they rely confidently on the liberality

and the piety of the community, and on the interposition and favour of Him who disposes the hearts of men at his pleasure, and who never fails to prosper the honest effort for his glory.

"As has been their course in former reports, the Board add a summary of the operations of Bible Societies in other lands. It will be seen that the friends of the cause form a great host, that they are making exertions of stupendous magnitude, and that the Lord God is crowning their endeavours with his blessing, and rendering them the instruments of incalculable usefulness. The British and Foreign Bible Society is always to be mentioned in the first place, when we enumerate the societies abroad. This honour is due to it, as the parent of Bible Institutions, and also for its unequalled efforts, and its astonishing operations, which have now continued for nineteen years." [pp. 20—27.]

The summary which follows is of course omitted here, as being already familiar in its details to our readers. We should not, however, do justice either to their feelings or to our own—we should do as little justice, we are satisfied, to the feelings of our numerous correspondents in America, or to the managers and friends of the Bible Society there, were we to withhold the following additional proofs of the extension of that brotherly kindness which it is a main object of our labours to promote.

"The Managers have to record another instance of the unwearied and considerate liberality of the British and Foreign Bible Society towards the American Bible Society. During the past year, application was made to the proper officer of that Society for two copies of the Spanish bible, in the version of Padre Scio, from which your Board might cause to be prepared a set of stereotype plates. It was stated, that such was the use intended to be made of these copies; and that the wants of the inhabitants of Spanish America, and the opportunities to supply them, were such as had induced the resolution to publish the bible in Spanish. In reply to their application for two copies, your Managers received the present of 500 copies to furnish them with an immediate store, while their own plates and editions were preparing. The present was received as gratefully as it was seasonably and affectionately bestowed; and it will be gratifying to the excellent donors, and to the members of the American Bible Society, to know the fact, that a large proportion of these bibles are already in circulation.

"On the 26th of September last, the Rev. John Owen, one of the secretaries of the British and Foreign Bible Society, departed this life. The Managers, and every member of the Society, and every friend of the bible cause throughout the world, cannot but sincerely sympathize with their brethren of the Parent Institution in Great Britain, on account of this afflicting dispensation. Mr.

Owen occupied his office from the commencement of the British and Foreign Bible Society. He had devoted to it his time, his talents, and his personal labours. He had manifested zeal which was ever glowing, in the sacred cause; and he had persevered through eighteen years in making the greatest exertions, and rendering invaluable services at home and abroad. The loss of such a man is deeply to be lamented: yet to him there is the strongest reason to believe that the hour of death was the hour of triumph, and of entering into bliss; and with our regrets at his departure, it becomes us to mingle our thanks that he was preserved so long, and rendered so eminently useful. His merits and his services will not be forgotten while Bible Societies exist upon our earth; and thousands, millions, in Europe, Asia, Africa, and America, in successive generations, will have cause to bless God for the efforts with which the life of Owen was marked, and which probably tended to hasten his body to the tomb." [pp. 28, 29.]

In the justice of this eulogium, who does not fully concur?—in its liberality, what friend to Britain or to America will not cordially rejoice? As readily, we are assured, will genuine Christians of both hemispheres approve the closing sentiments of this interesting report of a Society, to which we earnestly wish all possible success in the name—as its efforts are consecrated to promote the glory—of our common Lord.

"In the conclusion of their report, the Board of Managers repeat their expressions of gratitude to the Father of mercies, for 'that book, which has God for its author, the salvation of men for its object, and truth without any mixture of error for its matter;' and they desire thankfully to give to Him the glory of all the success with which the efforts to circulate the bible have been crowned. They earnestly wish always to remember, and that their coadjutors may always remember, the sole object of the Bible Society, and be ever and deeply sensible of the results which their labours may be expected to produce under the Divine blessing.

"The *sole object* is, 'to promote a wider circulation of the holy scriptures without note or comment.' This is the avowed design; and there is no room for deception in this case, or for schemes different from the declared purpose. As the proceedings are public, it is impossible to wander from the object of the institution, without its being known; and such a departure, when known, would be a death-blow to the Society. The utmost security then exists that no other than the promotion of a wider circulation of the holy scriptures without note or comment, will be pursued as the object of the Bible Society. And this object is most noble and most excellent. It is intimately connected with the glory of God and the good of mankind. Labours for this object may justly be ex-

pected to result in extensive and essential benefits. The experience of seven years in this country, and of nineteen years on the other side of the Atlantic, has demonstrated the Bible Societies to be the means of removing sectarian prejudices and jealousies, of promoting brotherly affection and mutual confidence, and of doing high honour to religion, by shewing, 'how good and how pleasant it is for brethren to dwell together in unity,' and by giving frequent occasion for the repetition of that striking exclamation of the heathen, 'See how these Christians love one another!' The labours of the Bible Societies are calculated to add to domestic and social happiness, by rendering men better acquainted with their relative duties, by inculcating the principles of virtue and piety, and diffusing moral and religious instruction, and by thus leading men to the discharge of all which is incumbent on them towards their families, and in their various stations in civil society. The efforts of the Bible Societies are calculated, by means of the holy scriptures which they circulate, to produce inestimable advantages to the careless, the ignorant, the vicious; to prevent men from building their fabric of hope on no firmer foundation than the foam of the waters; to teach them to seek for happiness, not light as the summer's dust, but solid, perfect, and eternal; to reclaim many a wanderer from the ways of folly and crime and shame and destruction; to shew them how to escape from the iron grasp of sin, and to overcome its gigantic strength; to render them acquainted with a Saviour who has boundless love and power; and to guide them in that path where the excellent of the earth will be their companions, and the Lord God will be their Father and their Friend. The exertions of the Bible Societies are calculated to be of boundless value,—to the poor, as giving them that volume, in which true contentment is taught, and the way to obtain incorruptible riches and a satisfying and everlasting portion is made known;—to the bereaved, the sick, the troubled, as placing in their hands that book which alone teaches the real nature and design of affliction, and how the storm of wo may be converted into a shower of blessing;—to the dying, as cheering their hours of agony with the unfailing consolations contained in the bible, and by its truths dispelling the gloom of the grave, and filling the soul at its departure with the triumphant hope of heavenly glory and bliss. The toils of the Bible Societies are calculated to prove thus beneficial, wherever by their means a single copy of the scriptures is circulated; what then may be expected from hundreds, thousands, millions of copies? The full effects may be long unseen by human eyes, but they are completely known to Him who searcheth the hearts and trieth the reins of the children of men. The hope of being the instruments of such benefits, through His blessing, to one, to many of our race, may well animate our zeal, and encourage us in our efforts. That hope will be a comfort to us in affliction; it will give us gladness when languishing

in sickness; it will be one of our most pleasing and joyful reflections in the awful hour of death. For, while it is made our duty to labour, the Lord who is faithful, has promised that the labour shall not be in vain. He has said, and he will not fail to fulfil the declaration, '*My* WORD *shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.*' " [pp. 40—42.]

To these extracts from the Report, we add the first Speech of the new President of the American Bible Society, the Hon. John Jay, a man well known on either side of the Atlantic, as an active and enlightened statesman and legislator, and whom this address evinces to be of the number of those who, in the highest ranks of society, are not ashamed of the gospel of Christ.

"Gentlemen,—It gives me pleasure to observe that this anniversary, like the preceding, brings with it tidings which give us occasion for mutual gratulations, and for united thanksgivings to Him whose blessings continue to prosper our proceedings. These annual meetings naturally remind us of the purposes for which we have associated, and lead us to reflections highly interesting to those who consider what and were we are,—and what and where we are to be.

"That all men, throughout all ages, have violated their allegiance to their great Sovereign, is a fact to which experience and revelation bear ample and concurrent testimony. The Divine attributes forbid us to suppose, that the Almighty Sovereign of the universe will permit any province of his empire to remain for ever in a state of revolt. On the contrary, the sacred scriptures assure us, that it shall not only be reduced to obedience, but also be so purified and improved, as that righteousness and felicity shall dwell and abide in it. Had it not been the purpose of God, that his will should be done on earth as it is done in heaven, he would not have commanded us to pray for it. That command implies a prediction and a promise, that in due season it shall be accomplished. If therefore the will of God is to be done on earth as it is done in heaven, it must undoubtedly be known throughout the earth, before it can be done throughout the earth; and consequently, he who has decreed that it shall be so done, will provide that it shall be so known.

"Our Redeemer having directed that the gospel should be preached throughout the world, it was preached accordingly; and being witnessed from on high, 'with signs and wonders, and with divers miracles and gifts of the Holy Ghost,' it became preponderant, and triumphant, and effulgent. But this state of exaltation, for reasons unknown to us, was suffered to undergo a temporary depression. A subsequent period arrived, when the pure doctrines of the gospel were so alloyed by admixtures, and ob-

scured by appendages, that its lustre gradually diminished, and, like the fine gold mentioned by the prophet, it became dim. Since the Reformation, artifice and error have been losing their influence on ignorance and credulity, and the gospel has been resuming its purity. We now see Christians, in different countries, and of different denominations, spontaneously and cordially engaged in conveying the scriptures, and the knowledge of salvation, to the heathen inhabitants of distant regions. So singular, impressive, and efficient, is the impulse which actuates them, that without the least prospect of earthly retribution, they cheerfully submit to such pecuniary contributions, such appropriations of time and industry, and, in many instances, to such hazards and privations, and such derelictions of personal comfort and convenience, as are in direct opposition to the propensities of human nature.

"Can such extraordinary and unexampled undertakings possibly belong to that class of enterprises, which we are at liberty to adopt or decline as we please—enterprises which no duty either commands or forbids? This is more than a mere speculative question; and therefore the evidence respecting the character and origin of these undertakings, cannot be too carefully examined, and maturely weighed; especially as this evidence is accumulating, and thereby acquiring additional claims to serious attention.

"We observe a strange and general alteration in the feelings of Christians towards the heathen; and one still more strange and unprecedented, has taken place in their feelings towards the *Jews;* feelings very different from those, which for so many centuries have universally prevailed. Although, as it were, *sifted* over all nations, yet, unlike the drops of rain which blend with the waters on which they fall, these scattered exiles have constantly remained in a state of separation from the people among whom they were dispersed; obstinately adhering to their peculiarities, and refusing to coalesce with them. By thus fulfilling the prophecies, every Jew is a living witness to their truth.

"The same prophecies declare, that a time will come, when all the twelve tribes shall be restored to their country, and be a praise in the earth: but the precise time is not specified. By declaring that 'blindness in part hath happened unto Israel, *until* the fulness of the Gentiles be come in,' and that 'Jerusalem shall be trodden down of the Gentiles *until* the times of the Gentiles be fulfilled,' they lead us to conclude, that their blindness will not be sooner removed, and therefore that their conversion is not to be sooner expected. Individual Jews have, from time to time, been relieved from their blindness, and become Christians; and there are expressions in the scriptures, which favour the prevailing opinion, that the conversion of a large portion, and, perhaps, of the whole tribe of Judah, may precede that of the other tribes. They are now experiencing less oppression, less contempt, and more compassion, than formerly. Their obduracy is softening, and their prejudices

abating. These changes have the appearance of incipient preparatives for their conversion.

"Besides these recent changes in favour of the Heathen and the Jews, another has taken place in the dispositions and feelings of our people towards the many savage nations who still remain within our limits. The policy formerly observed towards them, together with our rapid population, increased their necessities, but not our endeavours to alleviate them. This indifference has latterly been yielding to a general sympathy for their wretchedness, and to a desire to ameliorate their condition. For this laudable purpose, our government has wisely and virtuously adopted measures for their welfare; and benevolent societies, and pious individuals, are using means to introduce among them the benefits of civilization and Christianity.

"Nor are these the only events and changes which are facilitating the distribution, and extending the knowledge, of the scriptures. For a long course of years, many European nations were induced to regard toleration as pernicious, and to believe that the people had no right to think and judge for themselves, respecting religious tenets and modes of worship. Hence it was deemed advisable to prohibit their reading the bible, and to grant that privilege only to persons of a certain description. Intolerance is passing away, and in France, where it formerly prevailed, Bible Societies have been established, by permission of the government, and are proceeding prosperously, under the auspices of men high in rank, in character, and in station.

"From the nature, the tendency, and the results of these recent and singular changes, events, and institutions—from their coincidence, and admirable adjustment, as means for making known the holy scriptures, and inculcating the will of their divine and merciful Author throughout the world—and from the devotedness with which they are carrying into operation—there is reason to conclude, that they have been produced by Him, in whose hands are the hearts of all men.

"If so, we are engaged in His service; and that consideration forbids us to permit our ardour or exertions to be relaxed, or discouraged by attempts to depreciate our motives, to impede or discredit our proceedings, or to diminish our temporal resources. The scriptures represent Christians as being engaged in a spiritual warfare, and, therefore, both in their associated and individual capacities, they are to expect and prepare for opposition. On the various inducements which prompt this opposition, much might be said, though very little, if any thing, that would be new. The present occasion admits only of general and brief remarks, and not of particular and protracted disquisitions.

"Whatever may be the characters, the prejudices, the views, or the arts of our opponents, we have only to be faithful to our great Leader. They who march under the banners of Emmanuel, have God with them; and consequently have nothing to fear." [pp. 1—3.]

But whilst the glorious object of Bible Societies is thus openly supported in America, as in England, by not a few of the rich, the learned, and the honourable of the earth—there, as here, it has its enemies amongst those from whom we should have expected better things: and though in some districts, its efforts are so far aided by the execution of the local authorities as to render the tax-assessor an instrument for ascertaining the want of bibles in his round; in others, the most absurd reports to its prejudice, are laboriously circulated, and readily believed. In one place its agent had to contend with a widely diffused belief, that the institution was altogether a speculating trick, whilst at another it was held but the engine of a party, and in a third, denounced as wielding an influence too weighty to be safe in a free government. These, however, are the oral slanders of silly gossips, male and female, who have nothing better to do than to malign those noble efforts of Christian benevolence, in which they are too niggardly to participate—excuses often for their own sloth and covetousness, rather than intentional checks to the activity of others. More potent engines of assault have, however, been set at work; and from the press in America, as in England, the Bible Society has been assailed with more vigour than ability, less of candour than of virulence. We wish not to offend any party in the Christian church, yet should we be shrinking from the faithful discharge of our duty, did we not notice the singular circumstance of the principal opposition to this great work having in both countries proceeded from ministers of the church which is here by law established, and in both also from the highest order of her dignitaries, as though a mitre and lawn-sleeves could not in either country be suffered to stand in any thing like a friendly juxta-position to the unlimited circulation of the living oracles of God, without awakening the ire of some members of the episcopal bench. In America, however, we rejoice to find, that one only of their number has publicly opposed the Bible Society, although in vigour of opposition, he has left the dissentient prelates of our own hierarchy far, very far behind him. At the very first establishment of that Society in America, Bishop Hobart, who presides over the district of New-York, denounced its operations as anti-episcopal and unscriptural; and after having openly attacked them in various ways, he has lately fulminated against them the full artillery of a diocesan charge. That charge has not reached our hands, but of its views and purport we shall enable our

readers to form a pretty correct estimate from the extracts which we are about to lay before them, from "A Letter to the Right Reverend Bishop Hobart, occasioned by the Strictures on Bible Societies, contained in his late charge to the Convention of New-York. By a Churchman of the Diocess of New-York." The author of that letter is William Jay, Esq. a son of the governor of the state of New-York, the present venerable president of the Society, and also, if we do not greatly mistake, himself a member of the convention there. This letter—after noticing the uniform opposition of Bishop Hobart to the Bible Society, notwithstanding the support it has received, and is still receiving, from his brother prelates, and exposing some misrepresentations of the sentiments of Bishop White, of Pennsylvania, similar to those of which the enemies of Bible Societies in England have frequently been guilty—thus comments on the objection of the Bishop to these institutions, founded on his erroneous, illiberal, and anti-christian assertion, that "it is the duty of Episcopalians, consistently "and zealously, to bend all their efforts to the advance-"ment of their own church."

"If, Sir, the doctrine that no money must be spent, no effort made, no labour undertaken, to promote the spiritual welfare of others, unless with an eye to the aggrandizement of the church, should be generally embraced by our bishops and clergy, might not our enemies, with some appearance of justice, apply to our church the words of the prophet, 'Her watchmen are all greedy dogs, which can never have enough; they all look to their own way?'

"Whatever may be thought of this argument of yours against Bible Societies, it cannot be denied the merit of originality. It is a weapon of American fabrication, and will be sought for in vain, in the armoury of the opponents of the British and Foreign Bible Society. Dr. Marsh, the ablest, and, what is no mean praise, one of the most decent of the assailants of that Society, thus expresses himself with respect to its foreign operations, and unequivocally evinces his utter ignorance of the duty of bending *all* our efforts for the advancement of our own church. 'The liturgy of our 'church has no concern with the distribution of bibles, where 'Christianity is professed under a different form. *Neither duty nor* '*interest* require us in this case to do more than distribute the 'bible. For this purpose I would gladly offer the right-hand of 'fellowship, not only to Protestants of every description, but to '*members of all other churches dispersed throughout the world.* 'For this purpose we should all, as Christians, engage on equal 'terms, being concerned alike with the distribution of the scrip-

'tures; being alike desirous of promoting the general cause of 'Christianity, we should act on a principle which was common to 'all. In a society composed of churchmen and dissenters, for 'the sole purpose of circulating the scriptures in *foreign* countries, 'I would readily and heartily 'partake.'—*Inquiry into the Consequences of neglecting to give the Prayer-book with the Bible.*—pp. 29, 75.

"The next striking position in your charge is, 'that for the propagation of the christian faith, by whatever particular mode, *we* '*should associate only among ourselves*, and exclusively under the 'guardianship and authority of our own church.' The general and unqualified terms in which you here express yourself, would entitle me to apply this maxim to the union of Episcopalians with others, in orphan asylums, in schools for the deaf and dumb, in Magdalen hospitals, and various other benevolent establishments, in which the propagation of the christian faith, or, in other words, the religious instruction of those who are the subjects of the charity, forms a prominent object of the institution. I am willing, however, to understand your remark in the extensive sense in which you probably used it; and here I cannot but congratulate myself on being relieved from any further discussion on this point, by the authority of so distinguished an *ultra* in the church as the Bishop of Peterborough; an authority which you, I am certain, will regard with the greatest deference. We have seen above, that for the propagation of the christian faith, or, as he expresses it, the 'promoting the general cause of Christianity' by the distribution of the scriptures in other countries, he is willing to associate not only with churchmen, not only with dissenters, but with the members of any and every church throughout the world. Leaving, therefore, to so able and elevated an ally the task of vindicating Episcopalians for not associating 'exclusively' among themselves, and under the authority of their own church, for the propagation of the christian faith, I proceed to the consideration of the heavy and momentous accusation adduced by you against Bible Societies.

"You inform the convention, that these Societies seem to you 'erroneous in the principle on which, in order to secure general 'co-operation, they are founded—*the separation of the church from* '*the word of God*, the sacred volume, from the ministry, the 'worship, and the ordinances which it enjoins as of divine institu-'tion, and the instruments of the propagation and preservation of 'gospel truth.' Awful, indeed, Sir, must be the responsibility of those who, with sacrilegious hands, presume to separate the church from the word of God; but the persons upon whom this crime is chargeable, are to be found, not among the members, but the *enemies* of Bible Societies. Our Articles inform us, that 'the 'visible church of Christ, is a congregation of faithful men,' &c. Now the word of God may be separated from this 'congregation,' or the individuals composing it, either directly, by interdicting

them its use, or indirectly, by representing it as not designed by its divine Author for indiscriminate perusal; as far above the comprehension of the illiterate, without the aid of a human commentary; or, lastly, by recommending some other book, as better 'calculated' for religious instruction; and thus undervaluing the importance, and discouraging the study, of the inspired volume. Our Homilies declare, that Satan 'hath always stirred up, in one 'place or other, cruel tyrants, sharp persecutors, and extreme 'enemies unto God and his infallible truth, to pull with violence 'the holy bible out of the people's hand.' But although we have no reason in the present age, and in Protestant countries, to apprehend a *violent* separation of the word and the church of God by these instruments of Satan; yet it cannot be concealed, that there are persons who seem desirous to effect this purpose by the indirect means I have mentioned. It is to persons of this description that our Homilies refer, when they speak of some who '*pre-* '*tend* that the difficulty to understand it,' (the bible,) 'and the 'hardness thereof, is so great, that it is meet to be read only by 'clerks and learned men;' and again when they say, 'Not to know 'the scripture, is to be ignorant of Christ; yet notwithstanding 'this, some there be, that think it not meet for all sorts of men to 'read the scriptures, because they are, as they think, in sundry 'places, stumbling-blocks to the unlearned.' In opposition to such opinions, they declare, that 'the effect and virtue of God's 'word is to *illuminate the ignorant;*' that 'there is no truth nor 'doctrine necessary for our salvation, but that is or may be drawn 'out of that fountain and well of truth.'

It would indeed be extraordinary, should the members of Bible Societies, whose vocation it is to distribute bibles, be found endeavouring to separate the word of God from his church; but no less extraordinary must it seem, that ministers of the gospel,—dignitaries of Protestant churches,—should be engaged in such an undertaking. But, alas! Sir, however extraordinary and humiliating may be the fact, still it is but too true that such ministers and such dignitaries are to be found; but I rejoice, that they will be looked for in vain among the supporters of Bible Societies.

"The Rev. Dr. Edward Maltby, prebendary of Lincoln, sometime since published a work in opposition to the British and Foreign Bible Society.* He objects to that Institution, because they distribute the *whole* bible. 'The *whole* of the bible,' he contends, is neither 'necessary,' nor 'could be intended for the use of all 'classes of mankind.' 'Some of these books' (of the old and new testaments) 'are,' he declares, 'exclusively fit for the medita- 'tion of the learned; and others, though comparatively forming a 'small portion, are equally important to the vulgar and to the well- 'informed.' 'Out of sixty-six books which form the contents of

* Thoughts on the Utility and Expediency of the Plans proposed by the British and Foreign Bible Society.

'the old and new testaments, not above *seven* in the old, nor 'above *eleven* in the new, appear to be calculated for the study 'or comprehension of the unlearned.' 'Mankind ought no more 'to expect to understand the prophecies of Ezekiel, or the epistles 'of St. Paul, than the tragedies of Æschylus, or the letters of 'Cicero or Pliny!!'

"Another of these enemies to our church, who are trying to separate from her the word of God, is the Rev. Mr. O'Callaghan. This gentleman asserts, that 'the bible, without note or comment, 'is unfit for the perusal of the rude and illiterate;' that it is 'one 'of the most difficult books he ever read; and that this character 'was applicable, though in different degrees, to *every part of it, not* '*purely historical;*' and he is convinced 'that God, for the wisest 'purposes, *intended* that the book of our salvation should be dif-'ficult in proportion to its value.' 'The natural effect on the 'uncultivated mind, of reading the bible without note or comment, 'oral or written, is enthusiasm, more or less sublimated according 'to the temperament of the individual.' The supposition, that 'the contracted mind of an ignorant peasant' can 'comprehend 'in *any tolerable degree* the high import of these sublime and 'sacred books,' he declares 'to be not only unfounded, but mis-'chievous.'*

"This Irish clergyman, who, through some blunder, has found his way into the Established, instead of the Romish church, far from being a friend to Bible Societies, has attacked them with a malignity and scurrility not unworthy a Norris. The supporters of these institutions, are held up, by this man, to public derision and detestation, as 'saints'—'spiritual jacobins'—more formidable than 'the secret tribunal of Westphalia'—'the illuminati of Germany'—'the jacobin club;' and 'the Irish executive directory;' and he declares it to be 'the duty of the state to dissolve the dangerous confederacy.'† Could any thing connected with such awful heresies and blasphemies provoke a smile, it would be the recommendation of this Irish master of a college, to the *state*, to dissolve a confederacy, embracing the king's ministers, the royal family, and the heir-apparent to the throne.

"The Prebendary of Lincoln, we have seen, admits that there are *eighteen* of the sixty-six books of scripture, equally important to the learned and unlearned; and for the sake of *these*, the poor and ignorant might wish to have the bible, although encumbered with so much useless matter: and as Mr. O'Callaghan has not condescended to point out to them any other book to which they can resort, for the words of eternal life, they may still desire to possess

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* 'Thoughts on the Tendency of Bible Societies as affecting the Established Religion, and Christianity, as a reasonable service.' By the Rev. A. O'Callaghan, master of Kilkenny College.

† 'The Bible Society against the State and Church.' By the Rev. A. O'Callaghan.

the sacred volume, trusting to their own diligence, and divine assistance, to understand some little portion of it. One more effort, therefore, was necessary to effect the complete separation of the word and the church of God. A *substitute* for the bible was to be found; and this task, too hazardous for even Mr. O'Callaghan to attempt, has been fearlessly executed by an American bishop. In a pastoral letter condemning Bible Societies, which you, Sir, addressed to the laity of our church in this diocess, on the 3d of April, 1815, I find the following: 'In distributing the book of common-'prayer, we circulate the most interesting and valuable passages of 'scripture, lucidly and appositely arranged, so as to present not a '*perverted* or *imperfect view* of divine truth, but, in simplicity and 'force, the fundamental principles and privileges of the great charter 'of our salvation. It is not hazarding too much to assert, that he 'who will read the *portions* of sacred writ contained in the book of 'common-prayer, and in the offices usually connected with it, will 'become acquainted with *every part of scripture* arranged in per-'spicuous and impressive order, *which can be necessary to form his* '*faith, to regulate his obedience, to inspire his hopes, and to guide* '*his devotions.* We distribute then the *holy scriptures* in the 'manner *best calculated* to diffuse a knowledge of their sacred con-'tents, when we distribute the *book of common-prayer.*'

"I have diligently studied the passage now quoted, and carefully weighed each word and sentence, to extract from it, if possible, a different meaning than that which it naturally bears; but after examining it, with a most sincere desire to understand it in no other sense than you intended it to be understood, I am constrained to infer from it—that in your opinion, there is no part of scripture, which can be necessary to form a Christian's faith, regulate his obedience, inspire his hopes, or guide his devotions, which is not contained in the prayer-book; and also, that the knowledge of scripture will be more promoted by the distribution of the prayer-book, than of the bible itself. It is also, I think, intimated, although not expressly asserted, that the bible presents a *perverted* or *imperfect* view of divine truth; because you tell us, that in the prayer-book, the extracts from the bible are so arranged, as *not* to present such a view.

"I had been led by high authority to believe, not only that 'all scripture' was given by inspiration of God, but that it was *all* 'profitable for doctrine, for reproof, for correction, for instruction 'in righteousness.' But it now seems that you have detected much *unnecessary* matter in the sacred volume. The quantity of this matter may be ascertained by comparing the extracts in the prayer-book with the *whole* contents of the bible. Such a comparison carefully made, presents us with the following portions of scripture *not contained* 'in the book of common-prayer and in the 'offices usually connected with it,' and of course, according to the pastoral letter, *not* necessary to form our faith, regulate our obedi-

ence, inspire our hopes, or guide our devotions: consequently, having but little influence on our conduct here, or our happiness hereafter, viz. In the old testament—the book of Genesis, 39 chapters of Exodus, the books of Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Ezra, Nehemiah, Esther, 40 chapters of Job, 30 chapters of Proverbs, the books of Ecclesiastes and Canticles, 63 chapters of Isaiah, 51 chapters of Jeremiah, the book of Lamentations, 47 chapters of Ezekiel, 11 chapters of Daniel, the book of Hosea, 2 chapters of Joel, the books of Amos, Obadiah, Jonah, Micah, Nahum, 2 chapters of Habakkuk, the books of Zephaniah, Haggai, Zechariah, 2 chapters of Malachi.

"In the new testament—7 chapters of St. Matthew, 11 chapters of St. Mark, 5 chapters of St. Luke, 7 chapters of St. John, 17 chapters of Acts, 9 chapters of Romans, 9 chapters of 1 Corinthians, 6 chapters of 2 Corinthians, 2 chapters of Galatians, 1 chapter of Ephesians, 2 chapters of Colossians, 4 chapters of 1 Thessalonians, the whole of 2 Thessalonians, 3 chapters of 1 Timothy, 3 chapters of 2 Timothy, the whole of Titus and Philemon, 7 chapters of Hebrews, 4 chapters of James, 2 chapters of 1 Peter, the whole of 2 Peter, 2 chapters of 1 John, the whole of 2 and 3 John, and 18 chapters of Revelation.

"But let it not be supposed, that the prayer-book contains all the residue of scripture. There cannot be found in it, with the exception of the Psalms, but six entire chapters,* and the remaining extracts consist of detached passages and fragments of chapters. In some instances, a single verse only is given from a whole book, as is the case from Habakkuk, Joel, and Proverbs.

"Thus, Sir, we have seen, that the offence of separating the word and the church of God, which you have thought proper to charge upon Bible Societies, has been attempted by very different instruments: and should you succeed in convincing Episcopalians, that the prayer-book contains all the scripture that is necessary, and that it is better calculated to convey a knowledge of scriptural truth than the bible itself, the attempt would in time be crowned with complete success. Yes, Sir, let the sufficiency of the prayer-book as a substitute for the bible be generally believed, and the latter would soon be consigned exclusively to the shelves of the learned and curious; and the poor and illiterate of our congregations would be told, like the Catholics, that the command of the Redeemer, 'search the scriptures,' did not apply to *them;* and that the church had kindly provided for their use, a *little* bible, which, although not the twentieth part of the size of that bible indited by inspiration, nevertheless contained all that was necessary to form their faith, regulate their obedience, inspire their hopes, and guide their devotions!" [pp. 11—18.]

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* 1 Cor. xiii. Isaiah lxiii. Mark xiv. Luke xxii. 1 John i. Rev. iv.

After this complete exposure of the presumption of a claim for the super-human excellence of the book of common prayer, which no churchman in England has been absurd enough to advance, Mr. Jay proceeds to discuss the question, how far a clergyman of an episcopal church is bound to obey the directions of his diocesan, in separating from societies for the circulation of the scriptures, of whose sectarian, or more correctly speaking, unsectarian character, he publicly signifies his disapprobation—a discussion which he closes with the following episcopal disclaimer of a pretended right of controlling the conscience, which we should never have expected any prelate out of the pale of the Romish church to have asserted.

"Suffer me to adduce a still higher authority than Mr. Gisborne—the present Bishop of Gloucester. This prelate, when Dean of Wells, was invited to co-operate in the formation of the Somerset Auxiliary Bible Society, his diocesan having discountenanced the measure. The invitation was promptly accepted, and in his letter to the committee, the dean, alluding to the opposition of his bishop, remarks, 'I must add, that I cannot but feel regret in differing on this occasion from the opinions, and declining to follow 'the example, of those for whom on every account I entertain so 'much regard, but I cannot (and should not, I am sure, be expected to) allow that regret to overcome the conviction of my 'own judgment, and *the dictate, as I conceive, of my conscience.*' But to dissipate at once every doubt on the subject, I offer the following disclaimer on the part of the episcopate itself, of all dominion over the consciences of the clergy. The Bishop of Ely, in a charge to his clergy, after expressing his disapprobation of the British and Foreign Bible Society, and giving his reasons why he could not join it, adds, 'Although I have thus explained to you my 'sentiments on the subject of the Bible Society, I by no means 'expect that any implicit deference should be paid to my opinion. 'This is a point on which good men have been much divided in 'their opinion, *and every one must decide according to the dictate of 'his own conscience.*'" [p. 22.]

The next point discussed by this very acute controversialist, is the encouragement derived by the Bishop in his opposition, from that of a great proportion of the British hierarchy, from whose ranks his antagonist has thus selected a goodly company of warm friends, or avowed supporters of the Bible Soeiety, to set in array against the few who have openly opposed it, but with whom Bishop Hobart has most unfairly ranked all the members of the episcopal bench, who have not openly declared themselves its patrons.

" As before remarked, the British and Foreign Bible Society was established in 1804, and within the period which has since elapsed, the following prelates of the established church have united with their fellow Christians in distributing the scriptures, without note or comment; thus incurring, according to the doctrines of your charge, the guilt of separating 'the church from the word of God.'

" *Patron of the Naval and Military Bible Society.**—The Archbishop of Canterbury.

" *Members and officers of the British and Foreign Bible Society.*—Archbishop of Cashel; and the Archbishop of Tuam: Bishops of Durham, St. David's, Salisbury, Norwich, Gloucester, Meath, Chichester, Sodor and Man, Lichfield and Coventry, Kildare, Clogher, Derry, Bristol, Landaff, London, Clonfert, and Cloyne.

" *Members and officers of the Hibernian Bible Society.*—Archbishop of Armagh, primate of Ireland; and the Archbishop of Dublin: Bishops of Kilmore, Down, Elphin, Killala, Raphoe, Limerick, Ferns, Killaloe, Dromore, and Cork.

" To the above should be added, the name of Dr. Warren, bishop of Bangor, who, although he never, I believe, belonged to any Bible Society, yet instructed the rural deans throughout his diocess, to distribute the plans of the British and Foreign Bible Society, and to solicit contributions to its funds: a pretty strong proof that it is possible to refrain from joining a society, without being opposed to it. We thus find, that since 1804, *thirty-two* bishops have openly supported Bible Societies, and *seven* have openly expressed their disapprobation of them. In 1815, a *majority* of the bishops of the established church belonged to Bible Societies; but the death of some, and the secession of others from the Hibernian Society, have reduced their number to a minority. But possibly it may be imagined, that the bishops I have named have rather *acquiesced* in Bible Societies, than cordially approved of them; and that their patronage has been merely nominal. To correct so erroneous a sentiment, if such be entertained, suffer me to call your attention to some extracts from their speeches and writings, from which we may learn their real opinions of the utility and propriety of these associations.

" I know not that I can introduce to your notice any prelate, whose spotless character, and whose exalted piety and talents, have reflected more lustre upon the church of which he was a member, than the Right Rev. Dr. Porteus, late bishop of London. This estimable prelate had the honour of being the first episcopal patron of the British and Foreign Bible Society; and of that Institution he thus expressed himself:—'It is rising uniformly in repu-
'tation and credit, gaining new accessions of strength and revenue,
'and attaching to itself more and more the approbation and sup-
'port of every real friend to the church and to religion.' (See

* This Institution was formed prior to the British and Foreign Bible Society.

Hodgson's life.) He also condescended to publish a pamphlet in vindication of the Society's operations in India, under the signature of 'A Member of the British and Foreign Bible Society.'*

"The Bishop of Bristol, in 1810, addressed a circular letter to his clergy, recommending the formation of an Auxiliary Bible Society in the city of Bristol.

"The Bishop of Leighlin and Ferns, in a charge to his clergy in 1812, after recommending the formation of an Auxiliary Society, says, 'In aid and assistance of which, I trust I shall ever be found 'as forward as any of the clergy can wish or expect; convinced, 'as I must be, that the object and views of these societies are of 'the highest import and concernment; that they tend to the wel-'fare of every individual, as well as the community in general, 'operating on the morals and well-being of the rising generation, 'and extending to affect the eternal interests of all who participate 'in the benefit of them.'

"The Bishop of Kildare delivered a speech before the British and Foreign Bible Society, at its annual meeting in 1812.

"The Bishop of Meath likewise delivered a speech on the same occasion, in which he is represented to have "expressed the 'warmest satisfaction at witnessing so numerous a meeting united 'thus cordially and ardently on an object of so much importance; 'and assured them, that he should endeavour to impart a similar 'impression to the clergy of that diocess which constituted the 'sphere of his labours.' *Ch. Observer*, vol. ii. 318.

"The Bishop of Cloyne, in 1813, attended at the formation of the North West London Auxiliary Society, and in his speech on that occasion observed, 'That there should be learned and 'respectable men, and such men I am afraid are to be found, who 'object to our principle, and are alarmed at our progress, is to 'me matter of pure and simple astonishment.' In 1818, his Lordship attended the meeting of the British and Foreign Bible Society, and in addressing the assembly, exhorted them to persevere in their labours, in the following terms:—'Proceed in your exertions, 'Gentlemen, God will prosper them; and neither our enemies at 'home, with all their pamphlets; nor the Pope himself, with all his 'bulls; nor *the great enemy of mankind*, with all his arts,—will be 'able to prevail against us.'

"The Bishop of Landaff. 'It' (the British and Foreign Bible Society) 'portends, I trust, the commencement of a new epoch 'in the history of the human kind, when the christian religion shall 'be universally received, rightly understood, and conscientiously 'practised.' *Letter to Lord Teignmouth, 12th Oct.* 1814.

"The Bishop of Chichester. 'I confess myself extremely 'gratified with the contents of the reports of the British and 'Foreign Bible Society, and might have conceived (had I not heard 'the contrary) that no well-wisher to an extensive dissemination of

* See Owen's History.

'the gospel could fail of being so.' *Letter to the Committee of the British and Foreign Bible Society, Aug. 14th,* 1815.

"The Bishop of St. David's, in 1813, in a charge to his clergy, remarked, 'The Bible Society undertakes to distribute the bible: 'it confines itself to the bible; but it neither obstructs nor dis-'courages the circulation of the common prayer-book; for every 'member of the Society is at liberty to give the prayer-book with 'the bible: but if the Society had refused to sell the bible without 'the prayer-book, it would certainly have obstructed the circula-'tion of the bible.

"The Bishop of Gloucester, in a speech delivered before the British and Foreign Bible Society, remarked, 'Opposition has been 'revived, but it has been ably and decisively defeated. Indeed, 'facts begin now to speak. We find many examples of the prac-'tical results of disseminating the pure word of God. The circu-'lation of the prayer-book has not been lessened; it has on the con-'trary *greatly increased* during the whole period since the formation 'of this Society. The other tendency which the friends of our 'Society thought to be most probable, begins to appear. The 'effects of the bible are becoming daily more and more visible. 'And what are these effects? The drunkard becomes sober; the 'profligate chaste; the swearer fears an oath. May the God of 'the bible grant that this tendency may increase year by year!"

"The Bishop of Norwich. 'The duties of my diocess impe-'riously call me to Norwich. Where it otherwise, old as I am, I 'should feel strongly inclined to make a last effort to be present 'at the anniversary of our glorious and interesting meeting; for 'the purpose of bearing my dying testimony in favour of an Insti-'tution, which I am firmly persuaded *hath effected more spiritual 'good to mankind, than hath been achieved in the same time since 'the days of the Apostles.*'—Letter to Lord Teignmouth, 2d May, 1820.

"The Bishop of Durham. 'From the commencement of the 'Institution to its present wonderfully advanced state, it has had 'my good wishes: they remain unaltered, and will so remain dur-'ing the short continuance of my mortal existence.' *Letter to Lord Teignmouth, 30th April,* 1822.

"The Bishop of Salisbury took part in the proceedings of the last meeting of the British and Foreign Bible Society.

"The Archbishop of Tuam, president of the Hibernian Bible Society, presided at the annual meeting in April last, *after* the secession of the primate, and delivered an address, from which the following is extracted: 'Could I bring myself to think, when I see 'the successful exertions of this Society in the distribution of the 'sacred word of God; when I see the blessed change wrought in 'a large proportion of the population of Ireland by this means, 'which *God has evidently pointed out to be his will;* could I bring 'myself to think, when I see the happy effects of this Institution in

'the glorious revival of the religion of Christ throughout the land;
'when I see the book of God in the hands of thousands and tens
'of thousands of my poor fellow-creatures, when but a very few
'years ago scarcely one copy of it was to be found; when I see
'the hearts of the disobedient, through the simple reading of the
'bible, put into their hands by this Society, turning to the wisdom
'of the just: when I see all this, I say, could I be so infatuated as
'to bring myself to think that this Society *were thus casting out*
'*devils by Beelzebub the prince of the devils*, yet would I not with-
'draw from them. So far from apprehending danger to the esta-
'blished church from this Society, I do from my heart and soul
'believe it has been the means of securing many a wavering mem-
'ber of that church, and of interesting in its cause many sincere
'and pious Christians dissenting from it.'

"You are probably not aware Sir, that in representing the episcopate of the established church as opposed to Bible Societies, you are in fact representing it, as alienated from the affections, the confidence, the veneration of its own communion. If the forty-five prelates you have mentioned, be indeed hostile to the British and Foreign Bible Society, then are their opinions, their examples, their exhortations, contemned, rejected, and treated with contempt by almost the whole nation—then are they arrayed in opposition to the rank, the piety, and the intelligence of the kingdom. By whom Sir, is this great association supported? By a few disaffected, fanatical dissenters? On the rolls of its patrons will be found the names of the nephew of the late, and of the five brothers of the reigning sovereign, including the heir-apparent to the throne; the efficient members of the present and former ministries; the heads of each university; and a long train of nobles, patriots, and philanthropists. If a house divided against itself cannot stand, what melancholy auguries would you lead us to draw from the present state of the established church! Think not, Sir, that the patronage to which I allude, is silent and negative, confined to a trifling donation, or the acceptance of a nominal office. If the members of this Society are acting in opposition to the spiritual authority of the church, their opposition is open and vigorous. The individual to whom the nation looks as its future monarch, thinks it no derogation of his rank to accept an office in even an auxiliary society; and they to whom the destinies of the empire are committed, are occasionally found sharing in the deliberations of the Committee of the British and Foreign Bible Society, and hesitate not to vindicate in public the cause of the Institution." [pp. 30—36.]

In a note to this passage, he has also given a list of the Peers of our country, who are the avowed supporters of this glorious cause:—

"The following are, or have been, presidents or patrons of

auxiliary societies; and I am not aware that a single individual mentioned below, has ever withdrawn his name from any Bible Society with which he has been connected, viz.:

"*Members of the Royal Family.*—H. R. H. Duke of Gloucester—H. R. H. Duke of York—H. R. H. Duke of Kent—H. R. H. Duke of Sussex—H. R. H. Duke of Cambridge—H. R. H. Duke of Cumberland.——*Dukes* of Bedford, Manchester, Grafton, Wellington, Roxburgh, Beaufort, Portland, Buckingham.—*Marquises.* Tavistock, Winchester, Bute, Hastings, Downshire, Northampton, Camden, Cornwallis.—*Earls.* Waldegrave, Harewood, Uxbridge, Onslow, Rosslyn, Pomfret, Dysart, Yarmouth, Cardigan, Harcourt, Craven, Radnor, Darnley, Dartmouth, Liverpool, Derby, Mexborough, Yarborough, Gwydir, Spencer, Orford, Egmont, Waterpark, De La War, Hardwicke, Fortescue, Harrowby, Morley, Digby, Coventry, Verulam, Asburnham, Egremont, Fitzwilliam, Grosvenor, Northesk, Stamford, Romney, Guilford, Rock Savage, Denbigh, Balcarras, Breadalbane.—*Viscounts.* Bulkeley, Falmouth, Morpeth, Barnard, Middleton, Hampden, Dudley, Milton, Exmouth, Ebrington, Sandon.—*Lords.* Nugent, Cavendish, Rivers, Braybook, Headly, Howard, Aston, Bolton, Dacre, Milton, Strathaven, Stanley, Holland, Gambier, Calthorpe, Ossulton, Grey, Grenville, Guildford, Glenbervie, Middleton, Colchester, Foley, Vernon, Hautry, Gray, Fortescue, Gower, Lindsay, Barham, Middleton, Carrington. —— To the above may be added the names of the three prime ministers, Mr. Perceval, Lord Castlereagh, and Mr. Canning, besides various members of the present cabinet." [pp. 34, 35.]

This list might easily be extended, but we think it will be more interesting to British readers to extract the passage following a selection from the testimony, borne by some of our most distinguished laymen to the importance and utility of this noble Institution; presenting, as that passage does, a very satisfactory view of the sentiments of some of the most influential characters of America in favour of this sister society.

"Many more similar extracts might be given, from laymen of high rank and extensive influence; but I forbear; enough, I trust, has been shewn, to prove that the clergy and laity of this diocese who support Bible Societies, may appeal with equal confidence with yourself, to the established church, for authority to sanction their conduct. But, Sir, I feel my affection for that pure and holy church in whose bosom I have been nurtured, glow with increased ardour, when I recollect that it is unnecessary for *me* to resort to a *foreign* church, to vindicate my endeavours to bless the poor and ignorant with that gospel which has brought life and immortality to light. You tell us that it is to you 'a source of painful regret,'

to find yourself differing on the subject of Bible Societies 'from many of the *clergy* and members of our communion.' I should have supposed, that it would also have been a source of painful regret to you, to find yourself acting in direct opposition to the opinions of the *bishops* of our communion, officially delivered. The prelates of other churches have indeed in their individual capacity patronized Bible Societies, but to the bishops of the American church belongs the exclusive honour of having borne their united testimony in their behalf. In 1814, the bishops of our church, assembled in convention, addressed to the Episcopalians of the United States, a pastoral letter, in which they thus express themselves: 'We avail ourselves of the opportunity of congra-'tulating all the members of our church, on what we conceive to 'be eminently a cause of joy to the christian world in general. 'The wonderful efforts which have been made within these few 'years, being begun principally by members of the parent church, 'by a body known under the name of the British and Foreign 'Bible Society, imitated in various countries of the old world—and 'concurred in with alacrity and zeal throughout the extent of the 'American Union—to disperse the Bible in regions wherein it has 'been hitherto unknown, and in those wherein the religion of it is 'professed, to provide that none shall have reason to complain of 'their being necessarily destitute of this instructor, this guide, and 'this source of the highest consolations. *We should conceive our-'selves as wanting, on this occasion, to the high duties of our stations, 'were we to neglect to bear our testimony* in favour of this energetic 'effort for the disappointment of the wicked designs of infidelity, 'for the extending of the influence of pure and undefiled religion, 'and finally, for the carrying into effect of those gracious promises 'of heaven, which will not have been accomplished, until the 'knowledge of the Lord shall cover the earth as the waters cover 'the sea.'* However painful I may feel it, to differ in opinion from you, Sir, for whose zeal and talents I cannot but entertain

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"*Of this letter, Bishop Hobart thus speaks, in his address to the New-York Convention of 1814. 'This pastoral letter contains such 'spiritual counsel as the situation of the church seemed to require; 'and will, I trust, evidence the solicitude of *the bishops, in their capa-'city as the spiritual guardians of the church*, to promote the diffusion 'of evangelical piety, as professed in her articles and liturgy; and, 'at the same time, to guard against *all methods* of effecting this desir-'able end, which are not agreeable to the spirit of her apostolic and 'primitive institutions.'

"It is a little difficult to reconcile the concluding sentiment of this encomium on the letter of the house of bishops, with the intimation given in the bishop's own pastoral letter of the succeeding year, (page 19,) that by joining those very societies which the 'spiritual guardians of the church' had so unequivocally approved, we should 'put in jeopardy our apostolic ministry, and primitive and evangelical worship.'"

unfeigned respect; yet far more painful would it be, to concur with you in believing, that the course thus recommended by the most reverend authority in our church, was 'erroneous in principle,' injurious in its tendency, and 'a departure from the apostolic mode of propagating Christianity.'

"Could it be necessary, after so solemn and deliberate a sanction of Bible Societies by the house of bishops, to adduce further proof of their approbation, I might appeal to their succeeding pastoral letter of 1817, in which, mentioning the indications of the growing influence of religion, they incidentally allude to 'the vast increase 'of editions of Bibles, as well those for sale, as those designed for 'gratuitous distribution through the medium of the numerous So-'cieties, who of late years have associated for the conveying of that 'invaluable treasure to the houses and the bosoms of the most 'destitute of the people.' We might also appeal to the offices in Bible Societies which are *now* held by Bishops White, Moore, Kemp, Griswold, and Chase. It is true, Sir, that some of our bishops are not subscribers to Bible Societies, but I am acquainted with only *one* who has *opposed* them. If we turn to the laity of our church, we find that those whom she is most proud to number among her sons, have yielded a ready obedience to the exhortation of the house of bishops, and have given to Bible Societies their zealous and cordial support.

"With the courtesy towards your opponents which you have ever observed in this controversy, you speak of Governor Jay and General Clarkson, the president and acting vice-president of the American Bible Society, as "individuals who are not for a moment 'to be suspected of acting from any other principle, than a sense 'of duty, and whose pure and elevated characters adorn the 'church of which they are members.' But did it not occur to you, Sir, that in calling the public attention to the disregard with which such churchmen as Governor Jay and General Clarkson treat your advice and complaints, you were furnishing the episcopal laymen who support these institutions, with the most venerable and weighty precedents for their conduct. These two gentlemen, however, are not the only pure and elevated characters in our church, who concur in the sentiments of the house of bishops. The names of William Tilghman, Duncan Cameron, Francis S. Key, Charles Goldsborough, and Bushrod Washington, are found among the vice-presidents of the American Bible Society. 'I was ardent 'in my wishes and exertions,' says Judge Washington, writing to the Secretary of the National Society in 1820, 'for its establish-'ment, and it has been conducted with so much judgment and 'zeal, as to exceed in its practical results, my most sanguine ex-'pectations. May that Being in whose service the Society is 'engaged to spread throughout his dominions upon earth a know-'ledge of the Word of Divine Life, smile upon, and give effect to, 'their exertions.'"—p. 39, 40.

The authority of the bishops of other episcopal churches, namely, those of Russia, Sweden, and Denmark, is then referred to, for satisfying the doubts, or, more correctly speaking, of allaying the opposition of their episcopal brother of NewYork; and from bishops, the following appeal is made to the example of kings and princes in supporting a Society, the consistency of whose views with the welfare of a state, the American prelate has denied.

"But, Sir, the question of Bible Societies is presented in your charge, as one, not merely of expediency, but of 'principle;' you deny not only their utility, but their *lawfulness*. These Societies in your opinion cause the separation of the Word and the church of God; they sanction a departure from the apostolic mode of propagating Christianity, and their success, it seems, is not to be considered as evidence of the favour of Heaven. And does it not awaken, Sir, some mistrust of the correctness of your opinions, to find yourself at issue on a point of Christian duty, with every Protestant church in Christendom? No sect, however wild its doctrines,—no church, however loose its discipline and practice,—but still confesses the mighty truth, that the Scriptures are able to make us wise unto salvation, and therefore professes both its obligation and its willingness to disseminate them.

"With your opinion of the unlawfulness of these associations, how painful to you must be those efforts of the sovereigns of Europe to bless their subjects with the word of life, which are viewed by other Christians with devout gratulation. Suffer me, Sir, to call your attention to these efforts, not for the purpose of adding to your apprehensions, but of exhibiting farther instances of that wonderful excitement in the cause of the Bible, which is now filling the world with the knowledge of the Lord, and which I cannot refrain, however fanatical you may deem me, from attributing to another than a human origin. The following marks of national patronage bestowed upon Bible Societies, will also prove, that the dangers to civil society, which some of their opponents, and particularly the Bishop of Chester, apprehend from them, are wholly overlooked by those who are most interested in guarding against them.

"Russia.—The Bibles as well as letters of the Russian Bible Society, are transported throughout this vast empire, at the public expense. The emperor presented the Society with a spacious edifice for the transaction of its business, gave 25,000 rubles to its funds, and desired to be considered a member, with an annual subscription of 10,000 rubles.

"Prussia.—The king has exempted the letters of the Prussian Bible Society, and of its auxiliaries, from postage.

"Sweden.—The king ordered a collection to be made once a year in all the churches of the diocese of Gottenburgh, for the

Gottenburgh Bible Society. He accepted the office of Patron of the Swedish Bible Society, and has exempted its letters and parcels from postage. He likewise ordered a collection to be made in every church in the kingdom, for the purpose of supplying the poor with Bibles.

"Denmark.—The king gave 4000 dollars to the Danish Bible Society, and reduced the postage on Bibles.

"Saxony.—The government granted to the Saxon Bible Society the privilege of receiving letters and parcels free of postage.

"Wurtemburg.—The king officially announced his approbation of the Wurtemburg Bible Society, and made a donation to its funds.

"France.—The government allowed the Paris Bible Society to import Bibles free of duty. The Duke D'Angouleme, with the concurrence of the king, addressed a letter to the Society, expressing his approbation of its designs. The Duke de Cazes, at the time prime minister, gave 1000 livres to the Society.

"Great Britain.—The government invariably remits the duties on the books imported by the British and Foreign Bible Society.

"Well indeed did the chancellor of the exchequer of Great Britain exclaim; 'The kings of the earth have indeed stood up, 'and its rulers have taken counsel together; but it has not been 'against the Lord and his Anointed—it has not been to extinguish 'the light of the Gospel in the blood of its professors, but to 'acknowledge its authority, and extend its influence.'"* [p. 43, 44.]

From this enumeration of the powerful and exalted friends of Bible Societies, Mr. Jay passes to a consideration of their enemies, at the head of which he places, as firm supporters of the bishop, in maintaining their mischievous and unscriptural character, the Pope and Mr. Cobbett; the former of whom, in a bull directed to the primate of Poland in June, 1816, declares it an episcopal duty to "expose the wickedness of this nefarious scheme," whilst the latter as confidently declares that "reading the scriptures, if universal, can lead to nothing but schism," an evil of which this unprincipled demagogue seems to entertain as great a horror, as the self-constituted head of the universal church on earth, or the bishop of the Episcopalians in New York himself. We fear not, however, their opposition, or the opposition of any one, to the progress of a cause which is, we are satisfied, of God, and must therefore succeed, to an extent of which the following summary of its rapid achievements is but the commencement.

"That we may more fully appreciate the efficiency of these

* Speech before the British and Foreign Bible Society, 1815.

instruments, let us take a retrospect of their number, and results. In 1804, the British and Foreign Bible Society was established, and since that period, through its kind and fostering care, kindred institutions have been planted in every land where the Bible is regarded as the rule of faith, and where the civil power is not in abject subserviency to the church of Rome. Two thousand five hundred Bible Societies, embracing Christians of every name and rank, from the monarch to the humblest peasant, are now actively and zealously engaged in making known to their fellow-men, the revelation of Jehovah, and the gospel of his Son. In Great Britain, we find the Parent Society aided by 716 auxiliaries, and enjoying the magnificent income of 460,880 dollars. Scarcely a parish in the United Kingdom, that is not included within the bounds of a Bible Society.

"The Cantons of Switzerland have established similar institutions. The Sleswick Holstein Society numbers 118 auxiliaries. In the kingdom of Wurtemburg, exists a National Society with 44 branches; another in Hanover with 23 Auxiliaries; and in every part of Protestant Germany these associations have been formed, without distinction of sect. In Prussia, the National Society, patronized by the monarch, has 38 auxiliaries. The Bible Societies of Russia are now supplying that vast empire with the bread of Life, and, encouraged by imperial countenance, and the prayers of the prelates of the established church, are now printing the scriptures in twenty-six languages. Two hundred auxiliaries pour into the treasury of the Russian Bible Society the gifts of the pious, from the shores of the Baltic, to those of the Euxine and the Caspian. Sweden, Norway, and Denmark, have joined the holy union, and have established great and efficient institutions, assisted by numerous auxiliaries. The Netherlands Society counts upwards of 50 auxiliaries; and in that kingdom, in which but a few years since, death was proclaimed to be an eternal sleep, a Bible Society, assisted by 40 auxiliaries, is now diffusing the knowledge of Him who is the resurrection and the life; and in that city in which so many edicts have been published against the religion of the Gospel, and the happiness of mankind, are now issued the monthly '*Bulletins de la Société Biblique Protestante de Paris.*' In Iceland, in Malta, in the Islands of the Ionian Sea, and even on that spot where the apostle of the Gentiles once preached to his polished and philosophic hearers, their 'unknown God,' Bible Societies are now publishing the unsearchable riches of Christ.

"Do we turn our eyes to Asia, wherever the doctrines of the Cross are taught distinct from papal superstition, we find Bible Societies engaged in making known the way of the Lord to the numerous nations of that vast continent. From one extremity of Hindoostan to the other, from Bombay to Calcutta, from Madras to Columbo, from New-Holland to Amboyna, are Protestants, of every name, knit together in this sacred fraternity.

"Even in Africa, in that region and shadow of death, a great light is sprung up; and the African Bible Society at the Cape of Good Hope, in conjunction with those of Sierra Leone, Caledon, Mauritius, and Bourbon, are now conferring upon Africa a blessing which infinitely outweighs all her wrongs, even the blessing of the gospel of peace.

"In North America, we behold a chain of these institutions extending from Hudson's Bay to the Gulf of Mexico, and from the Missouri to the Atlantic. In the United States alone, more than 300 Societies are enrolled among the auxiliaries of the National Institution; while in the British dominions, both on the continent and in the West Indies, are found numerous Societies connected with the Parent Society in England. Truly, indeed, has it been said of the British and Foreign Bible Society, that she has taken her stand upon that fulcrum which Archimedes never found, and has moved the world. And what, Sir, has been effected by this splendid and extensive machinery? The Bible has been translated and circulated, whole or in part, in 139 languages and dialects, of which 43 are reprints, 8 retranslations, and 88 *entirely new translations into languages in which the Scriptures had never been printed before the establishment of Bible Societies.* The British and Foreign Bible Society has expended in this great work 4,438,000 dollars, and has, together with the continental Societies, issued the almost incredible number of *six millions and fifty-six thousand Bibles and Testaments.* These Societies have opposed to infidelity a host of influential witnesses, proclaiming their belief in the Holy Scriptures; they have introduced the Bible into the dwellings of the poor, thus furnishing the most effectual antidote to irreligious and licentious writings; they 'have roused the attention of a thoughtless world to the momentous concerns of eternity, and to the study of that word which reveals the only way to peace and salvation;' and they have bound together in the bonds of Christian amity and sympathy, the most distant nations, and the most discordant sects; and directed their resources and their energies to the dissemination of the oracles of the one living and true God. And you, Sir, are now exerting your talents and your influence to lock up 'this floodgate of mercy;' to quench this 'sun which has arisen unexpectedly and gloriously to illuminate the dark horizon of a fallen world;' and yet, strange to tell, you deem the insinuation, that you are unfriendly to the distribution of the oracles of truth 'unjust, injurious, and unkind.' Alas, Sir! your anxiety for the circulation of the Bible, is most assuredly

'Amabilis insania, et mentis gratissimus error.'" [p. 47—50.]

To this succeeds a very mortifying exposé of the views and conduct of those Bible and Prayer Book Societies, which have been set up in opposition to the National Institution for circulating the scriptures without note or comment.

We have room, however, but for a fact or two, although they speak volumes against such an union in sch a spirit.

"On turning to the last report of the New-York Auxiliary Bible and Prayer Book Society, we find that the total amount of their issues for the preceding year was *one thousand nine hundred and seventeen* prayer-books and *ninety-two* Bibles!! And these are the young gentlemen, who in their own opinion would throw away the precious fruits of the Reformation, did they not stand with the bible in one hand, and the book of common-prayer in the other! No wonder they are compelled to make the following mortifying confession. 'So far from being supported by increasing liberality, 'a large portion of our members, when called, upon for their sub-'scription, have withdrawn their names, and, while our resources 'are thus continually decreasing, very few subscribers are added to ' our list.'

"Six years after the organization of the Albany Bible and Prayer Book Society, they had not purchased one bible for distribution, and the few they gave away, were a present from the British and Foreign Bible Society; their funds being appropriated to the purchase of prayer-books only! The conscientious members of the Johnstown Bible and Prayer Book Society, who in their 'conscience' believe Bible Societies to be a departure 'from the primi-'tive method of propagating Christianity,' distributed, as appears by their report for 1820, *twenty* bibles and *one hundred and fifty* prayer-books!

"But the Central Bible and Prayer Book Society, embracing within its bounds six of our western counties, is that which above all others you delight to honour, as it is the only one you deemed proper to introduce to the notice of the last convention, and you speak of it in your charge, as 'distinguished for its zealous exertions.' Wonderful as it may seem, this Society, which is so high in your favour, has disregarded the *cardinal principal*, 'the *combined* distribution of the bible and book of common-prayer,' and has violated the scriptural plan of evangelizing the world, for we are informed in the Christian Journal for 1822, page 368, 'In con-'sequence of the general distribution of the bible by the laudable 'exertions of others, and the pressing demands for the book of 'common-prayer, the attention of the Society *since its commence-'ment*, has been turned to the distribution of that invaluable ma-'nual of devotion.' That is, this *bible* and prayer-book Society has appropriated all its funds to the distribution of prayer-books, and has never owned *a single bible*. These facts ill accord with the opinions we have seen expressed, respecting the scriptural plan of presenting in conjunction the *word* and the *church* of God. To distribute bibles without prayer-books, is unscriptural, —is throwing away the precious fruits of the Reformation—is hazarding our apostolic ministry, &c. &c. But to distribute *prayer-*

books with bibles, does no injury to the church, and offers no violence to the consciences of these orthodox and consistent churchmen. These Societies, while circulating prayer-books, are careful to retain the word 'bible' in their title, and thus

> 'They keep the word of promise to our ear,
> 'And break it to our hope.'

"These institutions not only damp in Episcopalians that zeal for the diffusion of the scriptures, which is the most remarkable characteristic of the present day; but they prevent the adoption of the most efficient means for putting the liturgy of our church into the hands of her indigent members. By their avowed opposition to Bible Societies, they lose the patronage of many Episcopalians, whose conduct in supporting them, these Societies think proper to condemn; and although most of their funds are expended in printing and circulating prayer-books, yet it is found necessary, in order to save appearances, to appropriate some portion of them to the distribution of the scriptures. Whereas, were *Prayer-book Societies* established in their room, they would receive the patronage of all churchmen, and might devote their undivided resources to the dissemination of our own invaluable liturgy and articles." [pp. 57—59.]

This very obvious course of reconciling the duties of circulating the oracles of God to earth's remotest bound, with the necessarily more limited one of putting the liturgy, or other formulary or compendium of the tenets of your own peculiar church or sect, into the hands of as many as will receive them, (and provided the bible is not clogged with them, every one has an undoubted right to do his utmost for their circulation far and wide,) is happily acted upon in other diocesses of America, over which preside bishops of another spirit than the prelate of New-York.

"On turning," says our author, "to other dioceses, we find the members of our church generally uniting with their fellow Christians in distributing the scriptures, and among themselves, in distributing the prayer-book, homilies, and tracts. The Episcopalians of Pennsylvania, as if totally ignorant of the sin of separating 'the word and the church of God," have formed 'the Common Prayer Book Society of Pennsylvania;' and in their first report they make the following bold avowal, 'In the exercise of Christian charity, we 'will unite with our brethren of other denominations in the great 'and pious work of distributing the scriptures.' The Episcopalians of the eastern diocess, anxious to disseminate the doctrines of their church, have established 'the Prayer Book and Tract Society of the Eastern Diocess.' The convention of Virginia, disregarding 'the cardinal principle,' have by a formal vote established 'the

Common Prayer Book and Tract Society of Virginia,' and the convention of North Carolina have, by a vote recorded on their journals, recommended to the clergy of that diocess 'the organization of Prayer Book Societies in their respective congregations,' little imagining that they were thus advising their clergy to 'throw away the precious fruits of the Reformation.' In Maryland also, we find a Prayer Book and Homily Society under the presidency of the bishop. Thus we see, Sir, that in no less than five diocesses, the *divine* method of spreading religious truth by holding out the church of God in connection with his Word, through the means of Bible and Prayer Book Societies, as recommended by Dr. How and yourself, is utterly disregarded. Can it be denied that these Societies, in declaring Bible Societies to be unscriptural and dangerous, and their own plan to be that alone which is sanctioned by divine authority, are acting in direct opposition to the sentiments of an immense majority in the church; that they are interrupting her peace, bringing her authority into contempt, and forming parties among her members? You inform us, Sir, in your 'Catechism for Confirmation,' page 25, 'We also commit the sin of 'schism, when we promote parties and divisions in the church, 'or in any way disturb its peace.' 'The apostles regarded 'even the lowest degree of schism, making parties in the church, '*a carnal sin.*' And if on the subject of Bible Societies, there be now 'parties and divisions' in the church, and if her peace be disturbed, to whom will attach the carnal sin of creating the schism? To the house of bishops who recommended them, or to the single bishop who has denounced them?" [pp. 60, 61.]

Mr. Jay then proceeds successfully to controvert the assertion of his right reverend opponent, that "Bible "Societies tend to weaken the zeal of Episcopalians in "those exertions which entitle her (i. e. the Episcopal "church) to the appellation of apostolic and primitive;" and in doing so, thus refers again to the example of our country:—

"If the zeal of Episcopalians for their church were to be determined solely by their *professions*, I should be compelled, I admit, to yield the precedency to the opponents of Bible Societies; but it is *actions*, and not professions, to which I appeal, to repel your injurious insinuation. If we turn to England, we find those great institutions, the Church Missionary Society, the Church of England Tract Society, the Society for the Conversion of the Jews, and the Prayer Book and Homily Society, all of them identified with the interests of the established church, supported almost exclusively by the episcopal members of the Bible Society. Let us, Sir, inquire particularly into the operations of the Church Missionary Society, and the Prayer Book and Homily Society, since it is admitted that these institutions are supported by the episcopal friends

of the British and Foreign Bible Society, and are on that account subjected to the frowns and abuse of its opponents. The income of the Church Missionary Society amounted last year to 146,000 dollars. It employs as missionaries, schoolmasters, &c. 200 persons. It is educating not less than 10,500 heathen children, and has missionary stations in the four quarters of the globe. It placed 22,000 dollars at the disposal of the Bishop of Calcutta, for the use of the Missionary College established by his Lordship; and it supports a College at Cotym for the improvement of the Syrian church, in which there are now twenty-one students, who are intended for the ministry; and is thus preparing the way for an union between the church of England and this ancient and apostolic, but long persecuted church. The Prayer Book and Homily Society have in nine years distributed 60,000 prayer-books, and about half a million of homilies, articles, and ordination services, in tracts. They have published the liturgy in Irish, Welsh, modern Greek, Chinese, Hindoostanee, and also for the use of the Syrian Christians, in Tamul and Malayalim. They have published homilies in English, Manks, Welsh, French, Italian, Spanish, German. All this, it must be confessed, does not look as if the British and Foreign Bible Society had paralyzed the zeal of its episcopal members for their own church; nor do the numerous Prayer Book and Tract Societies I have already mentioned, in the other diocesses at home, favour your theory, that Bible Societies tend to weaken the zeal of Episcopalians 'in favour of the distinguishing principles of their church.'" [pp. 61, 62.]

To this succeeds some equally satisfactory refutations of so absurd a charge, drawn from the conduct of some of the most eminent of the Episcopalian Americans, clerical as well as lay; but they are of too local a nature for insertion. We will therefore close our extracts from this pamphlet, with a comparison between a celebrated opponent of the Bible Society in England, and one of its friends amongst the bishops of America, which is any thing but gratifying to our national pride.

"But amid all the calumniators of the British and Foreign Bible Society, the name of Norris stands pre-eminent.

> 'Aw'd by no shame, by no respect controll'd,
> 'In scandal busy, in reproaches bold.'

This modern Thersites, even while ministering at the altar of his God, scruples not to load his most devoted servants with the foulest obloquy; and labours with the malignity of an infidel, to prove the corrupting influence of the holy scriptures, upon the public morals.

> 'From such apostles, O ye mitred heads!
> 'Preserve the Church.'

" In the year 1814, this man first obtruded himself on the public notice, as the author of ' A practical Exposition of the Tendency and Proceedings of the British and Foreign Bible Society.' Of the bitterness of that work, the following sample will suffice:— ' Those who so loudly proclaim the cause of the Bible Society to ' be the cause of God; who cry out to the deluded people, why ' come ye not up to the help of the Lord against the mighty? are ' the legitimate descendants of those notable *incendiaries*, who ' never ceased to curse Meroz and neutrality, until, in the language ' of Walker, they had *brought God's curse upon the land;* and put ' church and commonwealth into a flame.'—p. 285. Of this same work, the Bishop of St. David's thus speaks in his tract, ' The bible, and the bible alone, the religion of Protestants.'—' It ' is so destitute of the demonstration which it professes to give, ' so defective in its premises, so inclusive in its inferences, and ' so reprehensible in its *calumnies* respecting the church members ' of the Society, that it may be left to its own refutation.'

" Is it not, Sir, astonishing that a man thus degrading his holy calling, should find in this country a correspondent in the person of ' a distinguished American?' a correspondent who mourns with him over the progress of the everlasting gospel, and bewails every new instance of patronage bestowed on institutions, whose only object is, to furnish his fellow men with the records of salvation! On the first page of this man's recent letter to Lord Liverpool, after pointing out the mischievous effects of his Lordship's speech in favour of the Bible Society, he proceeds, ' But our own shores ' are not the limits of its injurious operation, for I have before me ' a communication from a distinguished American, who bewails the ' accession of popularity, that societies there, *hostile to that church*, ' have derived from inferences, which we happily know to be false, ' of a disposition in the English ministry to patronize sectarism, ' drawn from this speech, which is most studiously propagated, by ' the American newspapers, throughout the United States.' It thus appears, that it was not till *after* this distinguished American had condescended to complain to Mr. Norris of Lord Liverpool's speech, that Mr. Norris resolved to write his letter; and it is therefore to this distinguished personage, that the community are probably indebted for this indecent pamphlet; and perhaps to the same agency, for its republication in this country, as an auxiliary to your charge. These considerations give to the letter of Norris a degree of importance, to which it would not be otherwise entitled. It is interesting to know something of the foreign correspondents of distinguished Americans; and it is curious and useful to observe, how a mistaken zeal vitiates the moral appetite, and renders palatable the most nauseous ribaldries, if uttered by a partisan.

" Permit me, Sir, to call your attention to the following extracts, as exhibiting the character of a work sold by your bookseller, and the republication of which, on this side of the Atlantic, was unques-

tionably intended to give full effect to the blow aimed, in your charge, at the American Bible Society.

" Of the British and Foreign Bible Society, the Hackney curate thus speaks: ' I protest solemnly to your Lordship, appealing ' to the Searcher of all hearts for the sincerity of my protesta- ' tion, that in my conscience I believe, that quietness, peace, and ' love, have rarely been assailed by a confederacy from which ' *all Christian people have more to dread*, than is threatened by this ' Institution.' Of the members of this Society, he gives the following character and comparison. ' I know from long experience ' with *Bible Society propagandists*, their talent at misrepresenta- ' tion.' ' Even in the first age of the gospel, my Lord, when ' inspired apostles promoted Christianity, there was an unaccount- ' able propensity amongst Christians, to subject themselves to ' *deceitful workers* in religious matters. These, as we see St. Paul ' complaining to the Corinthians, (2 Cor. xi. 20.) might bring them ' into bondage, devour them, smite them on the face, i. e. palm ' any vain conceit, *fleece them of their substance to any extent*, or ' practise any degree of spiritual tyranny upon them, and be suf- ' fered gladly in all this *craft and exaction.*' The gentlemen of the Parent Society, who occasionally assist at the meetings of the auxiliaries, are thus likened to certain well-known atheists and jacobins. ' Its travelling agitators are such complete adepts in ' getting up these encænia, that there would be as effectual secu- ' rity taken to keep down every expression, look, or gesture, ' which could excite a moment's jealousy in your Lordship's mind, ' as the *German illumines* were wont to take in their exoteric ex- ' hibitions, to repress whatever might give umbrage to their noble ' and royal patrons.'

" In allusion to Auxiliary Societies, and Bible Associations, he observes, ' In the very highest degree of the order, viz. the *illu- ' mines*, there were *modified* mysteries for those who, by their rank, ' were to serve for a protection to its *plots*, without knowing their ' tendency.' A late excellent work on the practical details of Bible Institutions, by a gentleman of the name of Dudley, is, ' Bible ' Society craft, made easy to the meanest capacity.' Of the agency of females in soliciting subscriptions, and in forming associations for the diffusion of the scriptures, he thus expresses himself: ' The ' delicate office of extortioners to the Society, is assigned over ' to the ladies, who are for this purpose embodied in a sub-society, ' a *male* counsellor or two being charged with the duty of regular ' attendance upon their meetings, to act as a sort of safety-valve to ' a machine containing highly effervescent ingredients.' ' In that ' horrid letter from Baron Distfurt, under the *illuminized* designa- ' tion of Minos, to Sebastian, another conspirator, suggesting the ' plan of *a Female Illumine Association*, which is recorded by Profes- ' sor Robinson in his proofs of a conspiracy, the *same male* oversight, ' to give the proper tone to the proceedings, is laid down as indis-

'pensable! Ptolemy's wife must direct them, and she will be 'instructed by Ptolemy, and my step-daughter will consult with 'me. We must always be at hand to prevent the introduction of 'improper questions. We must prepare themes for their discus-'sion, thus we shall confess them, and inspire them with our 'sentiments.'

'The progress of *female demoralization*, amongst that portion of 'the *sex* which has fallen a prey to Bible Society beguilements, 'might be traced by one who had the daily registers of the period 'within his reach, and sufficient command of time for investigation; 'that it has been progressive, is well known to those who have 'been observers of the Bible Society's plans.' After quoting some well-meant, but perhaps rather injudicious encomiums on the participation of females in the great work of diffusing the scriptures, he adds, 'If females can be induced to give a hearing to such 'rhapsodies as these, the result must be *what we now experience.* 'St. Paul, in his second epistle to Timothy, has set down both 'their character and their condemnation—they must be led captive 'at the will of those to whom they so disreputably listen; and be 'driven to *any* lengths to which these men may urge them on in 'the furtherance of their *designs.*'

"It is thought most advisable in the management of Ladies' Bible Societies in England, that the subscriptions of their members should be collected by persons of their own sex; and their by-laws frequently require, that 'each district, where convenient, shall 'have two or more members of the Committee attached to it as 'collectors, and that, in all practicable cases, a matron and a younger 'lady shall be colleagues.' This rule is declared by our curate, to be an 'obviously wicked device of sending forth in couples a 'young lady and her *duenna*, to give her confidence, to tutor her 'in playing off her *winning airs*, and to cover her retreat in case 'of an unwelcome reception.' Another common regulation, it seems, is, that every young lady, who obtains six or more weekly contributors, shall have the privilege of attending the meetings of the ladies who are the managers of the Society, and this regulation is denounced as 'equally demoralizing;' and the author invokes upon the British and Foreign Bible Society 'the indignation of 'every man who knows what genuine *domestic* happiness is, and 'desires to transmit that blessing to his posterity.'

"Mr. C. S. Dudly, a member of the Society of Friends, whose indefatigable exertions in the cause of the bible entitle him to the gratitude of every friend to virtue and religion, is 'the Society's 'sergeant-major in the female department,' and is compared to a noted apostle of infidelity. 'German *illuminism*, it appears, had, 'in Baron Knigge, a propagandist of equal energy: he is stated 'to have been, next to Weishaupt, the most serviceable man in the 'order, and procured the greatest number of members.'

"Two more extracts, and I have done. 'In the face of all the

'bible anecdotes, *tricked* out in such diversified particularity, I 'have no hesitation in denying it to have been any where practi- 'cally demonstrated, that the Bible Society's labours have gene- 'rally promoted Christianity, or in disputing the theory of this 'proposition, that there is *any tendency* in those labours to pro- 'mote it throughout the world.' 'I appeal to your Lordship, 'whether, notwithstanding the greatly increased exertion of the 'church during the period, *infidelity and blasphemy have not been 'gathering confidence, and spreading their contagion almost in equal 'ratio with the Bible Society's progression?*' 'When the contempt 'brought upon the scriptures by the Society's method of distributing 'them is considered—when moreover its terms of communion are 'added to the account, that the faith shall be held in diversity, 'instead of the unity of the spirit, and propagated in discordance, 'instead of in the bond of peace,—what other issue is to be ex- 'pected, *than that righteousness of life shall be also cast away, and 'the utmost licentiousness, both in opinion and practice, be established.*'

"Think not, Sir, that I have selected these passages for the purpose of exposing their falsehoods, and disproving their atrocious insinuations; this task, however easy, I have no intention to assume. It cannot be the duty of the friends of the Bible Society, to enter into discussion with every blackguard who chooses to slander her; and her interests by no means demand such condescension on the part of her advocates. This vile pamphlet may, in the language of the Bishop of St. David's, applied to another work by the same author, be left 'to its own refutation.' My object in noticing this publication, is to exhibit the true character of an auxiliary, which you, Sir, have at least tacitly acknowledged, and which, unless common fame and the assertions of your friends do you injustice, you have yourself been instrumental in introducing to the American public.

"It is with grateful feelings of attachment for my own church, that I can turn from the disgusting insults heaped upon the matronry of Great Britain* by this Hackney curate to the following extracts from a vindication of Female Bible Societies, by the truly venerable Bishop of Pennsylvania. 'If there should press on 'the minds of any of you, the apprehension of exceeding the 'bounds which the modesty of your sex prescribes, it does not 'appear to me, that there is the least ground for such reproach,

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* Some idea may be formed of the class of females who are the subjects of Norris's malignant aspersions, from the following names, selected from the officers of a Ladies' Bible Society in Ireland, viz.—Viscountess Lorton, Lady E. Littlehales, Countess of Meath, Lady Castlecoot, Countess of Leitrim, Vicountess Lifford, Lady C. Crofton, Hon. Mrs. Hewitt, Lady M. Knox, Lady Lucy Barry, Lady H. Bernard.—Of the Ladies' Societies in England, it is sufficient to say, that their Royal Highnesses, the Princess Augusta, and Duchesses of Kent and Gloucester, belong to them.

'so long as the association is within yourselves. As to the cir-
'cumstance, that some of you will be called upon to act in certain
'official characters, necessary for the conducting of business; if
'we look beyond names, there is nothing in the subject itself but
'what would apply with equal force against the presiding at a
'dinner, or at a tea-table; unless indeed it could be alleged, that
'this is less alien from the female character, than the gathering
'and dispensing of alms.' 'Can it be out of the sphere of your
'sex *to be actively engaged* in disseminating a system of truth and
'morality, which has so excellent a bearing immediately on your
'interests; and through you, on whatever contributes to the
'rectitude, to the decorum, and to all the rational enjoyments, of
'social life?' 'Contemplating the recent institution of Bible
'Societies, begun in England, and extending rapidly throughout
'the world, as a prodigious effort for raising of a mound against
'the threatened inundation of infidelity; *as being one of the hap-*
'piest expedients which have been devised, for spreading the know-
'ledge of the gospel of Christ; and as tending directly to the
'accomplishment of the assurances given, that his kingdom will
'be at last coextensive with the world, I will not suffer myself to
'believe that *your sex*, any more than ours, are debarred from pro-
'moting these blessed ends in your *distinctive* character.' *Ad-*
dress to the Philadelphia Female Bible Society. [pp. 70—77.]

Far be it from us to approve of the very strong and uncourteous expressions contained in the closing sentence of this notice of Mr. Norris;—it may serve, however, to lower the self-complacency of that illiberal and virulent controversialist, by shewing him the estimation in which his labours and efforts are held by some men of rank and influence on the other side of the Atlantic. If he will write in a style unworthy of a Christian, a minister of the gospel, and a gentleman, he must not complain if others should go a step beyond him in the very easy work of calling names. Abuse is never used, but by those to whom no injustice is done, when they are abused.

POETRY.

CHRIST AT EMMAUS.

"ABIDE WITH US, FOR 'TIS TOWARDS EVENING."

ABIDE with us—the evening shades
Begin already to prevail;
And as the ling'ring twilight fades,
Dark clouds along the horizon sail.

Abide with us—the night is chill,
And damp and cheerless is the air;
Be our companion, stranger, still,
And thy repose shall be our care.

Abide with us—thy converse sweet
Has well beguil'd the tedious way;
With such a friend we joy to meet,
We supplicate thy longer stay!

Abide with us—for well we know
Thy skill to cheer the gloomy hour:
Like balm, thy honied accents flow,
Our wounded spirits feel their power.

Abide with us—and still unfold
Thy sacred, thy prophetic lore:
What wondrous things of Jesus told!
Stranger, we thirst—we pant for more.

Abide with us—and still converse
Of Him who late on Calv'ry died:
Of Him the prophecies rehearse—
He was our friend they crucified!

Abide with us—our hearts are cold.
We thought that Israel he'd restore;
But sweet the truths thy lips have told,
And, stranger, we complain no more.

Abide with us—we feel the charm
That binds us to our unknown friend:
Here pass the night secure from harm,
Here, stranger, let thy wand'rings end.

Abide with us—to their request
The stranger bows, with smile divine;
Then round the board, the unknown guest
And weary travellers recline.

Abide with us—amaz'd they cry,
As suddenly, whilst breaking bread,
Their own lost Jesus meets their eye,
With radiant glory on his head.

Abide with us—thou heavenly friend,
Leave not thy followers thus alone—
The sweet communion here must end,
—The heavenly Visitant is gone!

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PHILOSOPHICAL AND LITERARY INTELLIGENCE.

Travels of a Tartar in the Interior of Africa.—"We have been favoured," says the Royal Gazette and Sierra Leone Advertiser, of December 31, 1822, and January 7, 1823, "with the following communication, from the pen of an officer high in the civil service of the Gold Coast, relative to the travels of a Tartar. For several weeks previously to the first of June, reports were prevalent among the natives of Cape Coast, that some Europeans had arrived at Cormasie, the capital of Ashantee. Little or no credit was attached to them; but on that day, to the surprise of every person connected with that place, messengers arrived from the king, escorting an elderly white man, clothed in an old uniform of the African Company. The traveller's name is Wargee. He is a Tartar,—probably one of the hordes which inhabit the territories about the base of Mount Caucasus. He states that he was born at Kislar, in the province of Astracan. He is ignorant of his age, but thinks he is now about seventy; his appearance, however, does not denote him to be more than between his fiftieth and sixtieth year. When a youth about fifteen* years of age, a war having broke out between Russia and the Porte, his brother took arms, and he was employed to carry provisions, &c. The contending parties met and fought at a place which he calls Ebraig; and the Turks proving successful in the rencontre, Wargee was made prisoner. From the field of battle he was sent, with other prisoners, to Constantinople, where they arrived in thirty-four days. This happened in the reign of the Sultan Selim.† He became the slave of Saladaar, whom he represents as a person in high authority; in his service he continued seven years, but how he was employed could not be ascertained; indeed, there appeared in his manner a desire to avoid communicating information on this matter, arising perhaps from his situation having been menial; or probably from a disinclination to communicate through an interpreter, who evidently displeased him, and whose stupidity and ignorance was the source of continual trouble. It is, however, but justice to say, that on all other points, particularly on those connected with his route on his travels, he evinced great desire to make himself understood. He states, that at Constantinople, in time he became a considerable trader, and in this pursuit he travelled to many distant parts, both by sea and land.

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* This was ascertained by his pointing, when the question was asked as to his age at that time, to a lad who was present, and saying, "he was about his age."

† Selim III. commenced his reign in 1789. The Turks and Russians were then at war; but admitting that Wargee might have arrived at Constantinople the very year of his accession, the time that has since passed, added to his supposed age at the period of his caption, will make only forty-eight years. This will appear very contradictory to his own belief as to his present age (70). Taking his calculation to be by lunar years, the difference will be very considerable. The discrepancy may, however, have arisen from misapprehension on the part of the interpreter.

One instance which he related, was, his joining a considerable caravan, with several camels laden with merchandise belonging to himself, and proceeding from Constantinople, or, in his own words, from Istambol, to Chanakalo-Ismir, Smyrna, Sarkos-Kablis, Sham-Tarablis, Tripoli, Dameish, Haleb, Darbekr, Mosul, Bagdat. From Bagdat he went down the Bar Didjla (Tigris,) and at Kornal the Bar Phrate (Euphrates,) in a boat to Bassorah. At Bassorah he embarked in a ship belonging to Muscat, for the latter place; she was called the Almaize, and was navigated by twenty-five men. From Muscat he proceeded in the same ship to India. The names of the several places where he remained, he recited in their distinct order; viz. Surat, Bombay, Malabar, Madras, Calcutta. He also visited Java; and returning by the way of the Red Sea, sojourned for some time at Mocha; and there being many pilgrims in company, he also visited Mecca, and, although no Mussulman himself, described the manner in which they performed their devotions. Crossing the Isthmus of Suez, he went, in his own words, to Masr (Cairo,) Roschid (Rosetta,) Askandria (Alexandria,) and from Askandria returned to Istambol. This voyage, on which he was absent two years, has been more particularly dwelt upon; because the route being so readily subject to proof, its correctness will serve, in some measure, as a criterion for the credit to be attached to his African travels. The principal article which he took to India for sale was sheet copper, for which he got silks and muslins in exchange. He mentioned several other trading excursions to Syria and to Egypt; and one, when he embarked at Constantinople, and sailed by 'Arnaout Lemal' (query, Archipelago,) 'to Hawareen,' and to Malta; and thence coasting the African side of the Mediterranean, touching at Tarablis, Tripoli, Capes, Tunis, Jezzari, (query, Algiers,) and to Gibraltar. As a proof that he had some knowledge of the place, he pointed to one part, saying 'Inglis,' and to another side of the room, saying 'Espagnol.' He describes the commencement of his last, or present, journey, to have taken place about five years ago. He sailed from Istambol in a Turkish ship, commanded by an Armenian, named Abdoo, and navigated by twelve men, to Askandria, and thence to Arab Tarablis, Tripoli: he paid the master of the vessel forty-four dollars* for his passage. His merchandise consisted of iron, jewelry, silks, and of some spirits, to the value of 1500 dollars. At Tripoli he remained a considerable time: he then proceeded towards Mourzook, in company with a caravan of forty-five camels. He had three camels and two servants, his slaves; one of the camels carried water, another provisions, and the third merchandise. In thirty-five days he arrived at Sokna; eight days from Sokna to Mourzook. At Mourzook he sojourned two months; and again advancing by Chanab (query, Ganat,) to Asouda, and thence to Agades; one day's journey, from which they crossed a river of great breadth.† It being then the dry season, it was shallow; still it was as much as the camels could do to cross it, the water being up to their shoulders: in the rains it is impassable, except by boats. Agades is in Turiack, through which

* The manner in which he communicated this information was, by taking a dollar from his pocket, holding it on his finger, and then scoring with a pencil forty-four times.

† As broad as from the castle-gate to the female school, being about 400 yards.

country this river runs: one day's journey from Agades, is Kashna. The caravan was sixty days in travelling from Mourzook to Kashna. At Galibaba, in Kashna, he was robbed of much of his property. From Kashna he advanced to Kano in five days. Close to Kano is a large water, (whether a river or a lake, could not be clearly understood,) called Goorbie Mak Hadgee, which he described as being about 150 yards broad, but narrow during the dry season, because in the rains there is a communication between the Quolla, which will be again spoken of, and Goorbie Mak Hadgee. On it are numerous boats (canoes;) in one of which, paddled by four men, he was conveyed over. His camels were tied by the neck to the canoe, and swam over. The houses at Kano are circular, and built of mud. It is subject to the sultan of Houssa, who is a Mussulman: his name is Beloo; that of his capital, Secootoo. In the neighbourhood of Kano, territory of Noofee, he remained a considerable time, and appears to have travelled from that point in several directions; for instance, from Kano to Zegzeg in five days, Malica three, Falandoosa two, Rollah two, Domah three, Hanafa six, Galadina five: from Galadina to Tootoo, Abazee, and Koorkoonon two, Abakanee and Rabah one, Ibee one, Looree five—total, thirty-five days. Several of the principal towns in this part appear to have ditches around them, for their defence; and the approach to them, from what could be understood of his description of Raball, must be extremely rude. He drew circles and lines to represent the ditch, and entrance across it by a board. This, his camels could not pass; he was therefore obliged to leave them behind, and the weather being wet and bad, they soon died. Having again returned to Kano, he undertook another journey; from Kano to Terna three days, Galata two, Samfera two, Banagah five, Dowea Sim seven, Laooree six: twenty-five days. At Laooree he sojourned for some time, and travelled thence to Zoogoh (query, Zeggo,) and again from Laooree to Gayah in three days, Fogan one, Karamana one, Cumba one. At Cumba he crossed the Quolla, a large river, much larger than Goorbie Mak Hadgee. He was about one hour in crossing it, in a boat (canoe) paddled by sixteen men. When questioned as to the course of this river, he asserted that the current ran 'from the direction of the rising sun towards its setting.' Having crossed the Quolla, he arrived after a ten days' journey, at Goormah, and in ten days more at Moosh, (query, Mooseedoo.) Proceeding onwards, he arrived, in ten days more, at Imboolee.* Between Imboolee and Moosh, he crossed no water. From Imboolee he travelled onwards five days, and then reached another larger river, called the Barneel, over which he was ferried in a boat (canoe,) managed by ten men: the passage occupied half an hour. After a walk of about three hours, he arrived at Kabarah (Kabra,) a town on the banks of a small river called Mazzr, and in three hours more, from Kabarah, he reached Timbuctoo.

The few following particulars respecting Timbuctoo, are the substance of replies to numerous questions, reiterated on several occasions, and thereby corrected, as far as the very limited and defective method of communication would admit. Timbuctoo he represents as a large town, *much larger* than Cape Coast, and much larger than

* In endeavouring to trace the course he took in the several excursions from Kano and to this place, his invariable reply was, that the rising sun was at his back, varying a little to the right or left.

Cormassie; the houses far better, and more regular. It has one long street, intersected by others, but not very regular. The houses are built of mud. The house in which he lodged belonged to the sultan Mahomed, who has seven houses, superior to those of his subjects; it was two stories high, and had several apartments on the ground floor, occupied by attendants; on the first floor were the apartments in which the sultan entertained his friends, and in the upper story he and his wives lived. The house had a flat roof, surrounded, except in the front, by a wall enclosing a large yard, in which the camels and other cattle were kept, and situated in the centre of the town. It was tolerably well plastered, had doors and windows of boards, and was white-washed with lime brought from Jinne. Much trouble was taken to ascertain the truth of this fact. He clearly described a kind of oven, (drawing a rude plan on paper,) in which stones were heated, and imitated the hissing noise it made when water was thrown over to slake it. To prove this the more strongly, he was shewn the lime-kiln at Cape Coast Castle, and said it was something like that, but very small, and stones burn in it, not shells. A basket was shewn to him, which might contain about a bushel and a half, and he was asked what the price of the quantity of lime it would hold, might be. The answer was, about the value of a dollar at Jinne; at Timbuctoo, perhaps four. He heard it used to be brought to Timbuctoo as presents to the chief men, who made presents of cloth in return; it is only used by the superior people. He believes the roofs of the houses to be only covered with clay; but is ignorant whether any thing is mixed with it, to make a cement. The houses of the rich people are all built in the same style as that of the sultan, and he mentioned that of Kahia, whom he called Mahomed's vizier, as almost equal to the sultan's. The dwellings of the common people are small round huts, covered with thatch. The sultan is fat, stout, and good-looking, having a few gray hairs in his beard, and is a peaceable good man; he is a Mussulman, and dresses handsomely in the Mahomedan style; has seen him occasionally wear silks, but principally white cloth and muslins. The king's wives wear a lower cloth fastened round them, and another thrown over their bodies; these are generally white, but the lower one sometimes blue: indeed, he says, other coloured cloths are rarely to be seen; white and blue are the prevailing colours, varying in their quality according to the station in life of the wearer. On the head, they (the king's wives) wore a kind of red cap, just covering the crown, which has some gold ornament, or gold lace, on the top of it. They wear silver ornaments on the arms and ancles, and ear-rings of gold, or of silver. They also wear silver chains on their forehead, round the neck, and round the waist; these chains are made at Sansanding; and silver is so much prized at Timbuctoo, that they balance it for gold. The sultan had in his possession many muskets and blunderbusses, inlaid and ornamented with silver. He had also several soldiers. Muskets are also to be seen in the possession of many persons of note, but they are not common. The value of a very common musket is ten dollars;* of a long gun, sixteen dollars; the latter guns are used for killing elephants. He says, the hunters go on foot to search for the herds, watch for a fair aim, and if the

* Dollars are mentioned, not as being current in Timbuctoo, but because their value was understood by him.

shot does not take immediate effect, the hunter climbs a tree for safety, and watches the animal. They have often been tracked for days after they have been shot, before they die. Elephants are also killed with arrows, the length of which he described, by stretching out his arms, then pointed from the shoulder to within about three inches of the wrist, and saying it was wood, and again to the end of his finger, which part he said was iron. These arrows are rubbed over with a liquid poison. This, he says, he saw; but knows not of what it is composed; it is of a yellow colour, and of the consistency of palm oil. About Timbuctoo and Jinne, wild fowl are very plentiful, as are also poultry, particularly ducks; there are also great numbers of cattle, goats, sheep (very large,) a few small horses, no camels, except what are brought by traders; asses without number, and dogs. Of wild animals, he mentioned the elephant, antelope, lynx, and fox; tame rabbits of different colours are kept in the house. The food of the principal people consists of poultry, the flesh of cattle, goats, and sheep, and of fish, which they have various modes of dressing, (boiling, frying, &c.) he has seen some fish brought into the market for sale, fried: much butter is made at Timbuctoo and Jinne, from goat and cow's milk; this they use to dress their fish, &c. with, and eat it with their bread, but never use it to rub over their bodies. They grind their corn on stones, and make a kind of bread of it; this the common people eat with goat's milk. There are some pits at Timbuctoo, from which the common people procure their water, but that which is used by the superior class is brought from the Mazzr: this water, which he says is excellent, is carried in skins on asses, and it takes them about three hours to go there. Milk is also drank, and, by those who can afford it, a kind of fermented beer, called Geeah, made of the Indian corn; he is ignorant of the process of making it: being shewn some of the beer which is common on some parts of the Gold Coast, called pitto, he said that it was like that, but not so good. The rich people use spoons and forks; he has seen there some spoons made of gold, some of silver, and some of iron: they also use plates; when questioned how they procure them, his reply was, that they were brought by the traders, and they got them from 'Gibralt.' The common people use their fingers, and eat out of wooden bowls. No cocoa-nuts at Timbuctoo, neither did he see them in any part until he came to Cape Coast. No yams, no plantains: water-melons in great plenty, and other fruit, which could not be recognized by his description. No pine-apples at Timbuctoo, but saw one at Jinne; honey plentiful; and at Timbuctoo they have a particular kind of bread, in which honey is mixed when they are making it. He describes the climate of Timbuctoo as extremely hot. The rainy season he understood to be approaching at the time he was at Timbuctoo, which he thinks was about thirteen months ago. The rains, he heard, continued about four months; during the first two they are very heavy, and after that for the next two months light. After the first two months the caravans come from the Desert, to the number of many hundred camels. About midway between Tandeny and Timbuctoo, at a place called Rawan, they often separate, some going to Sansanding and Sogo, some to Timbuctoo. The Timbuctoo traders have a particular room or shop in their houses, in which their goods are packed up in boxes; they have also many pieces of cloth hung on a line exposed to view, opposite the door, but those inside of the houses are for show. He

understood it took the caravans of the Arab traders from Fez and Mequinez, three months to perform their journey to Timbuctoo. The articles of trade which they bring, are cotton cloths, clothing, silks, iron, beads, silver, tobacco in rolls, paper, earthenware, and tar; in exchange for which, they get gold dust, ivory, the teeth of the hippopotami, gum, and ostrich feathers;* slaves also form a considerable portion of their returns. He states the price of a man slave, 'if handsome,' to be about the value of thirty dollars, if otherwise, sixteen dollars; of a young female, about twenty-five dollars. The price of gunpowder is high at Timbuctoo: when he was questioned on this point, he looked about him, and seeing a small crystal basin on the side-board, he took it up, and said, that as much as that would hold (about 1½ lb.) would cost the value of three dollars at Timbuctoo, two dollars at Sallagha; how much at Cormassie he did not know. Gunpowder is not brought to Timbuctoo by the Arabs, but by the merchants from Kong, and other places immediately connected with the Ashantee trade. Never heard of any copper-mines in the interior; neither did he see any iron manufactured in any part he has visited. They get their iron at Timbuctoo from Fez, and it is conveyed in short bars, on each side of the camels. When inquiry was made as to its price, he measured twice the length of his arm from the elbow, to which he added one span, and said it was worth five dollars. There is much gold at Timbuctoo, but not so much as at Sansanding, where he heard there are valuable gold mines; and a great number of Arabs resort there to trade. Cowries are current at Timbuctoo for the purchase of provisions, but they are not taken in trade by the Arabs; about 3000 of them are the value of a dollar. Their musical instruments are a kind of rude fiddle, flutes, and drums. All offences are punished by order of the sultan. Great offences, particularly 'meddling with any of the sultan's wives,' are punished by hanging. He did not see any one hanged, but saw a gallows there: he described the process, by making two men stand at a short distance from each other, and placing a stool between them, put his stick on their heads, with a handkerchief on it touching the stool, which he then kicked away. The punishment for theft is confinement, flogging, and restitution of the value, and servitude until paid. He says there is a house appropriated to the purpose of confinement, and which is guarded by four men with muskets. Circumcision is general among the people at Timbuctoo, who are all Mussulmen. He does not know the exact number of mosques, but recollects three large ones, two of which were built by the king, and one by the Arab traders. He heard that Timbuctoo was formerly subject to Bambarra, but ceased to be so since the latter had a war with the Foulahs, in which they were defeated: Sultan Mahomed is therefore independent, although not powerful; for he says, that his control does not extend much beyond Timbuctoo itself. Mahomed succeeded sultan Aboubekir, who, he heard, died about eight years ago; is ignorant who was his predecessor. Aboubekir was extremely rich. Wargee remained at Timbuctoo five weeks, during which time he lived in sultan Mahomed's house, and was treated by him with the greatest kindness. He never heard of any white man having been at Timbuctoo.

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* Very few ostriches are to be seen within a considerable distance of Timbuctoo; they are brought there by the traders from Bornou.

Leaving Timbuctoo, Wargee embarked on the Bar-Neel (to which goods are transported on camels and asses) in a large boat, which was sometimes paddled by ten men, and sometimes pushed forward with long poles. The river near to Timbuctoo is deep, and flows in a direction contrary to that which they were going; its breadth is about 200 yards. The boat had a considerable quantity of salt in it, which had been brought from Tandeny to Timbuctoo, and they stopped at several places to dispose of it: eleven days after they left Timbuctoo, and at a place called Koonah, the river, which had been hitherto of nearly an equal width, spread out into a large lake, which was very shallow near to the shore; here small canoes came to receive the salt. It continued thus spread out for four days, until they arrived at Koonannah, where it narrowed to its former breadth. When asked if the lake had different names, he replied it was called Baharee, or Bar Hareh: its breadth, he observed, was about the length of the salt pond at Cape Coast; say, about half a mile. At the expiration of twenty-two days from their departure from Timbuctoo, they arrived at Jinne, which is built in a similar manner to Timbuctoo, but not nearly so large: he remained at Jinne a long time. He says, the country about Timbuctoo and Jinne is flat and fertile, and well adapted for pasturage, and that the number of cattle is considerable. From Jinne he went forward by land to Soorondoomah, in twenty-five days, remaining at several places; the distance is ten days' journey. From Sooroodoomah he advanced to Keri, to Samaco, to Galasoo, to Kong, in thirty-three days. In travelling from Jinne to Sooroodoomah, to Keri, to Samaco, to Galasoo, and to Kong, the rising of the sun was to his left. From Keri he diverged to the westward, and after a journey of ten days he arrived at Foulahna, a large town, the capital of a country of the same name, which he says is next to Bambarra; from thence again he returned to Keri. Between Kong and Galasoo is a considerable river, which he was obliged to cross by a canoe; its name he has forgotten; he describes its breadth, by saying it was as far as from the castle to the house in which he lived, (about 100 yards,) and its direction from the rising towards the setting of the sun. Kong is a town of considerable size, but not so large at Timbuctoo; the inhabitants are Mahomedans; they employ themselves much in trading with the Ashantees in one direction, also with Foulah Sansanding in the other; the houses are mud, flat-roofed, two stories high, some of them are good, but not equal to those at Timbuctoo.

Wargee remained at Kong fifty days; having taken a wife at Jinne, she fell sick at Kong, which caused his remaining so long. It would seem by this time his means had dwindled very materially; and on his being questioned, he acknowledged, that in addition to his loss at Galibabo, he had expended much of his property, and much had been extorted from him. We find him at Kong retailing in the market some material in small bottles, which was much prized by them, to darken their eyelids and their eyebrows, (query, lead ore,) and making a profit by selling it; this he said was called by the Arabs, hainar, and by the Kongs, incassah. It was understood, in the first instance, that this was purchased from the Arabs; but at a subsequent interview, he declared it was procured from a country called Namnam, about fifteen days' journey from Kano, the inhabitants of which are cannibals: observing, that this was much doubted, he again seriously repeated his assertion, and declared, that when he

was at Kano, the sultan was at war with Malim Jago, king of Namnam, and he saw several of these people who were made prisoners, sold in the market; that one day, a slave having died, the sultan, who doubted the fact of their being cannibals, paid the master for the body, and gave it to them, and they ate it; to this he was an eye-witness. Being asked if he had seen any mountains near to Kong, his reply was, that he had seen several large mountains, but he had either not noticed, or did not recollect their direction; neither could it be understood that there was a continued chain. From Kong he travelled to Goonah in fifteen days, but rested at different places some days: his course was now to the eastward, that is, his face was 'towards the rising sun.' From Goonah to Foolah in eight days; Foolah to Banah in twelve days, travelling in a different direction, that is, with the sun to his left. Banah is under the frontier of Ashantee, and a dependency of that kingdom; here he was stopped by an Ashantee chief, who told him he would not allow him to advance, until he had sent to consult the king. From Banah he was ordered to go to Deboyah, twelve days' journey eastward; and from Deboyah to Salagha, in a southerly direction, eight days. Inquiry being made if he had heard of Degwombah, he said it was thirty-three days' journey from Kong. He further said, that Degwombah and Yandee, (see notes,) were the same place, being called by the former name by the Houssa and Marawah people, and by the latter by that of Moosh. Salagha is five days' journey in a southerly direction from Degwombah. Salagha, as well as all the Marawah people, including Houssa, pay tribute annually to Bornou.

At Salagha he sojourned three months and ten days, and at the expiration of that time people came from the king of Ashantee, to tell him he might advance: went by another route, and passed many towns, but could not learn their names, there being no people who could speak to him. In fourteen days arrived at a village near Cormassie, where he was ordered to remain, and received a present of a sheep, a flask of rum, and some yams, from the king; four days after this he was allowed to go to Cormassie, and saw the king, from whom he again received a present of a sheep, a pig, some rum, yams, plantains, and gold. When asked where he was going, he told the king that he had travelled very far, and, hearing the English had a place not far off, he was desirous of getting there, because he knew they would help him to find his way back to his own country: the king replied that was well, and that he should be sent to Cape Coast Castle soon. He was kept at Cormassie twenty-five days, when the king appointed messengers to escort him to Cape Coast Castle, where he arrived in twenty-one days, as they travelled by very easy journeys, and rested about every other day. During his whole stay at Cormassie, the king behaved towards him with much kindness and attention.

Notes on the Travels of a Tartar.—No. 1. From what Wargee relates, it would appear that Adam's assertion, that there is "a considerable navigable river close to the city (Timbuctoo)," must be incorrect. Between Wargee's account and that of Leo, there is a considerable degree of coincidence: Leo places Timbuctoo at the distance of twelve miles from the Niger: Wargee says, it is three hours' walk from Timbuctoo to Kabarah, (on the Mazzr, a branch of the Bar-Neel, or Niger, but *not navigable*,) and three hours more from Kaberah to the junction of the Mazzr with the main stream of

the Bar-Neel. That Wargee's information on this point is correct, there can be little doubt, for he illustrated it by a rude sketch.—2. The island formed by the Mazzr, (the Jinbalah of the maps,) Wargee calls Kabarah. He states its breadth to be about three hours' walk, and its length about two days'journey: he saw numbers of asses and cattle grazing on it.—3. Being questioned what route he would take if he were obliged to return to Timbuctoo, he stated the following, as the most direct: from Cape Coast to Cormassie, nine days, to Salagha fourteen days, Degwombah five, Sansaneemango five, Koomfiela fifteen, Boosmah seven, Manee three, Imboole ten, Timbuctoo five: in all seventy-three days.—4. It is a curious fact, that the hypothesis which favours the discharge of the waters of the Niger into the Nile of Egypt, should be in some measure confirmed by Wargee, without his being led to this point, further than when he stated the course taken by the rivers Bar-Neel and Quollah to run in a contrary direction, the former from W. to E. and the latter from E. to W.: on his being asked if he knew where they each disembogued, he stated, he heard that the Quollah entered into the sea to the westward. Of the Bar-Neel he spoke, of course, from Sego to Sansanding, to Jinne, to Timbuctoo, and thence passing through several countries he had not visited; but leaving Houssa to the southward, it passed through Turicak, being the same river he had crossed within one day's journey of Agades, on his route from Mourzook to Kano, and thence to Habesh; and before it arrived at Masr (Cairo) it formed a junction with the Nile of Egypt. The report made to Mr. Hutchinson, when resident at Ashantee, by the Moors there, was, "that the Quollah was the Niger, and the Niger the Nile of Egypt; that they (the Moors) knew it by that name from Jinne, to a far way in the country of the Arabs, where it assumed the name of Bar-al Nil; whence, having received many tributary streams, it passes Masr (Grand Cairo), and disembogues itself into the Bar-al Nil (Mediterranean) at Askandria." Wargee was repeatedly questioned on this point, but seemed perfectly clear in his conviction, that they were different rivers: he never heard the river called at Jinne by any other name than the Bar-Neel.—5. Sept. 30. Wargee's account relative to the setting in of the rains at Timbuctoo, was given some time since: when again questioned on the subject, he said, that from his leaving Timbuctoo to his arrival at Salagha, was seven moons; his stay at Salagha three moons and ten days; journeying thence to Cormassie, fourteen days; stay at the village, four days; at Cormassie, twenty-five days; journey from Cormassie to Cape Coast, twenty-one days. Since his arrival, in which he was correct to a day, four moons and ten days, making seventeen moons. This will make his departure from Timbuctoo to have been about the 10th of June. Leo, I believe, states the Niger to be inundated in July and August.—6. He neither heard of any white man having been at Timbuctoo, nor of any having been seen on the Bar-Neel; but he asserts, that, about three years ago, when he was upon one of his excursions from the vicinity of Kano, he arrived at a place called Lahoorpoor, on the banks of the Quollah; he saw a crowd collected, and inquired what was the cause; was told that two white men had been brought there who had been cast away. The river being very rapid, as well as rocky, in this place, the boats struck on one of the rocks; some of the natives seeing this, swam off to plunder, but the head man of the

place sent some people to their assistance, and got their things restored. The whole of the people were kind to them, particularly the head man, in whose house they lodged, and who gave them fowls, &c. and a girl to wait on them. He was in the room in which they were, but could not talk to them; saw no books or papers. Whilst he was there, a large hair trunk was brought in;* it was carried on a pole on the shoulders of two men; saw also a large bundle, which he thinks contained bedding. The two men were quite white; one appeared about thirty years of age, the other a few years older; they wore green coats, and woollen caps, striped blue and white: they also wore gaiters, which he described by wrapping the skirt of the coat round his leg, and pointing to buttons; and had dirks or daggers, (several were shewn to him, but the one he fixed upon as being similar, is a short dirk about fourteen inches, with no guard; what they wore, he said, were like that, but with guards about four inches, which he shewed by placing his fingers across the dirk,) with body belts. He only remained at Lahoorpoor two days, then crossed the river, and proceeded to Laooree, which is only half a day's walk from its banks; never heard any thing of them after that time, neither did he learn from whence they came. He did not again visit Lahoorpoor, which is in the territory of Ganaganah.

LIST OF NEW PUBLICATIONS.

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* He was shewn several trunks, amongst which was one of that description; on this he placed his hand, as the one he saw like it, but larger; he also described by signs the manner in which it was corded.

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Genesis and 10th of Joshua,—selected at the moment; from which it appeared, that in this branch of study they had attained great proficiency. The second class read and analyzed the 5th chapter of Daniel, in Chaldaic; and the first class the 26th chapter of the Acts of the Apostles, in Syriac. The first chapter of Proverbs was selected, to form a comparison between the Welsh and English languages. The students were likewise examined in logic, geography, algebra, geometry, rhetoric, philosophy, biblical criticism, ecclesiastical history, and divinity. Three of the students delivered essays on the following subjects, (one of which was in Welsh,) "The Perfection of Scripture," "The Benevolence of God," and "Humility." From the whole, the friends and patrons of this Institution are encouraged to look forward with sanguine hopes and expectations, that it will be an increasing and lasting blessing, especially to that part of the principality in which it is situated, notwithstanding the loss it sustained during last year by the death of its late respected tutor, the Rev. Dr. George Lewis.

Baptist Home Missionary Society.—The Annual Meeting of this Society was held at the City of London Tavern; Edward Phillips, Esq. late of Melksham, in the chair. The Report stated, that this Society now affords assistance to upwards of one hundred village preachers, whose labours are carried on at about three hundred and fifty stations, which are situated in thirty-four counties in England, and seven in the principality of Wales—with which are connected one hundred and eight Sunday schools. The receipts of the last year amounted to £1059. 18s. 8½d. being considerably more than those of any former year. Several new auxiliary Societies have been established, which promise efficient and permanent aid. In compliance with the earnest desire expressed by many of the subscribers and collectors to this Society, to obtain periodical communications from the journals of the missionaries, and general intelligence respecting the operations of this and similar institutions, the Committee have agreed to publish a "Quarterly Register," to commence in the month of September. The Report concluded by stating, that "besides the balance which is due to the treasurer, the Society is under engagements to a considerable amount at five new stations, surrounded by not less than fifty villages and hamlets, where the sound of a preached gospel, or of public worship, is scarcely ever heard. To meet these increased demands, the present income of the Society is totally inadequate; it is, therefore, still necessary to urge all those who love our Lord Jesus Christ, and the souls of men, to exertions more commensurate with the moral and spiritual wants of our fellow countrymen."

Hoxton Academy.—On Tuesday, July 1st, the Annual Examination of the students took place at the academy; when the Rev. Dr. Winter, the Rev. Dr. Manuel, and the Rev. Joseph Fletcher, presided in the several departments of theology, languages, mathematics, &c. The junior class were examined in Cicero, in Æsop's Fables, and in a variety of principles connected with mental culture: they afterwards read several essays. The class of the second year were examined in Horace, in Lucian, on various subjects in intellectual and moral philosophy, and in the third book of Euclid's Elements. The class of the third year were examined in Livy, in Homer; and in Hebrew, in part of Isaiah: they delivered their preparations of a theological lecture, on "the argument for the authenticity of the

scriptures, from the qualifications and characters of the writers;" and they were afterwards interrogated on the subject by the examiners. The class of the fourth year were examined in Sophocles, in the Chaldee of Daniel, and delivered their preparations from a theological lecture "on the operations of the holy Spirit in implanting the holy principle," after which, they replied to questions proposed by the examiners. A declaration was then signed by the ministers, who had been present at the examination, expressive of their cordial satisfaction and approbation. In the evening, the general meeting of the subscribers was held at the City of London Tavern, Thomas Wilson, Esq. the treasurer, in the chair. The report of the Committee stated, that, among the very considerable number of young men introduced into the ministry during the past year, five had been instrumental in giving origin to new congregations; that the number of students now in the academy is smaller than usual, but that twenty are on the list of candidates for admission. From the statement of accounts, it appears, that a balance of £555 is due to the treasurer. It is hoped that the friends of this important Institution, and especially that the ministers it has educated, will endeavour with greater zeal to promote its pecuniary interests, and will obtain in its aid congregational collections. On the evening of the following day, three of the students delivered short discourses in the chapel: Mr. Ashton, "on the design and efficacy of the gospel;" Mr. Varty, "on the obligation of hearers to believe the gospel;" and Mr. Foster, "on the duty of believers to seek the salvation of others." The Rev. W. Kemp, theological tutor, introduced the themes, which were delivered by two of the senior students—the first by Mr. B. Parsons, on the "holiness of God;" the second by Mr. J. Dryden, on the "omnipresence of God." Mr. Young, of Margate, preached an excellent sermon from 1 Cor. 4. 7.

Baptist Missionary Society.—The public services of this Society, commenced this year, as usual, by two sermons for its benefit, on Wednesday, June 18th. The first was preached in the forenoon at Queen-street chapel, by the Rev. Dr. Steadman, from Isa. lii. 10. the other in the evening, at Surrey chapel, by the Rev. G. Barclay, of Irvine, from Numbers xiv. 21. Thursday morning was held the General Annual Meeting, at Queen-street chapel, Benjamin Shaw, Esq. (treasurer) in the chair. The chairman briefly addressed the meeting, informing them that the debt of £5000, with which they had been encumbered the two last years, was now, through the liberality of Christian friends, completely liquidated. The report contained an interesting account of the present state of the missions, in various parts of the continent of India; in Ceylon, Java, and other eastern islands, and in the West Indies; with statements of a financial nature, and domestic proceedings and arrangements. The chairman, as treasurer, then read an account of the receipts and disbursements; which was received by the meeting with evident marks of high gratification. The subscriptions and donations for the past year amounted to more than £14,400, and there was a balance of £1200 in the hands of the treasurer.

Baptist Society for Promoting the Gospel in Ireland.—The ninth Anniversary of this Society was held at the City of London Tavern, Bishopsgate-street, on Friday, June 20, at 7 o'clock in the morning; J. Butterworth, Esq. M.P., in the chair. The Report gave a narration of the exertion of the Society's agents in preaching the gospel in

Ireland, in circulating and reading the scriptures, and in supporting schools both for the English and Irish languages. The whole money collected at this meeting amounted to £205.

Blackburn Academy.—The Annual Examination of the students educated in this Institution, took place on Thursday, June 26, before the Committee and friends; the Rev. Dr. Clunie in the chair. The students were examined in various parts of Cæsar, Ovid, Cicero, Tacitus, Juvenal, Xenophon, Demosthenes, and Homer; in the principles of natural and experimental philosophy; in the historical and poetical books of the Old Testament, in Hebrew; and on the evidences of the Christian revelation; in all of which they acquitted themselves to the great satisfaction of the company, and reflected the highest credit, both on their own diligence, and the abilities of their tutors. In the evening, two of the senior students delivered orations in Chapel-street chapel; after which a public meeting of the constituents was held, James Cunliffe, Esq. the treasurer, in the chair. The Rev. R. Slate preached on the preceding evening, in Mount-street chapel, a very appropriate discourse from Mal. ii. 7. As some vacancies will occur at Christmas next, applications for admission may be made to the Rev. G. Payne, A.M. the theological and resident tutor, on or before Michaelmas next.

Receipts of Religious Charities for 1822.

	£.	s.	d.
British and Foreign Bible Society	97,062	11	9
Hibernian Bible Society	4,343	0	11
Naval and Military Bible Society	1,926	2	9
Merchant-Seamen's Bible Society	648	10	2
Society for promoting Christian Knowledge	57,714	19	11
Society for propagating the Gospel in For. Parts, about	20,000	0	0
Church Missionary Society	32,265	4	9
London ditto	31,266	11	11
Wesleyan ditto	30,252	6	7
Baptist Missionary Society	14,400	0	0
Moravian Missionary Society	2,691	8	3
General Baptist ditto	1,200	0	0
Home Missionary Society	4,311	0	0
Baptist Home Missionary Society	1,059	18	8
Hibernian Society	8,984	13	6
Sunday School Society for Ireland	1,883	17	2
Irish Evangelical Society	2,275	2	3
Irish Religious Book and Tract Society	3,750	7	7
Irish Society of London	403	6	7
National Society...about	2,500	0	0
British and Foreign School Society	2,053	16	11
Sunday School Society	540	4	6
Sunday School Union Society	1,746	19	2
Society for promoting Religious Knowledge among the Poor	825	15	7
Society for Conversion of the Jews	11,400	9	10
Prayer Book and Homily Society	2,082	9	6
Religious Tract Society	8,809	13	7
Church of England Tract Society	636	8	8
Continental Society	1,536	7	2
African Institution	1,134	2	1
Society for the Relief of Poor Pious Clergymen	2,282	8	2

Suppression of Mendicity Society.—On Wednesday, April 9, this Society, which has for its object the suppression of street-begging in the metropolis, by providing for the really deserving objects some permanent and beneficial relief, and bringing to punishment those unworthy applicants who so frequently practise upon the credulity of the charitable, celebrated their Anniversary Dinner at the Freemasons' Tavern; the Duke of Northumberland in the chair. From the statements made to the meeting, it appeared that the funds of the Society had been nearly exhausted, by the many calls which had been made upon them. To recruit them, a liberal subscription was, however, made, among which was £100 from the Goldsmiths' Company, and many large donations from several spirited private individuals.

Philanthropic Society, St. George's Fields.—Thursday, May 8th, the Anniversary Festival of this Institution was held at the Albion, Aldersgate-street; Mr. Justice Park in the chair, in the absence of the Duke of York, who was prevented attending by indisposition. The object of the Society, is the prevention of crimes, by the education of the offspring of convicts, and the reformation of criminal children. The premises consist of an extensive manufactory, a school for females, and a house of reform. The sons of convicts, not having themselves been criminal, are received into the manufactory, containing, besides accommodation for 120 boys, workshops for carrying on the trades of printing, book-binding, shoe-making, tailor's-work, rope-making, and spinning. The girls are taught needle-work and domestic labour. Twenty-five objects have been received into the Society since the last year, from nine to eleven years of age, consisting of ten sons and four daughters of convicts, and eleven criminal boys. In the last year, 181 of both sexes were under the protection of the Society, and the number at present is 162, consisting of 62 apprentices to the Society's trades; 65 boys, and 35 girls. The receipts of last year amounted to £5920. 18s. 6d. and the expenses to the same amount. A handsome collection was made for the Institution.

London Hibernian Society.—The seventeenth Anniversary Meeting of this Society took place on Saturday, May 10, at the Freemasons' Tavern; his Royal Highness the Duke of Gloucester in the chair. From the Report it appeared, that the number of schools in Ireland, under the patronage of this Society, are considerably on the increase. They are divided into three classes, as follows:

Day Schools	553	Scholars	51,889
Sunday Do.	103	.....	6,824
Adult Do.	128	.....	8,160
Total	784		66,873

Of these last, nearly nine-tenths are Roman Catholics; and of the whole, about five-sixths. The increase within the last year, upon the whole, is 13,640 scholars. The Society has 22 Readers of the Scriptures in daily employ, and eight principal Inspectors, in uniform circulation through the scene of its labours. The Society also distributes the Scriptures both in English and in Irish. The distribution of last year has been,

Testaments, English	11,107	.... Irish	822
Bibles Do.	1,015	.... Do.	100

—These making 92,600 bibles and testaments, since the commencement of the Society. The funds were, through recent legacies, &c. in a flourishing condition. Instead of being in debt, as formerly, they have £3000 in the hands of their treasurer.

British and Foreign School Society.—The 18th Anniversary Meeting of this Society was held on Monday, May 12, at the Freemasons' Tavern; when, in the absence of his Royal Highness the Duke of Sussex, who had undertaken to preside, Mr. W. Williams, M.P. took the chair. The Report of the Committee to the Society, stated, that the receipts of the last year had just covered the expenditure, but that the operations of the Society had been impeded by the want of adequate resources. They acknowledged the assistance they had received from the Bristol Auxiliary Society, and also from the corresponding committees at Bath, Plymouth, &c. and they recommended, as one of the most efficient measures for the support of the Institution, the formation of auxiliary societies throughout the kingdom. Their object was not confined to place or party, but contemplated the welfare of all classes, and of all the nations of the earth. No pains had been spared to render the central schools as perfect as possible. They now received 500 boy and 300 girl scholars, and there were 150 waiting for admission. Since the first establishment of the boys' school in 1798, the number admitted was 14,606, and of girls, 7420; total 22,026. A public examination took place at the central schools on the 27th of March, and was numerously attended Of the eight Madagascar youths, stated at the last anniversary to have been placed under the care of the Committee, one had since died. Four had left school to learn the different manufactures to which they were destined by king Radama, leaving three still in the Society's house. The very great improvement of these youths, supplied a striking proof of the facility by which instruction was communicated by the British system. During the last year, they had assisted several schools with grants of slates and lessons. A second edition had been printed of the Scripture Lessons, in 12mo. An edition in French had since been added, and a large edition was also printed some time ago in Russia. The Committee particularly recommended the formation of district school associations; the most effectual mode of supporting which was, the demand, in addition to the aid of the benevolent, of a small weekly sum from each scholar. The schools in the metropolis had been recently visited, and in general were very satisfactorily conducted. These, 57 in number, contained upwards of 9000 children. The Inverness Education Society was making considerable progress in the Highlands. Besides the model-school under Mr. Cameron, there were 35 schools, containing 1524 scholars. In one district, with a population of 600 persons, and in which a few years ago there were but eight individuals who could read, there were now 240 who could read with ease, and not a family was without its bible. The progress of education in Ireland was highly gratifying. By the last report of "the Society for promoting the Education of the Poor in Ireland," it appeared that the number of their schools was 727, containing 51,637 scholars. Of these schools, 17 were formed in jails, and had produced the happiest results. More than 100,000 copies of their cheap and useful publications had been circulated. The London Hibernian Society patronized 575 schools, in which 53,233 children were educated; 90 other schools were under the Baptist Irish Society containing 7000 scholars.

The Irish poor eagerly embraced the opportunity of procuring education for their families, and their children usually evinced great ardour in the pursuit of knowledge. The Committee then adverted to the progress of education in foreign parts. The last report of the Society for Elementary Instruction at Paris had not yet reached the Committee, and therefore they were unable to furnish exact particulars of the present number of schools in France, The communications during the past year were of a discouraging tendency. The aid hitherto granted by the government had not been regularly supplied; and that cause, together with the efforts of individuals hostile to the diffusion of knowledge, had contributed to weaken the hands and depress the spirits of the promoters of education. The system of mutual instruction was rapidly advancing in Spain, under the sanction, and at the expense, of government. Besides the military school, there were three others at Madrid, and others had been established at many other principal cities and towns. In Italy the system was still enjoyed, notwithstanding the operation of that hostile interference which was adverted to in the last report. The British system had been introduced into all the Ionian Islands, under the sanction of government. From the vicinity of those islands to Greece, the Committee hoped that at no distant period the system of mutual instruction would be introduced into that land of classic lore. Two Greek lads from Cyprus were now receiving instruction in the Borough-road. In Russia the system was prospering. A model-school for 200 boys was lately established at Petersburg, to which the emperor had given the sum of 7000 rubles per annum. In India the native schools educated above 20,000 children. At Calcutta, Miss Cooke had organized 15 schools for girls. By the Benevolent Institution of Calcutta nearly 500 indigent Christian children were educated. After adverting to Ceylon, Malacca, and the Cape of Good Hope, the report stated, that under the superintendence of the Missionaries in the West India islands, there were upwards of 6000 children educated. In the United States of America, the cause of education was steadily advancing. The Oneida Indians were receiving instruction under the auspices of the American Baptist Society. In Nova Scotia there was an increasing desire for establishing Lancasterian schools. In Canada, the British and Canadian School Society had been formed, and the measure was sanctioned by the Catholic priests of Montreal. The progress of education in South America must afford heartfelt pleasure to every one concerned in the best interests of mankind. A school had been opened at Monte Video, in the presence of the captain-general and the corporation of the city. The British system was also introduced into Columbia, under the sanction of the authorities of that state. At Sante Fé a large school had been established, containing 600 scholars; two more were in progress, in addition to about 40 others in the neighbourhood. At Lima, a School Society had been formed under the express patronage and direction of the government, and at its sole expense, by which it was contemplated to spread education throughout the province of Peru. A similar provision was made last year for the province of Chili. The Committee entertained the most encouraging hopes that the blessings of religion and liberty would go hand in hand together, and that future generations would reap the benefits of the measures now recorded. The report concluded with an impressive appeal to all classes, to aid in the great work of universal education.

OBITUARY.

SAMPSON PERRY, Esq. This gentleman, who was formerly connected with the public press, both as proprietor and editor, and was well known in the political circles, had latterly become reduced in circumstances; but, although very considerably in debt, his creditors entertained the highest opinion of him: he was obliged, however, to go into the Whitecross-street prison; and while he remained there, his affairs were put in a way of settlement, and on Tuesday, July 1st, he was ordered to attend in the Insolvent Debtors' Court. On his way to Westminster for that purpose, the turnkey who accompanied him consented to allow him to call on his wife, living in Southampton-street, Bloomsbury, where he had occupied a house twenty-two years. Having taken some refreshment, he proceeded to the Court; and no opposing creditor appearing, he was declared entitled to his discharge. He returned from the Court to Southampton-street, merely to dinner, as the officer who accompanied him was under the necessity of taking him back to the prison, from whence he would have been discharged on the Wednesday, had he lived. Mrs. Perry had prepared some dinner, to which he sat down, laughing, and making some humorous observations; but at the moment he was conveying part of a lamb-chop to his mouth, he fell back in his chair, exclaiming, "Lord, have mercy on us!" and instantly expired. Surgeons were sent for, but they were of no avail—the vital spark had fled: and, on examining the body, it was discovered that his death was caused by the sudden rupture of the main artery of the heart. He was seventy-eight years of age; and a gentleman stated to the Jury which sat upon his body, that his life was full of vicissitudes: he had been opulent, and extremely poor; he had friends, and was suddenly bereft of them; and had many narrow escapes with his life in situations of imminent peril, and times of great danger. During the stormy period of the French Revolution, Mr. Perry was no less than nine times in French prisons, and was confined during the reign of Robespierre, with Thomas Paine, and condemned to death by that ferocious assassin, without the (thought unnecessary) form of trial then. He escaped this dreadful doom by the following most singularly fortunate circumstance. His prison-door was hung upon a swivel, and could by the least motion be turned round. The custom was to mark with red chalk the doors of the cells of those who were condemned to die. This course was adopted in his case; but the gaoler, when leaving the cell on the morning appointed for execution, accidentally let the door turn round: he took no notice that the mark of death was turned inside, instead of being out; and, before he had noticed the circumstance, the officers of execution arrived in the prison, and took from every cell marked with red chalk the victims of revolutionary fury. Perceiving Mr. Perry's cell not marked, they passed it; and when the gaoler again came round, he was thunderstruck, on examining the door, to find the mistake he had made; but before he had time to apprise any body of the circumstance, the infuriated mob had burst the prison-doors in search of Robespierre: not finding him there, they shot the gaoler, and released the captives, who, in a short period, saw Robespierre led bleeding to the block, and there with his life, in some measure, offer retribution for his crimes.

PROVINCIAL AND MISCELLANEOUS INTELLIGENCE.

Deaths.—Aug. 22, 1822. At Calcutta, Rev. John Paget Hastings, one of the chaplains to the Hon. East India Company on the Bengal establishment.—*Sept.* At Trichinoply, Hindostan, Mungo Park, M.D. eldest son of Mungo Park the traveller.—3. At Benares, of debility, Lieut.-Col. Wilford, long known to the world as a most learned and indefatigable cultivator of the Asiatic history and literature of the Hindoos, on which subjects he contributed many very valuable papers to the Asiatic Society, of which he was one of the earliest members.—*Dec.* 11. At Madras, Rev. John Allan, D.D. M.D. Senior Minister of the Kirk of Scotland, on the establishment of Fort St. George.—*Feb.* 1. At Calcutta, Sir Henry Blosset, Knt. a serjeant at law, and chief justice of India. On his death-bed, he blessed God most heartily for the happiness, for the honour, of being descended from a pious mother, who had led him by the hand into the path of life, and had anxiously pointed out to him the way of salvation. At that awful moment he felt the unspeakable value of her instructions, and that with his latest breath he should thank and bless her for them. He was unremittingly diligent in searching the Scriptures. His Bible gave most unequivocal evidence that the law of the Lord was his delight, that day and night he meditated therein. The pages were not spotless white, and the binding fresh and fragrant, as others might be, for the former were filled with notes and comments, springing from his own reflections, and the latter was worn and soiled by constant use. It was thus that he obtained a knowledge of God's holy will. Those who surrounded his death-bed he often addressed, impressing upon their minds the importance of being truly religious; and wishing them to learn from his own case the great goodness of God. On the morning before he died, when in extreme weakness, he desired the two last chapters of the book of Joshua to be read, in the presence of all assembled. He explained afterwards, that as he, like Joshua, was going the way of all the earth, he wished to declare that he died in the faith and fear of the true God, beseeching those around him to do the same. But not only for those around him, not only for his near relations and friends, not only for his own nation, did he feel this tender interest; he loved, he prayed most earnestly for, the souls of the wretched Hindoos; wretched, because not worshipping the true God. Mr. Crawford, who came from England with him, and had the best opportunity of knowing his character fully, said, in the funeral sermon which he preached after his death, "that he could bear ample witness to the intense interest he took in the salvation of these people, which, when not aware how soon he should be called away, he determined to promote by every means in his power." —17, After a short illness, George Edwards, M.D. of Suffolk-street, Charing Cross, author of "The Aggrandisement and National Perfection of Great Britain," 2 vols. 4to. 1787, and a great variety of pamphlets, medical, political, and theological, all savouring more of visionary theory than of sound reasoning. He advertised himself as "the author of the Income and Property Tax," a distinction which very few would envy him, 71.—*March* 7, At Serampore, Rev. William Ward. He attended a Missionary Meeting, at Calcutta, the previous

Friday, and was in excellent health and spirits. The fatal disease which, in the course of one day, removed him from his useful station, and missionary labours, was the cholera morbus. His mortal remains were interred the next day at Serampore: as many of the brethren as were able, attending on the melancholy occasion.—14. At Prince Edward's Island, Rev. Theophilus Des Bresay, upwards of 50 years clergyman of the established church in that colony.—21. M. du Metand, a native of France, teacher of the French language, and author of "A Treatise on Languages;" "Prospectus and Explanation of a Plan to simplify the Grammatical System of the ten principal European Languages, and also the Greek and Latin," 1804, 8vo.; "Letter to the National Institute of France, explanatory of the Prospectus," 8vo. 1805.—*April* 9. At Rome, Rev. Thomas St. Clare Abercromby, of Glassaugh.—25. At Sierra Leone, Rev. W. H. Schemel, one of the Missionaries of the Church Missionary Society at that station.—27. At his house in Whitehall-Place, Charles Shaw Lefevre, Esq. formerly M.P. for Reading.—*May*. At Madrid, Don Juan Antonio Llorente, formerly one of the principal officers of the Inquisitorial Court, chancellor of the university of Toledo, author, amongst other valuable works, of a "Complete History of the Spanish Inquisition, from the period of its establishment by Ferdinand V. to the present time, from the most authentic documents," translated into English in 1807. For accepting office under Joseph Buonaparte, he was, on the restoration of Ferdinand, deprived, by a decree of the Cortes, of his entire property, and driven to linger out the remainder of his days in beggary and exile. France was his chosen place of refuge; but when, in subserviency to the papal vengeance, which he aroused against himself by the talent and boldness with which he disclosed to the public eye the full deformity of the horrid tribunal, to which he had been officially attached, the ruling powers of that country sent him into a second exile: he returned to Spain, but had scarcely re-entered it, before the toils of his long hazardous and impeded journey terminated his chequered existence.—3. At sea, on his way from Sierra Leone, Rev. W. Johnson, one of the most active of the Missionaries of the Church Missionary Society in Western Africa.—6. At sea, on his way to England, Rev. S. Flood, first colonial chaplain at Sierra Leone.—8. At Regent's Town, Rev. W. Palmer, second colonial chaplain at Sierra Leone. He had preached and administered the sacrament at Freetown on the preceding Sunday, but was taken ill in the afternoon.—16. At his chambers in Pump-court, William Lamb, Esq. barrister-at-law, and a bencher of the Honourable Society of Gray's Inn, 72. He was a pupil of Mr. Baron Wood's, and had for his own pupil, Mr. Justice Bayley. He was formerly in respectable business on the northern circuit, but had retired from practice since 1810.—24. At the vicarage-house, St. Stephen, Coleman-street, Rev. Thomas Francis Twigg, B.D., many years curate, and for 33 years V. and evening lecturer of that parish.—*June* 1. In John-street, America-square, John Hart Myers, 65.—4. Rev. W. Hopkins, for many years the Independent minister of Tisbury, Wilts.—9. In Curson-street, May-fair, Gen. Robert Manners, colonel of the 30th regiment, son of the late Lord Robert Manners. He was for between thirty and forty years a favourite equerry to his late Majesty. He was also thirty-six years a Member of the House of Commons, successively representing there the boroughs of Bodmin and Northampton.—16. In Upper Wimpole-street, Lieut.-Gen.

Thomas Bridges, of the Honourable East India Company's Service. He commanded the right wing of the army under the command of Lord Harris, at the capture of Seringapatam, 79.—*July* 6. In Jermyn-street, Major-Gen. Hon. Arthur St. Leger.—17. In Bermondsey-street, L'Abbé Ange Denis Macquin, formerly professor of rhetoric and belles lettres in the university of Meaux; but who supported himself in England, whither he was driven by the Revolution, principally by the labours of his pencil in heraldic designs, as a draughtsman of the College at Arms. He acquired the English language so perfectly, as to have edited in it, various antiquarian, heraldic, and miscellaneous works, though they all appeared anonymously. He was a valuable contributor to the Encyclopædia Londinensis, and other periodical works, and was the author also of a Latin poem of admirable merit, entitled "Tabella Cibaria, or the Bill of Fare." The car which bore the mortal remains of the heroic Nelson to "the house appointed for all the living," was designed by him, as was also the throne in the House of Lords, which was lately erected under his immediate direction, 66.—24. At the Pulteney Hotel, the Earl of Farnham, succeeded by the Right Hon. J. M. Barry.—At the house of Lord Beresford in Wimpole-street, Major-Gen. Sir Denis Pack, K.G.B. Lieut-Governor of Plymouth.—*August* 7. In Bedford-square, Major-Gen. Darley Griffith, of Badsworth, Berks.—9. At his house in Old Burlington-street, the Most Noble Charles, second Marquis Cornwallis, in the 49th year of his age. His Lordship had been in a declining state of health for several months. He succeeded to the title on the death of his gallant and excellent father in India, in the year 1805. Leaving by his wife, Lady Louisa Gordon, eldest daughter of Alexander Duke of Gordon, five daughters, but no son, the Marquisate is extinct, but he is succeeded in the earldom by his uncle the Hon. and Right Rev. James Cornwallis, the venerable Bishop of Lichfield and Coventry.

Ecclesiastical Preferment..—Rev. T. Adin, Charlotte Town, R. in the capital of Prince Edward's Island. He is also appointed chaplain to his Majesty's forces, and a missionary in the island.

New Church.—March 14. The first stone of the New Church in the Waterloo-Road, was laid by his Grace the Archbishop of Canterbury.

Ordinations.—June 27. Messrs. J. Durrant, J. Wood, and W. Aldridge, late students at Cheshunt College, were set apart to the work of the Christian ministry in the late Countess of Huntingdon's connection, at Spa-Fields, Chapel.

BEDFORDSHIRE.

Deaths.—June 29. At Bedford, Mr. John Whitehouse, 100.—*Aug.* 19. At Shefford, Robert Bloomfield, the well-known author of the Farmer's Boy, Rural Tales, Wild Flowers, Banks of the Wye, May-Day of the Muses, &c. He was in the 57th year of his age.

Ordination.—June 3. Rev. Henry Bettle, from Bradford Academy, over the Baptist Church at Keysoe.

BERKSHIRE.

Death.—July 28. At his son's house at Reading, where he was on a visit, Rev. James Hinton, M.A. of Oxford. He was attacked by spasms, which terminated his mortal existence in a few hours. His loss will be deeply deplored by the church, of which he had been the respected and successful pastor for upwards of 35 years; and by the

Baptist denomination in general, of which he was one of the most distinguished preachers. He has left two sons in the ministry.

Ecclesiastical Preferments.—Rev. George Knight, Haybourne, V.—Rev. H. Humphreys, Prince Harwell, V.—Rev. Peter Johnson, B.D. Wittensham Earls, V.

New Chapel opened.—April 3. A Baptist Meeting-house, at Long Wittenham. Preachers, Rev. John Kershaw, A.M. of Abingdon, and Rev. Robert Stoddart, of London.

BUCKINGHAMSHIRE.

Ecclesiastical Preferment.—Rev. J. L. Hamilton, Ellsborough, R.

CAMBRIDGESHIRE.

Deaths.—May. At the Vicarage-house, Histon, Rev. Robert Brough, M.A. of Corpus Christi College, Cambridge, 32.—*June.* Rev. Thomas Spencer, V. of Over, and senior fellow of Trinity College, Cambridge, 89.

Ecclesiastical Preferments.—Rev. L. P. Baker, B.D., Impington, V. —Rev. W. Clark, professor of anatomy, and fellow of Trinity College, in the University of Cambridge, Arrington, V.—Rev. T. Musgrave, Lord Almoner's professor of Arabic, and fellow of Trinity College in the University of Cambridge, Over, V.—Rev. James Scholefield, St. Michael's, Cambridge, P.C.

New Chapel opened.—July 3. A small Chapel, for sabbath evening preaching, at Toft. Preacher, Rev. Mr. Drake, of Cambridge.

University Intelligence.—Election. Rev. Peter Paul Dobree, fellow of Trinity College, professor of Greek.

CHESHIRE.

Ordination.—April 30. Rev. John Thorp, late of Blackburn Academy, over the Independent Church, in Queen-street Chapel, Chester.

CORNWALL.

New Chapel opened.—Feb. 20. Zion Chapel, Collington. Preachers, Rev. Messrs. Good of Salisbury, Hartley of Plymouth, and Perratt, of Plymouth Dock.

CUMBERLAND.

Deaths.—June 13. At Irthington, near Carlisle, in his 118th year, Mr. Robert Bowman. This Cumberland patriarch was born at Bridgewood Foot, (a hamlet about two miles from Irthington,) in the month of October, 1705, in the house where his grandfather had resided, and where his father was also born; both of whom were brought up to husbandry. His ancestors were Roman Catholics; and in the early part of his life he professed that religion, but many years ago became a member of the Church of England, and was a constant and orderly attendant upon divine worship, until prevented by age and infirmity. From early youth he had been a laborious worker, and was at all times healthy and strong, having never taken medicine, nor been visited with any kind of illness, except the measles when a child, and the hooping-cough when above one hundred years of age. During the course of his long life, he was only once intoxicated, which was at a wedding. He never used tea or coffee, his principal food having been bread, potatoes, hasty-pudding, broth, and occasionally a little flesh-meat. He scarcely ever tasted ale or spirits, his chief beverage being water, or milk and water mixed; an abstemiousness arising partly from a dislike to strong

liquors, but more from a saving disposition. With these views, his habits of industry, and disregard of personal fatigue, were extraordinary, having often been up for two or three nights a week, particularly when bringing home coals or lime. In his younger days he was rather robust, of great bodily strength, and was considered a master in the art of wrestling—an exercise to which he was particularly attached. His vigour never forsook him, until far advanced in life, for in his 108th year he walked to and from Carlisle, a distance of 16 miles, without the help of a staff, to see the workmen lay the foundation of Eden-bridge. In the same year he actually reaped corn, made hay, worked at hedging, and assisted in all the labours of the field, with apparently as much energy as the stoutest of his sons. His memory was very tenacious; for he remembered the Rebellion in 1715, when he was ten years of age, and having witnessed a number of men running away from the danger. In the second Rebellion in 1745, he was employed in cutting trenches round Carlisle, but fled from this disagreeable situation as soon as an opportunity offered for escaping. He did not marry till he was 50 years of age, and his wife lived with him 52 years, dying in 1807, at the age of 81. In 1810 one of his brothers died, at the age of 99; in 1808 a cousin died at the age of 95; and another is now 87 years old. He has left six sons, the eldest of whom is 62, and the youngest 50. He never had any daughters. About the year 1779 he lost all his teeth, but no mark of debility appeared about his person before 1813, when he took to his bed, and never was able to use his hands again. During the first nine years of his confinement, his health and spirits continued good, and he was free from corporeal pain; but for the last twelve months his intellects became rather impaired. On the 12th of June he was seized with illness, which, in the space of fourteen hours, put a period to his protracted existence. He grew weaker and weaker as the day declined, but experienced no sickness. He resided during the latter part of his life with one of his sons, upon his own estate, dying possessed of considerable property, the fruit of unwearied perseverance and active industry, through a longer portion of time than usually falls to the lot of man.—*July.* Rev. James Fletcher, A.M., V. of Penrith, Cumberland, and Barton, Westmoreland.

Ecclesiastical Preferments.—Rev. John Fenton, to hold by dispensation, Penrith V. with the V. of Torpenhow.—Rev. W. S. Preston, Bowness, R.

Ordination.—Jan. 23. Rev. J. Williams, late a home Missionary over the Independent church in Zion chapel, Brampton.

DERBYSHIRE.

New Chapel opened.—May 22. An Independent chapel at Chesterfield. Preachers, Rev. Messrs. Bowden of Sheffield, Bennet of Rotherham, and David Jones, Baptist minister of Chesterfield.

DEVONSHIRE.

Deaths.—June. At his seat, Browningsleigh, Rev. Roose Ilbert, R. of Stockburgh Pomeroy and Cheriton Bishop.—At Plymouth, a most avaricious character of the name of Hill. He was formerly a labourer in his Majesty's dock-yard, but had been superannuated on a pension of £10 per annum. In his chest were found 73 guineas, 40 half-guineas, 106 sovereigns, £200 in notes, and £26 in silver, with a receipt for £200 Bank Stock. To such an extreme had his

avarice increased, that, but for the kind attention of the people in whose house he lodged, he would have starved himself to death.

Ecclesiastical Preferments.—Rev. Thomas Vowler Short, censor of Christ Church, and senior proctor of the university of Oxford, Stockleigh Pomeroy R.—Rev. Frederic Varnes, D.D., subdean of Christ-Church, Cheriton R.—Rev. J. Starr, North Tawton R.—Rev. G. Holme, Chulmleigh-cum-Doddiscomleigh R.—Rev. John Law, B.D. Broadworthy V.—Rev. A. Deaken, M.A., head-master of Blundell's Grammar School at Tiverton.

New Chapel opened.—*May* 28. A Baptist Meeting-house at Black Torrington, erected at the sole expense of Mr. Chapman of that place.

DORSETSHIRE.

Death.—*June.* At Galton, Rev. George Smith, D.D., 74.

Ecclesiastical Preferments.—Rev. Robert Moore, Wimbourne, St. Giles's, R.—Rev. Willoughby Brassey, Melcombe Regis, P. C.

DURHAM.

Death.—*June.* At Stockton-upon-Tees, Rev. John Starkey, 57.

ESSEX.

Deaths.—*April* 29. At a very advanced age, Rev. S. Bennett, V. of Hatfield Peverell.—*Aug.* 8. At Epping, Rev. James Currey, preacher of the Charter-house, and R. of Thirning, Norfolk.

Ecclesiastical Preferments.—Rev. V. Raymond, Middleton, R.—Rev. H. J. Earle, High Ongar, R.

Ordination.—*April* 24. Rev. William Wright, late a student in the Old College, Homerton, over the Independent Church at Witham.

GLOUCESTERSHIRE.

Deaths.—*March* 25. At Amport, Mr. Edward Biggs, 100. His venerable relict is 93, and his daughter 70 years of age.—*May* 2. At Cheltenham, Rev. W. Bayley Cocker, M.A., V. of the contiguous parishes of Bunny and Ruddington, 51.—5. At Thornbury, Rev. Richard Slade, A.M., V. of Thornbury, with the chapelries of Oldbury on Severn, and Fatfield annexed, and rural dean of Dursley Deanery.—*June* 27. At Bristol, Jane Smyth, relict of the late W. Julius, Esq. of Mansion Estate, St. Christopher's, 105.

Ecclesiastical Preferments.—Rev. H. M. Goodman, Bitton, V.—Rev. M. Strong, elected to Painswick, V.—Rev. L. Farmer Sadler, Sutton under Bracles, R.—Rev. E. B. Newell, Satherton, P.C.—Rev. W. Willner, S.C.L., of St. Alban Hall, mastership of the Free Grammar School, Wickwar.

Ordinations.—*June* 10. Rev. Samuel Warton, from Dr. Lewis's Academy, over the Independent congregation at Whiteshill, near Bristol.—*July* 16. Rev. Mr. Lucy, late a student in Cheshunt College, to the work of the ministry in the late Countess of Huntingdon's connection, at her Ladyship's chapel in Bristol.

HANTS.

Deaths.—*June* 21. At Kingshore, Dr. Kelpin.—*July.* At Stoke Chanty, Rev. G. Willis, grandson of the Rt. Rev. R. Willis, formerly Bishop of Winchester.—*Aug.* 2. At Winchester, Charles Frederick Powlett Townshend, Baron Bayning, of Honingham, Norfolk, and of Foxley, Berks.

Ecclesiastical Preferment.—Rev. W. Knight, Stevington, R.

New Chapel opened.—Jnly 30. A new Baptist chapel, at Neton, Isle of Wight. Preachers, Rev. Messrs. Mileham, Tilley, Draper, and Saffery.

HEREFORDSHIRE.

Death.—July. 31. Rev. Mr. Hopkins, in Hereford cathedral, whilst the marriage ceremony was performing between him and Mrs. Smith. Although the deceased was extremely infirm, yet he was first at church, where he waited with great anxiety and perturbation of mind the arrival of the bride, who did not appear till a considerable lapse of time after the appointed hour, which, it is supposed, caused the rupture of a blood-vessel, and subsequent death. Mr. Hopkins appeared between 60 and 70 years of age, was a native of the neighbourhood of Dorstone, in this county, and served as curate some years since at Byford, when, during an illness, he received great kindness from Mrs. Smith, who is about 40; and, on the death of her husband, he determined to present her with his hand in marriage, which proposal she declined till very lately. It is worthy of remark, that Mr. Smith died suddenly in a boat a few years ago, in ferrying a person over the river Wye, at Byford; and the person who officiated as father to the bride on the present occasion, was an eye-witness to the awful deaths both of Mr. Smith and Mr. Hopkins.

HERTFORDSHIRE.

Death.—June 13. At his seat, Theobald's, near Hertford, in the 75th year of his age, the most noble James Cecil, first Marquis and seventh Earl of Salisbury, Viscount Cranbourne, and Baron Cecil, K.G., D.C.L. His Lordship privately printed, in 4to. an account of the Review of the Hertfordshire Volunteers in Hertford Park, on the 13th of June, 1800, by his late Majesty, of whose household he was Lord Chamberlain from 1783 to 1804. On that occasion he gave a magnificent entertainment, the expense of which was estimated at £3000. He is succeeded in his title and estates by his eldest son James Mordaunt William Viscount Cranbourne, by his wife, Lady Emily Mary, second daughter of Wills, first Marquis of Devonshire.

Ordination.—July 8. Rev. Mr. Hopley, from the Academy at Bradford, over the Baptist Church at Hemel Hempstead.

KENT.

Deaths.—April 13. Rev. John Stanger, of Bessel's Green, near Seven Oaks, in the 81st year of his age, and the 57th of his ministry at that place.—19. At Greenhithe, near Dartford, Rev. Charles Robert Marshall, R. of Cold Hanwick, Lincoln, and V. of Exening, Suffolk.—*June.* Rev. Allen Fielding, of St. Stephen's, Canterbury, V. of Shepherd's Well, Kent, of Hadington, and R. of St. Cosmas and Damian, in the Blean. He was the second son of Fielding the novelist.—*July* 24. At Crofton Hall, Gen. Morgan, 83.

Ecclesiastical Preferments.—Hon. and Rev. W. Eden, one of the six preacherships in Canterbury cathedral.—Rev. Robert Misham, Ripple, R.—Rev. F. Barrow, St. Mary, Sandwich, V.—Rev. Wyndham Knatchbull, B.D., Aldington-cum-Smeath, R.—Rev. J. B. Bunce, V. of St. Dunstan, mastership of Eastbridge Hospital, Canterbury.

New Churches, &c.—March 10. The ceremony of laying the first stone of St. Mary's New Church, Greenwich, was performed by the hands of her Royal Highness the Princess Sophia Matilda.—*May* 22. The chapel, lately occupied at Canterbury by the Wesleyan Metho-

dists, was opened as a Baptist place of worship. Preachers, Rev. Messrs. Griffin of London, Giles of Chatham, and Uppardine of Hammersmith.

LANCASHIRE.

Deaths.—Feb. 15. At the house of his father, at Warrington, aged 25, George Watmough, Esq. of the Middle Temple, barrister-at-law. He had been called to the bar but in the preceding term. His MSS. give evidence of industry and talent, which would have procured him distinction as a pleader.—*May* 28. At Everton, S. Bestonson, M.D.

Ecclesiastical Preferments.—Rev. Mr. Armistead, Cockerham, V. Rev. Jeremiah Smith, D.D., high-master of Manchester Grammar School, St. Ann's, Manchester, R.—Rev. James Baines, Warton, V. —Rev. J. B. Jameson, Heywood, P.C.—Rev. C. L. Swainson, St. Mary, Edgehill, P.C.—Rev. Mr. Beaufleur, M.A. of St. John's College, Cambridge, head-mastership of the Free Grammar School, Bury.

LEICESTERSHIRE.

Death.—April 4. Rev. Paul Belcher, LL.B., R. of Heather and Rotherby.

Ecclesiastical Preferment.—Rev. A. Burnaby, Asfordby, R.—Rev. P. Belcher, Heather, R.

LINCOLNSHIRE.

Deaths.—April 3. Dr. Wright Mason, of Coningsby, near Horncastle.—*May* 5. At his Rectory, South Grimsby, Rev. William Burrell Massingberd, M.A., R. of South Ormsby, with Kettlesby annexed.—*August* 10. At Gosberton, Mr. Crosby. It is supposed that he has left behind him more than £50,000, yet, in his life-time, he would hardly allow himself common necessaries. Neither of the Elwes's, nor even Dancer himself, could, in a general way, be more squalid or more penurious, and yet he kept a good table as far as beef and bacon went, and was always accessible to any poor man that might call at his house; but rich, and what he called "fine" men, he detested.

Ecclesiastical Preferments.—Rev. Edward Edwards Leighton, Bromwoold, prebend.—Rev. J. Madgwell, Boothby Pagnell, R.—Rev. Z. S. Warren, Dorrington, V.—Rev. J. D. Whitehead, Salexby, V.—Rev. C. Atlay, St. George with St. Paul, Stamford, R.—Rev. H. Pearce, late student of King's College, Cambridge, Koningsby, R.—Rev. Edmond Smyth, N. Elkington, R.—Rev. M. Barnett, Ludford Parva, R.—Rev. Francis Bedford, South Ormsby, R. with Kitsby, Catesby, and Darby annexed,—and, the Rev. Henry Rycroft, Mernby, V.

Philanthropic Intelligence.—A subject very important to the trustees and managers of Savings Banks has arisen in this county. The late treasurer of the institution at Bourn (Mr. Thorpe) having died insolvent, and having at the time of his death about £700 of the Saving Banks in his hands, the opinions of counsel have been taken as to the liability of the trustees to make good that sum to the depositors. Those opinions clearly are, that not only the trustees, but all the managers of the institution, are liable to make good the deficiency; and each of the trustees and managers has, accordingly, been called upon to contribute £11, as his respective share of what the bank would otherwise lose by the late treasurer's insolvency. This is an additional proof of the security and value of the institutions to the poor people for whose advantage they are intended.

MIDDLESEX.

Deaths.—May 30. At Hampton, Rev. Mr. Jepson, A.B., curate of Heightington, near Lincoln. He had been admitted to priest's orders by the Bishop of Lincoln but on the preceding Sunday, and going immediately after on a visit to his brother, Henry Jepson, Esq. at his house at Hampton, he died of a sudden inflammation in his bowels, at the early age of 24.—*July* 14. At Greenhill, near Harrow, in the 81st year of his age, Rev. Weeden Butler. Abandoning, from conscientious motives, his paternal profession of the law, he entered the church under the patronage of the unfortunate Dr. Dodd, to whom he acted as amanuensis, from 1764, until his ignominious end in 1777. In that capacity, the Doctor's Commentary on the Bible" was in part carefully compiled, and altogether written out for the press, by Mr. Butler, who also assisted him in editing the four last volumes of "the Christian's Magazine," and revised for him the rough copy, and corrected the proof-sheets of his celebrated "Thoughts in Prison." He has left to his legatees a very fine portrait of the Doctor, by Gainsborough, (the only correct likeness extant,) and a large quarto volume of his unedited poems in MSS., said to be pleasingly composed, and including a tragedy, called "The Syracusan," and "Sir Roger de Coverley," a comedy. His eldest son, the Rev. Weeden Butler, A.H., of Chelsea, and the Rev. Philip Dodd, are also in the possession of all the Doctor's unprinted sermons. Mr. Butler was successively reader, morning preacher, and co-proprietor of Charlotte-street Chapel, Pimlico; lecturer of St. Clement's, Eastcheap, and St. Martin's Ongers; and curate to his second son, Dr. Butler, head-master of Harrow-school at Gayston, Northamptonshire. His writings were many and various, though his acknowledged publications are few, and most of them reprints of other writers. The principal of these were, "Jortin's Tracts," 2 vols. 8vo. 1790, much enlarged; and "Wilcock's Roman Conversations," 2 vols. 8vo. 1797. Amongst his original works, besides several single sermons, were, "The Cheltenham Guide," 8vo.; "Memoirs of Mark Hildaslery, D.D., Lord Bishop of Soder and Man, and master of Sherborne Hospital, under whose auspices the Holy Scriptures were translated into the Manks language."—"An Account of the Life and Writings of the Rev. George Stanhope, D.D., dean of Canterbury, author of the Paraphrase and Comment on the Epistles and Gospels," 8vo. He also most materially assisted his friend and coadjutor, the late James Nield, Esq., in preparing for the press a third edition of "An Account of the Society meeting in Craven-street, Strand, for the Discharge and Relief of Persons confined for small Debts;" of which society he was the last surviving founder; as he was also one of those of the "Sea Bathing Infirmary," founded at Margate, the place of his birth, in 1792. To the enlarged and final edition of the account of the former society, published in 1812, he was a still more valuable contributor, having twice transcribed every line of it, and taken upon himself the labour of correcting the proof-sheets. The other works which he edited were either superintended gratuitously for others, or printed at his sole expense.—*August* 8. At Chiswick, Rev. Cornelius Neale, A.M., late Fellow of St. John's College, Cambridge, 34.

Ordination.—May 27. Rev. R. Porter, late of Rowell, over the Independent church at Staines.

MONMOUTHSHIRE.

Ecclesiastical Preferment.—Rev. J. Powell, head-master of Monmouth Grammar School, to the lectureship on Mr. Jones's foundation, in that town.

NORFOLK.

Deaths.—April 19. Suddenly, Rev. Henry Prichard, R. of the consolidated livings of Feltwell, 71.—28. At Fresfield Parsonage, Rev. James Lambert, M.A., senior fellow of Trinity College, Cambridge. Having some doubts on the matter of subscription, he conscientiously declined taking any living in the church, suffering the most valuable of those in the gift of the college, again and again to pass him by, 81.—*June* 30. In St. Peter per Mountergate, Norwich, in his 60th year, Matthew Joy. This poor man was known by the appellation of the "Walking Baker," and for the last eleven years used to carry a large basket with bread, about eight stones weight, upon his shoulders, from Norwich to several villages, walking not less than 20 miles per day.—*July.* At Larlingford, Mr. John Lock, 111.—In the Close, Norwich, Rev. Robert Partridge, 25.—*August* 28. At Loddon, Joseph Dale, a keeper in the Asylum for Lunatics, kept by Mr. Jollye, at that place. The convalescent patients were generally allowed to dine by themselves in the parlour, and one of the keepers attended to serve them with meat, &c. Joseph Dale, the unfortunate victim, was waiting on seven or eight gentlemen at dinner, when he asked one of them (a Mr. Colman) if he was not well, as he appeared to eat his dinner with indifference. Dale was carving the meat for the gentlemen, when Colman snatched up the knife which Dale had been using, and plunged it into his side, just under the left breast, which mortal wound he did not survive more than four minutes. Colman admitted that he stabbed Dale, and observed, with the greatest indifference, that he would serve Mrs. Jollye the same the first opportunity. Mr. Jollye, the proprietor of the asylum, was ill in bed at the time the melancholy circumstance took place, which had such an effect upon him, that he died two days after, at eleven o'clock. Dale had lived with Mr. Jollye some years, and was considered a very attentive and humane man to the patients, and was much respected by his employer, and all who knew him. Colman is about 35 years of age, and has been in Loddon Asylum some years.

Ecclesiastical Preferments.—Rev. Henry Fardell, Baxley, R.—Rev. George Lillie Woodhouse Franquier, Batson, V.—Rev. E. Postle, Colney, R.—Rev. T. Buckley, Stratton, All Saints, R.—Rev. W. Mitton Hurlock, Hillington, R.

NORTHAMPTONSHIRE.

Death.—July. Rev. William Buller, second son of the late W. Buller, Esq. of Maidwell Hall.

New Chapel opened.—July 2. At Aldwinkle, St. Peter's, near Thrapston, a new Baptist meeting.

Ordinations.—June 17. Rev. T. C. Sevier, late of Ridgwell, over the Independent church in Salem Chapel, Wellingborough.—*July* 2. Rev. Mr. Parsons, late of Coleman's Green, Herts, over the Baptist Church at Aldwinkle, St. Peter.

NOTTINGHAMSHIRE.

Deaths.—May 29. At East Retford, Francis Clater, farmer, cattle doctor, chemist and druggist, author of "Every Man his own Far-

mer," 1783; since which time twenty editions have been published; and "The Cattle Doctor," 8vo. 1810.—*July* 26. At Park Hill, near Mansfield, Major-General Hall, late Lieut.-Col. of the 23d. or Royal Welsh Fuzileers, 53.

Ecclesiastical Preferment.—Rev. C. Beetham, Bunning, V.

New Chapel opened.—*March* 27. A new Independent Chapel at Newark. Preachers, Rev. Messrs. Alliott of Nottingham, Stratton of London, and James Parsons of York.

Ordination.—*June* 5. Rev. G. Alvey, over the Particular Baptist Church at Southwell.

OXFORDSHIRE.

Deaths.—*April* 20. Rev. John Hughes, B.D., senior fellow and bursar of Jesus College, Oxford, 46.—*May* 16. At Oxford, Rev. George Thomson, D.D., principal of Edmund Hall, and V. of Bramley, and of the united parishes of Melford and Hordle, Hants, 72.—*Aug* 5. Of an apoplexy, while in the act of writing a letter, Rev. Thos. Klyne, A.B., of St. Edmund Hall, Oxford.

Ecclesiastical Preferments.—Rev. Wm. Slatter, Hithe, R.—Rev. F. Rowden, B.D., Cuxham and Ibstone, R.R.—Rev. J. Ballard, LL.B., to hold by dispensation Woodeaton, R. with Crossredy, P.C.—Rev. C. W. St. John Mildmay, Holywell, P.C.

New Chapel opened.—A small chapel at Wraxton. Preachers, Rev. Messrs. Aston of Buckingham, and Gray of Chipping Norton.

University Intelligence.—Rev. Henry Wheatley, M.A., senior fellow of Queen's College on the old foundation, has been elected principal of St. Edmund Hall.

SHROPSHIRE.

Deaths.—*June.* Rev. John Cooper, curate of Ellesmere and Hordle, 74.—At Ellesmere, Rev. E. Evans, B.A., minister of Welsh Hampton, and Duddleston.—Rev. Francis Marston, V. of Stokesay.—*Aug.* 21. At St. Martin's, of apoplexy, Rev. J. W. Bourke, M.A., 20 years V. of that parish, and for 17 years V. of Oswestry.

Ecclesiastical Preferments.—Rev. Warwick Oben Gurney, Ashton Bottrel, R.—Rev. W. Molineaux, Sheriff Hales, V.—Rev. T. Vaughan, Bollingsley, R.

Ordination.—*June* 12. Rev. Manoah Kent, late a student in Bradford Academy, over the Baptist Church at Shrewsbury.

SOMERSETSHIRE.

Deaths.—*April* 14. Francis Founes Luttrell, Esq. of Dunster Castle, late chairman of his Majesty's Board of Customs.—*May* 17. At Bath, Henry Lynch, M.D., of Barbadoes.

Ecclesiastical Preferments.—Rev. T. S. Biddulph, Brockley, R.—Rev. L. A. Cliffe, Wilton juxta Taunton, P.C.—Rev. Charles Cook, R. of Bath, St. Mary Magdalen, chapelry in Holloway, with the mastership of the Hospital annexed.

STAFFORDSHIRE.

Deaths.—*May* 22. At Blynall, Rev. Samuel Dickenson, R. He was a learned and ingenious naturalist, and was of great assistance to the Rev. Stebbing Shaw, in that and the antiquarian department of his valuable History of Staffordshire, 90.—*June.* At Lichfield, Margaret Sargant, the oldest inhabitant of that city, 104.—*July* 8. At Clough Hall, in the prime of life, W. S. Kinnersley, Esq., M.P. for Newcastle-under-Lyme.

Ecclesiastical Preferment.—Rev. R. Bromfield, Gaia Major, prebend, Lichfield.

Ordination.—June 10. Rev. John Dunn, over the Baptist Church at Holy Cross.

SUFFOLK.

Deaths.—March 22. Suddenly, at Ipswich, Mr. John Conder, youngest son of the late Rev. John Conder, D.D. Theological Tutor at Hommerton Academy. He was much attached to antiquarian pursuits, and was in possession of a series of provincial tokens probably unique. He published, in 8vo. and also in 2 small vols. 4to. "An Arrangement of Provincial Coins, Tokens, and Medalets, issued in Great Britain, Ireland, and the Colonies, within the last twenty years, from the Farthing to the Penny size." He was a frequent contributor for assistance received in the prefaces to Wilson's "History and to many periodical publications, and his name is honourably recorded Antiquities of Dissenting Churches," and Brook's "Lives of the Puritans." He has left behind him considerable collections towards the History of Suffolk, 60. *April* 9, At Eye, Rev. Thomas Cowper, A.M., a Prebendary of Lincoln and of Lichfield, V. of Great Benton, Suffolk; and of Bellingford with Thorpe annexed, Norfolk, 80—*May* 30, At Chadacre Hall, in Shimpling, Rev. John Plampin, R. of Whatfield and Stanstead, 68.—31, Rev. William Tyson, Curate of Bamburg, with St. Michael, Southelmham, 63.

Ecclesiastical Preferments.—Rev. G. Glover, Archdeaconry of Sudbury.—Rev. George Hutton Greenhill, Moulton, R.—Rev. S. Sheen, Stanstead, R.—Rev. E. A. H. Drummond, D.D., Dalham, R.—Rev. S. Raymond, Flempton-cum-Hengrave, R.—Rev. George Smalley, Debenham, V.—Rev. T. F. Dibdin, Exning, V.—Rev. N. Orman, Great Barton, R.—Rev. S. Abbott, Rumburg, P.C. with St. Michael, Southelmham, annexed.—Rev. T. Sworde, Bungay St. Mary's, P.C. and evening lectureship.

New Chapels.—March 27. A new and spacious meeting-house was opened for divine worship at Sudbury. Preachers, Rev. Messrs. Hughes, of Battersea, and Dewhurst, of Bury. On the following Sabbath, Mr. Ray (who is in the 50th year of his ministry at Sudbury) preached from 1 Cor. ii. 2. after which, the members of the church renewed the dedication of themselves to God by a solemn celebration of the Lord's Supper. The ordinance of baptism was also administered, for the first time in the new sanctuary, on the following day; when Mr. Ray joined with the parents in devoting his great-grandson unto the Lord. Unwilling to be encumbered with a debt, the Committee for the erection of the building, met on the morning of the 28th, and recommended an additional per centage on their first subscriptions, to all the subscribers; which being approved, and the measure adopted, Mr. Ray had the satisfaction of informing his congregation, on the Lord's Day, that the place in which they were assembled was their own; for that provision had been made for the payment of every farthing of the debt which had been contracted by its erection.—*April* 30. The first stone of a new meeting-house, at Boxford, was laid by Rev. J. H. Cox, of Hadleigh.

Ordination.—July 29. Rev. Cornelius Elven, over the Particular Baptist Church at Bury St. Edmund's.

SURREY.

Deaths.—April 27. At Wandsworth, suddenly, Mr. Charles Warren,

the eminent Engraver, who was also the inventor of engraving upon steel.—*June* 19, At his apartments, Lambeth Road, William Coombe, Esq. This gentleman was educated at Eton and Oxford, possessing originally a handsome fortune, which he soon dissipated by living far above it, since which period he has depended upon his pen for a precarious existence, terminated, in his 82d year, within the Rules of the King's Bench Prison. He was the author of, among other works, of a satirical Poem, in two parts, called, "The Diaboliad,"—"The Philosopher of Bristol,"—"The Flattering Milliner, or modern half hour," a play performed at Bristol in 1776; "The Devil-upon-two Sticks in England," a continuation of Le Diable Boiteux of Le Sage, published in 1790, in 4 vols. and reprinted in 1810 in six. He was the author also of several political pamphlets, which made a considerrable impression on the public, and amongst them of "The Royal Interview,"—"A Letter from a Country Gentleman to his Friend in Town,"—"A Word in Season,"—"The Letters of Valerius on the State of Parties," 8vo. 1814. He was also the real author of the work which excited so much attention at its first appearance, under the title of "Letters of the late Lord Lyttleton." But he was principally known as author of the three "Tours of Dr. Syntax in search of the Picturesque," &c. published by Mr. Ackerman, who was a generous friend to him until his last moments. He afterwards published "The English Dance of Death,"—"The Dance of Life," and "The History of Johnny Quæ Genus, the little Foundling of the late Dr. Syntax," works which, like his tours, were illustrated by some admirable prints from the designs of Rowlandson. For Mr. Ackerman he also wrote "The History of Westminster Abbey," 2 vols. 4to. 1812; "Six Poems illustrative of Engravings by Her Royal Highness the Princess Elizabeth," 4to. 1813, and part of the "Descriptions to the Microcosm of London," 3 vols. 4to. He was the author also of the papers entitled the "Modern Spectator," published in the Repository of Arts. In the days of his extravagance, he lived in a most princely style, keeping, although then a bachelor, two carriages, several horses, and a large retinue of servants; gaining, by the magnificence of his living, the title of "Count Coombe." His love of show and dress was the principal cause of his embarrassment, as he was neither addicted to gaming nor drinking, but, on the contrary, was so remarkably abstemious in the latter respect, as to have drank nothing but water until within a few weeks of his death, when wine was recommended to him as a medicine.—*July* 30, At the White Lodge, Richmond Park, Hon. Henry Addington, eldest son of Viscount Sidmouth, and Clerk of the Pells in Ireland, 46.

Ecclesiastical Preferment.—Rev. J. P. Bocleau, Pollen, Little Bookham, R.

SUSSEX.

Deaths.—June. At the parsonage house, Catsfield, immediately after his return from performing afternoon service, Rev. William Delves, Rector of that parish, 36.—Rev. G. Tattersall, Curate of Westbourne.—*Aug.* 21. At his seat, Broomham, Sir William Ashburnham, Bart. 84.

Ecclesiastical Preferment.—Rev. J. Hubbard, Horstead, R.

New Chapel opened.—June 11. An Independent chapel, at Seaford, Preachers, Rev. Messrs. Evans, of Mile End, and Jones, of Islington.

WARWICKSHIRE.

Deaths.—May 30. At Walton, Sir C. Mordaunt, Bart. M.P. for the

county.—*June* 27. At Watford, Rev. John Yeomans, D.D. upwards of 30 years R. of that parish, V. of Hornton and Horley, Oxfordshire, and Chaplain to the Life Guards.—*July* 14. Suddenly at Leamington, the Venerable Archdeacon Gooch. Besides being Archdeacon of Sudbury, he was R. of Benacre, with Easton and Northales, alias Covehithe, annexed, in the same county; and of Saxlingham, Nethergate, Saxlingham, Thorpe, and Slarrington, united Rectories in the county of Norfolk; R. of Bellesley, Warwickshire, Sinecure Rector of Whilford, Flintshire; and Prebendary of Witchurch in the Cathedral of Bath and Wells.—*August.* At Radford, a short distance beyond Leamington, Rev. Mr. Atterbury. The Sovereign coach, between Birmingham and London, was proceeding to town with nearly a full complement of outside and inside passengers; when its progress was arrested by one of the four wheels leaving the axle-tree, and instantly the coach sunk with a sudden and dreadful crash. The coachman and Mr. Atterbury were then thrown from the box, and the coach falling on them with the accumulated weight of four inside passengers, in a moment crushed them to death. Most of the other passengers received severe injuries, of which one of them afterwards died. The coach fell on such unequal ground, that it was found impossible to remove it without a team of horses, procured from a neighbouring field; and the unfortunate men, after the coach had been dragged over them, presented a spectacle truly distressing and horrifying, their heads and bodies being completely flattened. The body of Mr. Atterbury was conveyed to Christ Church, Oxford, and interred in that cathedral, followed by the resident Members. Mr. A. was greetgrandson to Bishop Atterbury, and was in his 46th year. He was Vicar of the parish church of St. Mary Magdalen, in that city; and it is a remarkable circumstance, that on the Sunday preceding the accident, he took his text from the 38th chapter of Isaiah, verse 1:—"Thus saith the Lord; set thy house in order, for thou shalt die." From this subject he preached a most impressive sermon. His loss is sincerely deplored by his parishioners and a numerous circle of friends.—5. At West Bromwich, Rev. Thomas Klyne, A.B. of St. Edmund's Hall, Oxford.

Ecclesiastical Preferment.—Hon. and Rev. William Annesley, Studley, V. which has been vacant since the reign of Edward VI.

WESTMORELAND.

Deaths.—May 9. At the Vicarage, Bolton in the Sands, Rev. Jas. Taylor, for 50 years curate of that parish, 73.—*June.* Rev. W. Barton, R. of Windermere.

WILTSHIRE.

Deaths.—June. Rev. William White, R. of Telfont Ewins.—At Semley, Mr. C. Coward, 105. He retained his faculties to the last.—7. In the Close, Salisbury, Lieut.-Gen. Layard.

Ecclesiastical Preferments.—Rev. W. Fisher, Ilfracombe, prebend in Salisbury cathedral.—Rev. John Symonds, Walcot, R.

WORCESTERSHIRE.

Ecclesiastical Preferment.—Rev. J. Foley, A.M., R. of Holt, to hold by dispensation Strawley, R.

YORKSHIRE.

Deaths.—March 10. At Boroughbridge Hall, Marmaduke Lawson, Esq., A.M., late representative in Parliament for Boroughbridge, in which character his ludicrous oratory will not soon be forgotten. He was

nevertheless a man of considerable talent, having been the first University scholar on the Pitt foundation at Cambridge, where he was also chancellor's medallist. In the sister University he was fellow of Magdalen college. He wrote a pamphlet or two, each containing much talent of a humorous cast, 31.—25. At Northallerton, James, eldest son of Mr. Longdale, bookseller, editor of the "Topographical History of Yorkshire."—*April* 10. At Malton, suddenly, while attending his clerical duty at the visitation of the venerable Archdeacon Wrangham, in the 58th year of his age, Rev. Wm. Smith, A.M., R. of Hinderwell and Bransby.—14. At Doncaster, Mr. Ebenezer Hall, grocer, &c. a local preacher amongst the Wesleyan Methodists. He left by will his body to a surgeon for dissection, but that gentleman waving the advantage of so singular a bequest, his corpse was duly interred at Gainsborough, 25.—*May*. At Undercliffe, near Bradford, aged 19, Master Richardson, only child of Mrs. Charlotte Richardson, the poetess of York. He was a youth of much promise, as his little volume of "Practical Hints to young Astronomers," evinces.

Ecclesiastical Preferments.—Rev. W. Barnes, Richmond, R.—Rev. W. Dowker, Hawnby, R.—Rev. Thomas Homer, of Trinity College, Cambridge, second mastership of Sheffield Grammar School.

New Chapels opened.—*May* 1. At Tadcaster, for the use of the Congregational Dissenters. Preachers, Rev. W. Hamilton of Leeds, Dr. Cope of Wakefield, and James Parsons of York.—17. A new Chapel belonging to the Wesleyan Methodists, was opened at Sheffield, and was crowded almost to suffocation. The Rev. Dr. A. Clarke had just concluded his sermon, when a temporary railing, (put up to prevent pressure upon an unfinished part,) gave a sharp crack, and created a dreadful consternation. The congregation conceiving that the east side had given way, a general rush took place both in the galleries and below, and whole lights of windows, with the iron-work, were forced out. More than a dozen windows were broken; and one of the large windows at the western entrance broken in two, and carried away. Upwards of 400 panes of glass were smashed and broken to atoms, and the pews greatly damaged. Happily no lives were lost.—20. A new Baptist Chapel at Bacup, for the use of the church and congregation under the pastoral care of Rev. F. W. Dyer. Preachers, Rev. Dr. Steadman of Bradford, Messrs. Fisher of Liverpool, and Birt of Manchester.

Ordinations.—*April* 9. Rev. James Mc Pherson, from Edinburgh, late of Bradford Academy, over the Baptist Church, Salthouse-lane, Hull.—29. Rev. G. A. Grant, over the first Baptist Church, in Bacup.—*May* 8. Rev. R. Cope, LL.D., over the Independent Church assembling in Salem Chapel, Wakefield.—29. Rev. James Arworth, M.A., as co-pastor, with the Rev. Thomas Langdon, over the Baptist Church at Leeds.—*June* 11. Rev. J. Woodwark, from Rotherham College, over the Congregational Church assembling in Ebenezer Chapel, Doncaster.—*July* 17. Rev. W. Elbringham, from Rotherham College, over the Independent congregation at the Cross Chapel, Harrowgate.

WALES.

Deaths.—*May* 15. At Cowbridge, Glamorganshire, Rev. Jonathan Morgan, DD.—*June*. Rev. Watkin Price, of Killybabill, P.C. of Langwick.—*July* 7. At Bronmeirig, after a few days' illness, Rev. David Williams, M.A, head master of Ystradmeirig Grammar School Cardigan.

Ecclesiastical Preferments.—Rev. Wm. Parry, Threapwood, county of Flint, P.C.—Rev. T. Gronow, Killybabill, R. Glamorganshire.—*Ordination.*—*April* 27. Rev. D. Davies, late a student at Neuaiddlwyd, Cardiganshire, over the Congregational Church at New Inn, Monmouthshire.

SCOTLAND.

Deaths.—*March* 22. Rev. Dr. Taylor, one of the ministers of the High Church at Glasgow, and principal of the University there.—*June.* At Nether-house, Lesmahagan, Rev. Samuel Peat, chaplain in his Majesty's service.—At the very advanced age of 111, J. Mackenzie, tenant of Badluchrah, on the estate of Dundonnell, parish of Lochbroom. He retained his faculties to the day of his death.—In the parish of Kirkbean, Humphrey Phillimore, nearly 100 years of age. He was a native of Kent, and enlisted early in life as a private soldier, made several campaigns, and was one of those who supported General Wolfe when he received his mortal wound at Quebec.—*July.* At his seat, Barrogill Castle, near Thurso, in the 57th year of his age, the Right Hon. James Sinclair, Earl of Caithness, Lord Lieutenant of that county, and post-master-general for Scotland. His Lordship was for some time one of the representative Peers of Scotland, but retired in consequence of ill health. He had been for ten years a martyr to severe and lingering illness, which he bore with the utmost resignation and composure. He is succeeded in his titles and estates by his eldest son Alexander, now Earl of Caithness, and has left other children. His Lordship married Jane, daughter of the late Alexander Campbell, Esq. of Barcaldine, who survives him.—9. At Perth, in consequence of excessive drinking, Duncan Mitchell, who often went about the streets dressed in women's clothes, decoying the unwary into remote places, and relieving them of their money. He had been several times in jail for this offence, but always got out in consequence of a deficiency of proof. The last time was in the winter season, for robbing a drover of his pocket-book, containing upwards of £100.—19. At Fleurs, near Kelso, the Duke of Roxburgh. His Grace succeeded William (Bellenden), who succeeded John Ker, the Duke of Roxburgh so eminently known to the literary world as the nobleman whose taste for old books led to the foundation of the club which bears his name. John was the last of the direct male branches of the ancient border family of Kers. His successor, William, was of a female branch from Earl Robert, and, we believe, the Duke, now deceased, of another female branch from the same Earl. The descent and property have been the source of much litigation, but the heirdom is at present clear in the person of the young Marquis of Beaumont, the only child of the deceased Duke. The Marquis (now Duke) is about five years of age; his father was nearly 80 when he died.—*August.* In the 96th year of his age, Mr. Thomas Galloway, a native of the parish of Monzie. He fought in the Duke of Perth's regiment at the battle of Culloden, and is supposed to have outlived all his comrades. Availing himself of the general amnesty, by good management of a small farm, he became one of the greatest farmers in Strathaven. Latterly, however, losses and law-suits reduced him to such poverty, that he was indebted to his friends and neighbours for his support.—9. Thos. Reid, labourer. He was born October 21, 1745, in the clachan of Kyle, Ayrshire. The importance attached to this circumstance, arises from his being the celebrated equestrian hero of Burns's poem of

Tam o'Shanter. For a considerable time past he was in the service of Major Hervey, of Castle-Semple, nine months of which he was incapable of labour; but, to the honour of Mr. Hervey, he, with a fostering and laudable generosity, soothed, as far as was in his power, the many ills of age and disease.

Ecclesiastical Preferment.—Rev. Duncan Mc Cainy, Uig Kirk, county of Ross.

IRELAND.

Deaths.—April. From being struck by lightning, Dr. O'Sullivan. A letter from a gentleman near Kenmare, gives the following account of this most melancholy and awful occurrence:—"I have now to give you an account of a most melancholy event that took place here to-day. I was going up to Sneem fair about two o'clock, and just near the turn up to the Glebe, met Dr. O'Sullivan. He passed me by, and as there was a heavy shower coming on, I ran on, and got into a house at Drimina. I had not been there more than two minutes, when I saw one of the brightest flashes of lightning that I ever noticed, which was immediately followed by a most tremendous clap of thunder; and in a few minutes after, some one passed by, saying, that a man had been killed near the priest's house. I ran down there, and saw the poor Doctor stretched on the road. At first, I did not know him, his face was so disfigured—his skull over his forehead had been beaten in, as if he had got a blow from a flat stick on the head; his face was swelled, and quite red; his lips were turned black, and the blood seemed driven through his eyes, nose, and mouth; his whiskers and eye-brows were scorched, and he had several marks on his body, and particularly on the inside of his left thigh. His hat, breeches, stockings, and shoes, were torn to atoms, and scattered on the road—in short, such a spectacle was never seen. There were three or four persons with him at the time, but they escaped unhurt. Mr. Brennand and John were twenty yards behind him, but they were so dazzled by the flash, that they did not see him when knocked down. The body is in such a state, that it will not probably keep for twenty-four hours. It created such a panic at the fair, that there was not an appearance of it in half an hour."—*May* 3. At the Deanery house, Gort, Very Rev. William Foster, LL.D. Dean of Kilmachduah. *June* 7. At Enniskillen, after a protracted and painful illness, Mr. John Macken, the sailor poet, who, under the feigned name of Ismael Fitzadam, gave to the world two interesting volumes, entitled, "The Harp of the Desert," and "Lays on Land."—25th. At Louth Hall, after a short indisposition, occasioned by the bursting of a blood-vessel, Thomas Baron Louth, in the 60th year of his age. He was one of those few Irish landlords who constantly resided on his property, affording employment and support to a number of the labouring class.—*July.* At his house in York-street, Dublin, at the advanced age of 84 years, the Rev. Dr. Edward Ledwich, Author of the "Antiquities of Ireland," and other literary works, and member of many of the learned societies in Europe—Rev. Matthew Sleater, M.A. of St. John's Dublin.

Ecclesiastical Preferment.—Rev. E. Thackeray, Louth, R.

SUMMARY OF MISSIONARY PROCEEDINGS.

Our Missionary Intelligence for this quarter is not very extensive, but on the whole it is encouraging.

By the Baptist Mission, the loss of Mr. Ward will be most severely felt, as it will be extensively deplored by the Christian world at large. He seems to have been removed at a period when, humanly speaking, his services were most required, as the labours of the Serampore mission, to which he was attached, are rapidly extending on every side. A distinct church has recently been formed at Beerbhoom, whilst, in a village in Jessore, all the inhabitants, except those of five houses, have either made an open profession of the gospel, or are in a pleasing train towards it. Several other villages also are full of inquirers; many additions have been made to the churches already formed, and schools are generally much encouraged and well attended. At Delhi, a learned Brahmin has been baptized, as the first-fruits of the mission labours there. The principal Mahomedan ecclesiastics in that learned city, indignant at seeing Christianity claim a pre-eminence over the faith of their prophets, have begun to examine the Christian scriptures attentively, and frequently meet the Missionary of the Society to argue upon disputed points of faith, especially upon the divinity of Christ; a course from which advantages to Christianity must needs result. The children of the school at Chitaagong read the bible at school, and the testament to their parents at home, repeat catechisms and hymns by heart, and often converse on religious subjects with their teachers. At the Midnapore station, and in its neighbourhood, the gospel and several tracts have been diligently read to the natives, and about twelve hundred Orissa and Bengalee tracts have been distributed amongst the villagers, who earnestly entreated to have them, though they were formerly afraid of being apprehended for receiving them. Many expressed also great anxiety after the heavenly information, which they are now convinced that the Missionaries are anxious to diffuse. Around Dinagapore, a native teacher is itinerating with great success, many hearing him gladly, and accepting of religious books; amongst the latter, were several persons of education. The same encouragement has been received by the Missionaries at Benares; in whose neighbourhood, crowds of attentive Hindoos are frequent hearers of the gospel, and joyful recipients of copies of the new testament in their native tongue. At Furtyghur, a viraghee has shaken off the chain of his caste, and declared before all the people, that for seven years he practised its superstitions, without the slightest benefit. Hopes are also entertained of a Brahmin, who has been induced, by reading the gospels, to avow, that Jesus Christ is the spotless incarnation. Another Brahmin is a zealous missionary at Calcutta, where he promises to be very useful. Six native places of worship are supplied by the mission; and within the last year, many thousand tracts have been published or reprinted there. At Padang and its vicinity, some little progress has been made in distributing the new testament, the gospels, and some tracts, through the medium of the Mahomedan padras, and their scholars; though some of the former are so bigoted to their faith, that if they suspected an intention of changing it, they would not hesitate to run a muck upon those who made the attempt; that is, to resort to the

Malayan method of avenging an insult, by running furiously with a drawn creese, and killing and wounding indiscriminately every person they meet with.—Turning from the East to the West Indies, we are happy to state, that the mission in Jamaica meets with increasing success, new spheres of usefulness constantly opening themselves; though further assistance must be sent out from home, ere they can be fully occupied. So great a spirit of hearing has been created, that it has given encouragement to ignorant or designing persons to set up for preachers of the gospel, of which they know as little as a Hottentot or a Hindoo. Thus in the neighbourhood of Anattoo Bay, where a missionary is much wanted, (and will, we hope, soon be stationed, with every prospect of usefulness,) a woman, calling herself Mammy Faith, and pretending to forgive sins to whom she pleases, is all but worshipped by the ignorant negroes; several of whom themselves go about preaching and baptizing, generally taking with them a book to preach from, but often mistaking a spelling-book for a testament, and sometimes using it upside down. One of them actually stole, or, as he would call it, borrowed a volume of Burn's Justice, which he mistook for a bible, and used it as such in his extraordinary ministrations. The people, however, are anxious for better instructors, and are anxiously looking towards the Buckra country, for that assistance which will not, we hope, long be withheld from them.

The Islands of the South Sea seem to be every day presenting a wider and more promising field of usefulness to the London Missionary Society, who long persevered in scattering the bread of life upon the waters there, in sure but lingering hope, that in due time they should reap, if they fainted not. The particulars of the interesting voyage of its deputation to the Sandwich Islands, have recently been published, and from them we rejoice to find, that on the very spot where our lamented circumnavigator, Cook, was slain, the missionaries were most hospitably received; and were assured by chiefs and people, that they were most anxious to welcome instructors in the Christian faith, and the arts of civilized and social life. The same disposition pervaded every part of Owhyhee, which they visited in their way. An island of one hundred thousand inhabitants, thus favourably disposed to the reception of the gospel, will not, we hope, be left long without a missionary to proclaim it, especially as the governor appears himself to be a most anxious inquirer after truth. The Sandwich Islands, in general, present a promising field for increased missionary exertions; the people every where gladly receiving the deputation, and listening most attentively to their addresses. Amongst every class, the exertions of the American Missionaries have roused a spirit of inquiry, which they have nothing like the adequate means of satisfying, and they are earnestly inviting the sister societies of Europe to come over and help them, as it is probable that Mr. Ellis, a missionary of this Society, who accompanied the deputation, will ere this have done. After being driven and tossed about by the winds and waves in their attempt to to return to Huahine, these active agents of the Society unexpectedly made Rurutu, where they were received, both by the king and people, with every demonstration of joy. So rapid has been the progress of Christianity there, that in fifteen months a large place of worship has been built, in which, both on the sabbath day, and at the week-day services, nearly the whole population of the island

regularly attend. They are attired in the most decent and becoming manner, several of the chiefs wearing European dresses, and the whole congregation conducting themselves with the utmost propriety. All the inhabitants, men, women, and children, regularly attend school, and treat their teachers with great respect and kindness. Not a vestige of idolatry is to be seen upon the island. After a perilous voyage of between six and seven thousand miles, the deputation returned in safety to Huahine. Thence they proceeded to Raiatea, where they held a very interesting conference with the missionaries of the Society, in the Leeward islands of the South Sea, on the establishment of a school for the education of their own children, and a seminary for training up natives in the work of the ministry; objects, in furtherance of which, they hope that something will be done when they have an opportunity of conferring upon them with the missionaries of the Windward Islands also. The deputation took measures, likewise, at this meeting, to forward the translation of the scriptures, a work which necessarily proceeds but slowly, the language being far more copious than was supposed, from fourteen to sixteen thousand words having already been collected towards a dictionary.—From South Africa we are pleased to learn, that within the last four years, the prejudice entertained at Cape Town, against missionary exertions, have in a great measure vanished; and that, in their stead, an uncommon interest has been excited on behalf of the neighbouring heathen. In the Sunday-school, the number both of teachers and scholars has more than trebled itself.—In the East Indies, the preaching of the Missionary at the Surat station, is attended by small, though increasing, congregations of Hindoos, several of whom are beginning to talk seriously about what they hear, and to read the parts of the Googurattee testament, which are distributed amongst them. At Bangalore the mission prospers, amidst much and violent opposition from Brahmins, Mahomedans, and Roman Catholics. The bookshop of the mission at the Bazar, is daily attended by native strangers, who read the Scriptures and tracts with attention, and some of them it would seem with profit. The school, however, has a hard struggle for existence, the ridiculous reports, circulated to its prejudice, having made but too strong an impression on the minds of the parents of the children taught there. In the case of females, these are particularly operative, several girls having very lately been taken from the schools upon account of them, though nineteen still remain; but what are they in so great a multitude? Amboyna presents a far more encouraging prospect; for there the new testaments and tracts, sent from Malacca, have been thankfully received by the Chinese inhabitants: and a further supply is much wanted for distribution by the Missionaries labouring in the islands of Banda, Ternate, and Murado. In the village of Aboru, in the island of Karako, the inhabitants assembled at the beginning of last year, and, demolishing their idols, renounced altogether the superstitious worship of their forefathers, throwing their gods of wood and stone into the sea, or burning them in the fire: amongst the latter was a wooden pillar, to which divine honours had long been paid.—Turning from East to North, we are happy to be enabled to state, that the church of St. Petersburg, under the care of Mr. Knill, is gradually but steadily augmented by those of whom there is every reason to hope that they will be saved.—From the West also, as from the East and the North, agree-

able intelligence still continues to be received, the congregations at Demerara being considerably on the increase, both in numbers and attention.

The CHURCH MISSIONARY SOCIETY has, in the Rev. Mr. Johnson, lost one of its most active agents in Western Africa; and we regret to add, that with him, the fatal fever which has lately ravaged the colony of Sierra Leone, carried off two of its warm friends in the chaplains of the colony, and two of its more immediate labourers, who had just entered on their work with every prospect of success. He, however, who raised up them can raise up others in their stead and we doubt not that he will do so, as the converts in this interesting mission are rapidly increasing. From amongst them, native teachers are also continually arising, to fulfil the sanguine expectations which are most reasonably entertained of their carrying on successfully, a work, for which their exemption from the baneful effects of a tropical climate upon Europeans, so peculiarly qualifies them. By the last returns, the number of the communicants at the nine stations of the Society, appears to be 680, of their scholars 3523, whilst the contributions to its funds are more than tripled during the last year, upwards of four hundred pounds of it having been received from liberated Africans.—In Calcutta, the schools are still flourishing, though their supporters have many difficulties to contend with. From some, the children have been taken away on account of the Christian character of the books taught and read there. Other children, however, have made such progress under this system of instruction, as to be able to repeat the whole of Watts's first catechism without a single mistake, and several of them, even those of the Brahmin caste, read with readiness the Harmony of the Gospels, and by means of Ellerton's Dialogues, have obtained a very correct notion of the principal doctrines which they inculcate. The female schools also are making progress, although it is necessarily a slow one. Miss Cooke, the principal agent in this important and difficult undertaking, experiences the greatest respect from the parents of the children, and from all the inhabitants of the native towns. Many of their fathers and mothers accompany their little girls to the schools, to which several natives of wealth and consideration have recently become subscribers; and indications are appearing, of their abandoning the long-standing prejudice of their country against employing female teachers in their own families. The lower classes evince meanwhile an increasing desire for female schools, some of which they have established among themselves. Into six schools plain needlework has been introduced, at which the children begin to work very well. At Burdwan the school is flourishing, and the gospels are read in them all. By the baptism of two promising natives, a Christian church has also been commenced there.

In Ceylon, in the East Indies, and (with the exception of St. Domingo, in) the West Indies also, the METHODIST MISSION still meets with great encouragement, though we regret to add, that want of space and time, alike compel us to omit the report of its proceedings which we had prepared.

By the blessing of God on the labours of the active agents of the EDINBURGH MISSIONARY SOCIETY at Astrachan, Mirza Mahommed Ali Bey, a young Persian of some consideration, has been converted to the Christian faith, in which he has been baptized at his own request, by the missionaries; the Emperor of Russia, whom he peti-

tioned upon the subject, having directed that he should receive baptism in that communion with which he wishes to be united.

The Missionaries sent to the Burman empire by the AMERICAN BOARD FOR FOREIGN MISSIONS, have at length been summoned into the royal presence, where they were graciously received, though principally indebted, it is to be feared, for their reception, to the medical skill of Dr. Price, who is one of their number. The king has directed a house to be built for them in his capital; and as every thing here depends upon the countenance shewn by the monarch, it is hoped that the way is now preparing for a toleration of the gospel in his idolatrous dominions.

POLITICAL RETROSPECT.

OUR political remarks will be short, from the want at once of materials and of room. Commencing with our own country, we are happy to observe our finances in so flourishing a condition, that within two years seven millions and a half of annual taxes have been repealed, and a fair prospect is held out by ministers of still further reductions. Would we could add, that Ireland was in a flourishing condition also! but for Ireland, nothing permanently beneficial has been done. A bill for the commutation of tithes has indeed been passed; but it is compulsory on no one. An investigation into the principles of Orange Associations has been instituted; but it has issued in their leader having bearded the House, before which he was summoned as a witness; and in their granting, as a boon, the discontinuance of certain irritating processions, which ought long since to have been put down by the strong arm of the law. The bills for amending the new marriage act—taking away the barbarous and useless punishment of burying the body of suicides in a cross-road—and for enabling the judges to dispense with passing the sentence of death where they mean not to execute it—are improvements in our legislation, which meet with our hearty concurrence.

In SPAIN, more it would seem from the influence of their gold than their arms, the French have been triumphant; but they have as yet gained few or no solid advantages from their success. Our government has very properly refused to recognize the self-constituted Regency of Madrid; and though Morillo and Ballasteros have deserted the Constitutional cause, many distinguished generals of Spain still resolutely adhere to it. The king has been removed to Cadiz by the Cortes, who are sitting there. This movement was taken contrary to his will; but, to avoid the appearance of undue restraint, he was previously declared insane, and a regency was appointed to act in his behalf. On their arrival at Madrid, the government was, however, conducted in his name; but it is evidently a name only that is used. In the meanwhile, however, the new Regency and the French are as little cordial as are the old one and their king; the former being too arbitrary even for their arbitrary allies.—In South America, the forces of the Peruvians have been totally routed by the royalists; and it is also said, that the Colombian force and government have alike been annihilated. Other, and we hope truer accounts, represent, however, the rulers of the latter state as successful in the field, whilst occupied in the senate in firmly establishing its independence, and, in the true spirit of that inde-

pendence, giving universal facility to the circulation of political papers and intelligence, which, when in a printed form, are permitted to be conveyed free of postage.

Contrary to our expectations, the counter-revolutionary movement in PORTUGAL has succeeded, the constitution has been annulled, and the old government restored. The infant Don Miguel appeared at the head of the party by which its restoration was effected, though the military were the chief agents in it. The king promises, however, a constitution as his own free gift; but whether such a constitution will be worth the people's acceptance, we are greatly inclined to doubt. He has very naturally taken advantage of this movement in his favour, to recall the queen, by whose intrigues this revolution was mainly effected, and who was received by the mob with great joy. All secret societies, including in the prohibition Freemasons by name, are suppressed throughout the kingdom.—The new Brazilian government appears to be very popular, and is likely to continue so; for, since its establishment with that of the independence of the country, the revenue has increased nearly one-third, without recourse having been had to new imposts.

The king of PRUSSIA has unexpectedly adopted the very popular measure of introducing representative assemblies into his monarchy, "in the spirit," to use the words of his edict, "of the ancient German constitution, and "such as the peculiar situation of the country, and the spirit of the times, require." If he is but as good as his word, we shall have some hopes even of a member of the Holy Alliance.

It appears somewhat doubtful whether RUSSIA may not ere long be involved in a war with America, for whilst her ministers has given an answer mild in tone, though evasive in substance, to the remonstrance of the ambassador of the Republic, against her extraordinary claim to the north-western coast of America, and the exclusive navigation of the adjacent sea, her naval force has been busily engaged in driving from those regions the vessels of the Republic, which have ever sailed and traded without interruption there.

The GREEKS appear to be approaching nearer and nearer to the form of a regular government. The military chieftains have attended in congress, and have, generally speaking, exhibited considerable prudence there. Constitutions are forming in several provinces, in which we recognize with delight, the admission of religious toleration as a fundamental article. The inhabitants of Hydra, and the adjacent isles, have risen against the Porte, and, joining the Thessalonians have gained several advantages, the Turkish government being evidently afraid to withdraw from the Danube the troops which she ought to employ against them, but that she dreads the Russians benefiting by their absence from her frontiers. They are not, however, slack in using the means in their power, with all the sanguinary efficacy for which they have in this horrid warfare been distinguished; for in their march to the Morea, they plundered four-and-twenty villages, and butchered every Greek they met. Pergamos also has been the scene of a general massacre, as they there destroyed every Christian inhabitant, to the number of two thousand.

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